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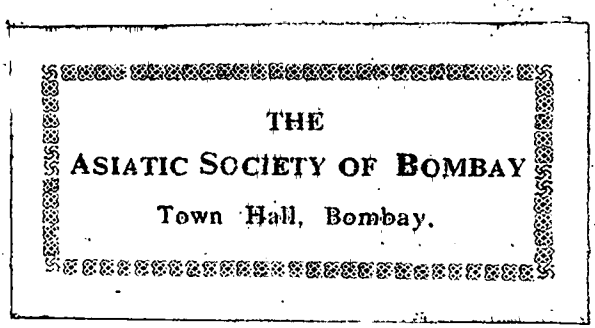

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THE

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CONDUCTED BY

Members of the Established Church,

FOR

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PREFACE.

After completing forty volumes, of which one hand has now traced five-and-twenty annual Prefaces, far from finding any exhaustion of subjects for consideration, they seem from year to year to increase both in number and magnitude; so that it is difficult to select from among them a few topics of the most pressing interest.

In looking back at the events of the past year, we are reminded of the fourth decennial census of the population; and as former ones were noticed in our pages, we cannot perhaps better close our present volume, than by offering a few remarks suggested to our minds by that of the present year.

The practice of numbering the people of a land, is not only of high antiquity, and of obvious usefulness as a basis for legislation, and as connected with a great variety of questions of civil, moral, religious, political, and international interest; but it is directly of divine sanction. We mention this, because some persons have erringly regarded it as an act of presumption highly offensive to God; and even a clergyman, acting under this mistake, subjected himself to a penalty for refusing to obey the law which commanded him to give an account of the names and ages of his family. Such a misconception is the more extraordinary, seeing that one of the books of Sacred Writ takes its name from the divinely-directed enumerations of the Hebrew population. We read (Numbers i.) that in the second year after the deliverance from Egypt a reckoning was commanded to be made of the males from the age of twenty to sixty; that is, of the portion of the people "able to go forth to war," and which amounted to 603,550. This enumeration did not include the Levites; who were afterwards numbered separately (Numbers iii.), from one month old and upwards. In the same chapter we read of the enumeration of the first-born males of each family from one month old, the number being 22,273. There is further (Numbers iv.) an enumeration of the male descendants of Levi, through his three sons Kershon, Kohath, and Merari, from twenty years of age to fifty; that is, of those who were in vigour for the service of the sanctuary, and who amounted to 8580. These details completed the first general census after the deliverance from Egypt.

We might mention, if we were commenting on the facts, several special lessons to be learned from these particulars, one of which is, that whereas only those of the males who were neither juvenile nor

sexes were enumerated for military or ecclesiastical service; all from earliest infancy were to be devoted to God, being represented through the first born of each family, and these again being "redeemed by" the Levites. The eldest male represented all the household, male and female; for all were to be spiritually dedicated to God; though but a portion were called to actual ministerial service, any more than to bear arms.

The second census was that which was commanded in the plains of Moab, just before the entrance into the Promised Land. The secular male population, from twenty years old and upwards, was now 601,730: the ecclesiastical, from one month old, 23,000. In this enumeration "there was not a man" of those who were numbered in the wilderness of Sinai; this mortality being caused not merely by a lapse of years, and the protracted hardships of the wilderness, but by the retributive justice which declared that those who had obstinately rebelled against God should not enter into the promised rest.

There are other enumerations recorded in Holy Writ. Thus Joshua numbered the people (Joshua viii. 10); again they were numbered about five and forty years after (Judges xx. 15); Saul also numbered them, as recorded 1 Sam. xi. 8; and a second time 1 Sam. xv. 4; and they were numbered 1 Kings xx. 27; and also at the return from the captivity. (Ezra ii.) In none of the above instances is there the slightest intimation that God was displeased at the people being numbered; on the contrary, his approbation is implied, and in some of them, as we have seen, he himself commanded the proceeding.

The case of David's numbering the people, from which some persons have hastily inferred that a national census is sinful, does not conclude the question. An action may be unlawful under certain circumstances, or as originating in wrong motives, which in itself is indifferent or lawful. It is said, 1 Chronicles xxi. 1, that "Satan stood up against Israel, and provoked David to number the people;" and we read, 2 Samuel xxiv. 1, that "The anger of the Lord was kindled against Israel, and he moved David against them to say, Go number Israel and Judah:" which passages, taken in conjunction, may imply, that God, to chastise the people, permitted Satan to "provoke David" to number them. It is not necessary that we should be able to ascertain in what consisted the guilt of the transaction; whether, as some have conjectured, because persons under twenty years of age were included (1 Chron. xxvii. 23); or as others, because the half shekel for the sanctuary was not required (Exod. xxx. 12); or as others, because the enumeration might imply doubts of the faithfulness of God's promise to Abraham that he would abundantly multiply his seed; or whether, as we incline to believe, because David did not

inquire of the Lord as he was bound to do, and that not only generally, as Christians are, but under the special expectation of a direct command how to rule his conduct in concerns of national import; nay, because he perhaps acted in actual violation of some express intimation, being impelled to do so by pride, or some other sinful motive.

But be this as it may, there cannot be anything abstractedly sinful in a national census, seeing that it was sometimes commanded, was often practised, and is never blamed but in this particular instance. But even if we had no Scriptural precedents upon record, still if an action appears useful, and there is nothing to shew that it is contrary to the will of God, it is not only lawful, but in its measure it is a bounden duty, according to the nature and degree of that utility. In the matter in question the utility is of no grovelling character; for highly important is it to ascertain the numbers of a people, in order the better to understand and provide for their wants, physical, moral, and religious. Statistics are among the essential elements of sound legislation; and the late census is of great importance in regard to the economics of trade, manufactures, insurances, taxation, hospitals, prisons, schools, churches, peace, war, colonies, and other national and social interests. Nor even with relation to directly spiritual concerns is such an enumeration unfraught with solemn monitions; teaching us, like the years of Methusaleh or the lament of Xerxes, so to number our days, that we may apply our hearts unto heavenly wisdom. If we look back at the four decades of the present century, what changes in churches and nations! what vicissitudes in families! Of individuals, the great majority of those who were in the first census are in another world! The survivors are in middle or old age; and each successive enumeration repeats the same "tale that is told" of man's probationary life and rapid mortality. "Our fathers, where are they?" Nay, since the opening year—perhaps within a few hours of the census—in one house a bride has entered; in another a parent or child has been taken; in another an infant has called forth joy at its birth, or tears at its rescue; and a nation's scroll, like that of the prophet, has been inscribed with many pages of lamentation and woe. In all this, are there no lessons for the ignorant? no warnings for the careless? no anticipations of joyful emancipation for the righteous; when, escaped from the burden of the flesh, and no longer enrolled in the registers of the living, he shall be for ever with that "great number whom no man can number," whose names are recorded in the Lamb's book of life? In selecting then, from the memoranda of the year, the national solemnity of the census as a special subject for notice, we are strictly following out the appropriate design of our publication.

The following are the returns from 1801 to 1841 :—

	1801.	1811.	1821.	1831.	1841.
England .	8,331,434	9,538,827	11,261,437	13,091,005	14,995,508
Wales . .	541,546	611,788	717,438	806,182	911,321
Travellers, &c.					4,896
Eng. & Wales	8,872,980	10,150,615	11,978,875	13,897,187	15,911,725
Scotland .	1,599,068	1,813,688	2,093,456	2,365,114	2,628,957
Channel Islands, &c.			89,508	103,710	124,079
Total . .	10,472,048	11,964,303	14,161,839	16,366,011	18,664,761

If to this total of 18,664,761, we add 8,205,382 for Ireland, and allow for army, navy, merchant seamen, &c., her Majesty Queen Victoria has not fewer than 27 million native subjects; besides the enormous population in the British colonies and dependencies; which swells the number very far beyond that belonging to any other civilized nation upon earth. The rapid increase, also, as well as the aggregate amount, is of great importance to be noted. The home increase since 1831, is more than two millions; an astonishing addition, when it is considered that Great Britain is not a new country, possessing vast tracts of available surface, but a small and densely-peopled island, in which the population presses hard upon the necessaries of life, and from which there has also been of late years a constant shoal of emigration.

Now taking Holy Writ for our guide, we are taught to consider the enlargement of the population of a land as a signal blessing. It was promised to Abraham that God would make his seed "as the dust of the earth;" and the wisest of mortal men has left upon record (Proverbs xiv. 28) that "In the multitude of people is the king's honour; but in the want of people is the destruction of the prince." But political economy is often made to *appear* to speak a different language. We hear much of our "overgrown population;" our "superfluous hands;" the national weakness engendered by "the masses;" and the need of safety-valves to prevent a volcanic explosion. But true political economy does not really contradict inspired writ; the contrariety is only in appearance. As long as a population are well-fed, well-clothed, and well-conditioned—which last epithet in the Christian's view includes the observances of the first as well as of the second table of the Decalogue,—every sound political economist will account them "the king's honour," and a mutual benefit to each other; but if they be otherwise, Solomon would have been among the first to declare that they are a curse to themselves and a reproach

to their rulers; for it is not by the adjustment of Divine Providence that the increase of mankind should become a bane and pest; and where it is so, man, and not God, is the cause of the catastrophe. Sin in varied forms—as, for example, pride, covetousness, hard-heartedness, party-spirit, discontent, evil legislation, injustice, oppression, and war—is at the root of the evil; for even where ignorance is the directly visible cause, as is the case in much that deforms the face of human society—take, for instance, ill-judged laws, baneful customs, and the many miseries of an ill-directed population—there is still national sin, if the means of instruction and improvement, whether among high or low, have not been duly provided and made use of to prevent the exigency.

And here we may bring the statistics of the census to bear upon the moral and religious, as well as upon the civil and physical, well-being of the people. It is no light thing that such an overwhelming population as that above specified should be able to procure the prime necessaries of bodily existence; still less that they should be fed, clothed, and housed, in decency and comfort. Many causes have counterworked this desirable result, the investigation and removal of which we leave to secular political economists and statesmen. But are there no moral causes which, as Christian Observers, it is peculiarly our province to search out and expose? We have seen that the God of nations provided during many years, in a waste howling wilderness, for a population which included 603,550 warriors, and therefore several times that number of persons, reckoning women, children, and sick and aged men. He did this indeed by direct miracle, —by the smitten rock, and the manna from heaven; and even to the preservation of their shoes and garments—for to the Omnipotent nothing is too great, and to the Omniscient nothing too little;—but the facts were left upon record for our learning: nor are we to doubt that in the ordinary course of God's providence, a righteous nation will be under his care and protection, as certainly, though not as visibly, as the Israelites in the wilderness. "Shall there be evil in a city,"—we may add, Shall there be good?—"and the Lord hath not done it?" We may trace national blessings or afflictions to second causes; we may speak exultingly of our admirable laws and constitution, and of our ships, colonies, and commerce; or despondingly of bad harvests, falling markets, home panics, and foreign jealousies; —we may harangue upon poor-laws, corn-laws, and currency; but our political economy is miserably short-sighted if it do not range far beyond the circumscribed sphere of local cause and effect; and go to the ultimate question, Is God pleased with us, or displeased with us? There is indeed a right side and a wrong in legislative measures, and they require wisdom, justice, and patriotism, for their

due adjustment; but a higher influence is necessary to direct them to good ends; as much as God's rain and sunshine are requisite to raise and ripen the golden harvest on the best cultivated field, and with the most promising seed. Why, then, should it seem far-fetched, as some who would not wish to be considered infidels, much less atheists, account it, to catalogue national calamities with national sins; and to read in the many appalling distresses which almost habitually hang over vast masses of our population, a measure of righteous retribution for the iniquities of our legislation and commerce; for our ostentation and luxury; for our intemperance and Sabbath-breaking; for our boasting confidence and our vanity even in our charities; for the heathenized education of many of the rich, and the brutalised non-education of multitudes of the poor; for building towns without churches, and factories without schools; and for the virulent political divisions which, while we enjoy perhaps the best frame of civil society which the world has ever beheld, separate class from class, and man from man, in unbrotherly and ungodly contention?

Yet all is not gloom. We could descant, as Britons and as Christians, upon much that is cheering. Mournful as is the physical and moral condition of large bodies of our fellow countrymen, even their pittance of good exceeds that of other populations equally dense, in ancient or modern times. Our civil and religious institutions, also, are invaluable national blessings. And if, in order not to be lost in the wide landscape, we confine our view to the improved state of our church, we have ample reason to bless God and take courage. Were we not fearful of collecting more figures than most readers would care to wade through, we should rejoice to compare the little that was doing in 1801, with the more in 1821, and the much in 1841, as respects the circulation of the Holy Scriptures; the establishment of Schools, especially those under the auspices of the Church of England; the building of churches, and the propagation of the Gospel in our colonies and in heathen lands. Or, to name only one of the bright Anglican memorials of the present year, is it a small thing that a few months since our Right Reverend Fathers agreed to carry out extensively the principles of the Church, and to emulate the zeal of Apostolic days, by instituting thirteen new bishoprics in the colonies and dependencies of the British empire, and more as soon as these first wants are supplied; and that already a bishop has been consecrated for New Zealand, that bright illustration of the trophies of the Saviour's cross under the zealous missionary labours of his servants; and that another, a converted Hebrew, is to be stationed in Jerusalem, for the benefit of Protestant Episcopalians resident in Palestine and the neighbouring countries, and to open friendly communications with the Eastern churches, four of

whose prelates, namely, one patriarch and four metropolitans, have written to our primate and metropolitan, requesting the aid of the Church of England; that another is intended soon to be sent out to Malta, and others elsewhere in succession; and that God has graciously inclined the members of our Church liberally to co-operate in this important service? And, as union is strength, we ask, Is it nothing that it has pleased Him who has the hearts of kings at his disposal, to cause a Lutheran monarch to contribute munificently to the good work of sending out a bishop of the Church of England and Ireland to the Eastern regions, and that our spiritual rulers have recommended to their new brother to admit suitable candidates of the Augsburgh Confession to holy orders? This peaceful triumph of faith, hope, and charity, will, we both trust and believe, be overruled to the furtherance of the Gospel. Nor are we insensible to the great blessing of increasing union in our religious episcopal institutions; we refer especially to the recent important addition of the highest Ecclesiastical sanction to the Church Missionary Society, and the Society for the Conversion of the Jews; a sanction as honourably earned as it was cheerfully bestowed, without the slightest necessity for sacrifice, and with no object but the increase of spiritual utility.

We might proceed in this manner for many a paragraph; nor even in pointing to the distressing memorials which have occupied many of our pages during last year, in regard to the doctrines advocated in the so-called "Tracts for the Times," are we without highly cheering facts and anticipations. During the present year the system has become better understood, and its anti-scriptural character more generally discerned. The publication of Tract No. 90, and the pamphlets of several of its defenders, with the decision of the Weekly Board of the University of Oxford; the warnings of several prelates; and last, not least, the mellowing of Tractarianism into Popery in the case of Mr. Sibthorp, have opened the eyes of many, and we believe materially checked the progress of the delusion. And if, from the professed members of our Church, we advert to its avowed enemies, it is impossible not to perceive that political dissent has overshot its mark, and also crippled itself by its ungoverned efforts. The late political struggle called forth all its powers; but in vain, even upon the hustings, were blows levelled at the Established Church, for they only recoiled upon the assailant. If the Church has to dread dissent, it must be when dissenters have learned the wisdom to attack only what is evil, and the Church, instead of amending it, sees fit suicidally to cleave to it. We fully believe also that various measures carried into effect during the last ten years, with a view to correct abuses, and work out the Church system,

though we do not see our way to the approval of them all, while most cordially rejoicing in most of them—especially the stringent restraints upon pluralities and episcopal translations; the enforcement of clerical residence, the increased demand, on the part both of our bishops and the people, for a high standard of piety, ability, and ministerial qualification, in candidates for holy orders—have already done much to check dissent; and if church building advances in the increased ratio of the last decade, and the clergy appointed to minister in the new districts are faithful, zealous, affectionate pastors, we see little reason to doubt that a great majority of the best portion of the children of Dissenters, will return to the bosom of the Church in the next generation; as great numbers of them are doing already.

Thus we might go on to note favourable indications; but let us not forget the disclosures of the census. Two millions of human beings added to the population in ten years! How are these to be adequately provided for either with the meat which perisheth, or that which endureth to everlasting life? It is an appalling fact, that all the efforts hitherto in progress for promoting the eternal salvation or the temporal benefits of the nation, not only do not cover the hitherto neglected spots, but do not prevent enormous yearly additions to them. Much, very much—incomparably more than many pious and charitable persons have even suspected—must, by God's blessing, be attempted and achieved, before the moral and spiritual wilds of our beloved country shall begin to blossom as the rose. It is with the special view of impressing this solemn truth upon our own minds, and those of our readers, that we have made the population returns the subject of these extended remarks.

For ourselves, should our labours continue, we see no reason to deviate from the principles which have been advocated in these pages during forty years, believing them to be Scriptural and Anglican; but we would pray and strive for more ability, zeal, affection, and spiritual light, in upholding them. In some former years we had occasion to appear very much in the character of REFORMERS, for there was much to do in the way of depuration. Latterly our course has been chiefly that of DEFENDERS; great abuses having been corrected, and improvements introduced; so that to conserve what we enjoy against external foes or rash friends, has been as obvious a duty as to suggest amendments. In future, so far as the signs of the times afford scope for prognostication, EXTENSION must be our motto; for the Church of England has a great work before it! Think of the colonies! Think of the heathen! Above all, think of the increasing millions of our beloved Queen's home subjects! Think of the census of 1841, and the resulting duties of 1842.

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THE

CHRISTIAN OBSERVER.

NEW SERIES. } No. 37. JANUARY. [1841.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THE DANGERS, DUTIES, AND ENCOURAGEMENTS OF THE CHURCH OF CHRIST AT THE PRESENT EVENTFUL ERA.

For the Christian Observer.

WE have thought that we cannot better open the first Number of the new year, than by a few observations upon the *dangers, duties,* and *encouragements* of the church of Christ at the present eventful era; for such it assuredly is, and one which no servant of our divine Lord can contemplate without very serious and chequered emotions. Our remarks can be but cursory; for the field is the whole world; and to survey it fully were impracticable, nor would volumes suffice for a description of the innumerable details. But a rapid glance will suffice to discover many important features of the landscape; and the intelligent reader will be able to fill up various parts of the outline with minuter facts, and statistical particulars.

It was predicted of the Messiah, the Lord of Life and Glory, before his advent, "He shall be great." Great he was in the inspired declarations of Old Testament prophecy; he was infinitely great in that divine existence which he enjoyed from eternity in the bosom of the Almighty Father; and great beyond all created beings when he appeared in our world as "the Son of man," for he was not only "the Son of David," but "David's Lord," and "the Son of the Highest." Great also he was in his holy doctrines; his gracious words, such as man never spake; in his all-perfect character; his miracles; his sufferings, his death, his resurrection, and his ascension; in the atonement which he made for sin; in the righteousness which he wrought out; in the glories of the day of Pentecost; and in the victories of his cross: whereby he has planted a church in the world; militant indeed, but from the ranks of which have been gathered, from age to age, a goodly number of those who are already swelling the blissful company of the church triumphant above.

But this greatness, as regards his mediatorial kingdom, is not complete. The whole world, which is his right by conquest, is not yet in his actual possession; the heathen given to him as his heritage,

and the uttermost parts of the earth as his possession, are not yet all brought practically to the obedience of the faith;—nay, hitherto but a fragment of mankind—though a goodly fragment—is even in name Christian; and among those who call themselves such, we find apostate churches; and in the purest churches, reprobate masses of professed believers.

Is this a state of things which the servant of Christ can contemplate without seriously inquiring what are the signs of the times; what their peculiar duties, dangers, and encouragements? The promise we know is certain; the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; but what progress has been made towards this glorious consummation? what causes, humanly-speaking, impede it? and when or how are they to be removed?

And here arise some differences of opinion among the careful students of the inspired word. Whether we are in a course of direct, though impeded, progress towards this blessed result; or whether the visible church will first be shrouded with the blackness of darkness, out of which shall emerge the glories of millennial brightness; and in what manner Christ will reign, and the respective lots assigned to Jew and Gentile in the predicted fulfilment; have been variously discussed; but the general position of actual events, and the paramount duty of the Christian to endeavour to promote his Lord's kingdom upon earth, are not directly affected by subordinate differences of biblical interpretation. In the present sketch we need not go beyond the general ulterior results of prophetic disclosure. The specialties of the process by which the whole world is to be Christianized, may lead indeed to modifications of specific action; and may, and must, diversely affect the hopes and fears of the church of Christ; but apart from these there are general considerations which all believers feel to be of great moment; though they may assign to them somewhat different places in the economy of grace, according to their respective views of some important particulars in unfulfilled prophecy.

The church of Christ may be regarded in its relations to those *without* and those *within* its pale; meaning here by its pale, not its secret spiritual precincts, which are known only to God; but its visible boundary upon earth, by which nominal Christendom is divided from the nations which do not profess to receive the Gospel. Those who are *without*, in this sense, are JEWS, MOHAMMEDANS, and HEATHENS; and those who are *within*, the GREEK and EASTERN CHURCHES; the LATIN CHURCH; the PROTESTANT CHURCHES; and that vast body of persons who are CHRISTIANS ONLY IN PROFESSION; and some of them not even that, being, though baptized SECRET OR AVOWED UNBELIEVERS.

I. The first general head then comprises those who are without the pale of the Christian church, both in its visible and its invisible boundaries. We will advert to each as above enumerated.

1. THE JEWS. The circumstances of this remarkable people—the special subject of a large portion of Holy Writ—would deserve a very minute examination, if, happily, the topic were not so familiar to every reflecting Christian mind, that it were superfluous to dilate upon it in this rapid sketch. In glancing at the three particulars of enumeration, which it is intended to repeat under the several divisions of the gene-

ral survey—namely, the *Dangers, Duties,* and *Encouragements* of the Christian church—we know not that we are assailed by any specific dangers from the side of Judaism; for the Jews do not now attempt to make proselytes; and as Christianity recognizes and pre-supposes faith in the Old Testament dispensation as well as the New, the Jew can add nothing to us; for we believe what he believes, so far as he rightly understands his own Scriptures; but he comes short—infinitely short—by refusing to credit their fulfilment in Christ, the true Messiah; and as he can add nothing, so he is not likely to take away from any Christian who can give a reason of the hope that is in him, proving that Moses and the Prophets spake of Jesus of Nazareth as the Christ, the anointed of the Father. Instead of the awful condition of the Jew being hazardous to the Christian faith, it is fraught with instruction and warning, while we behold therein the justice and severity of God; or if there be dangers, they are of another kind, as St. Paul emphatically teaches us in his epistle to the Romans; especially the danger of neglecting our own day of grace, as the Jews neglected theirs; or of boasting as though for our own goodness we were placed under a dispensation of privilege which they forfeited by unbelief. "If God spared not the natural branches, take heed lest he also spare not thee."

But under the heads of *duty* and *encouragement,* the subject is large indeed; and in this view we might add, that the Christian church has incurred much danger; for the want of due reference to the ancient people of God, whose future history is closely connected with the final prospects of Messiah's kingdom, has obscured many promises; nor could the ingrafted branches be expected to enjoy to the full the "fatness of the olive tree," while they provoked the fostering Husbandman, by boasting against the natural branches which were broken off. Of late years, however, a better mind has been imparted to several portions of the Christian church; the condition of the Jews has excited warm sympathy; the prominent place which their restoration occupies in the revealed word has been more carefully and prayerfully considered; our duties in regard to them have been more laid to heart, and some considerable efforts have been made for their Christianization, so far as regards human instrumentality; and, blessed be God, encouragement has not been wanting in regard to the actual results of these exertions; for many Jews have been converted, by the power of the Holy Ghost, to the faith of a crucified Saviour; and the spirit of inquiry which has gone abroad appears to portend an abundant harvest. But the chief encouragement is derived from the promises of God to Israel; for these are neither few nor small. The time, the mode, and some of the circumstances and results, may indeed be differently interpreted; but the broad facts of the predicted conversion of the Jews to the faith of the Redeemer, the benefits which shall result to the Gentiles from their restoration, and the union of Jew and Gentile as one fold under one Shepherd, are unquestioned; and hence arise the most solemn obligations upon the part of Christians to endeavour to promote the spiritual interests of these their elder, though for a time discarded, brethren. These obligations have begun to be discharged, by giving to them the New Testament in their own ancient tongue, and by sending faithful and zealous missionaries, glowing with the love of Christ, among them; and God has not withheld his blessing from those hallowed labours. The offering up of prayer and praise

in a Christian liturgy every Lord's Day, in the vicinity of our own metropolis, in their sacred language; and the building a Christian temple in their own lost metropolis of Jerusalem, for their especial welfare; are incidents extraordinary, and unprecedented since the Apostolic age; and when taken in connexion with the spirit of inquiry which has gone abroad among them, and the many prayers of faith offered by Christians on their behalf, may be regarded as eminently auspicious omens. The case of the Jews is not to be considered merely with reference to their number—though that is not small, being variously estimated at from four to six or seven millions; Malte Brun thinks the probable amount is about five millions; and from their being widely scattered throughout the world, missionary labours among them are of necessity more arduous and expensive than would be required to gain access to an equal population densely located;—but it is to be viewed in conjunction with the important place which they occupy in the revealed economy of the Divine dispensations, and particularly with respect to the calling of the Gentiles; for, as the Apostle Paul argues, "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

2. We next turn to the case of the Mohammedans. The religion of the False Prophet, which extends over a vast portion of Asia and Africa, was from the first strongly opposed to Christianity, upon some of the nominal territories of which it made extensive and destructive incursions. When Mohammed arose, the Gospel had ceased to be assailed by dangers from its earliest opponent, Judaism: we speak after the manner of men, for in the foreknowledge and Almighty power of God, not the gates of hell shall prevail against his church. Beginning at Jerusalem, it had triumphed over the prejudices of many of the house of Israel, who once breathed out threatenings and slaughters against its followers; and the subsequent dispersion of that outcast people, and their loss of political power, prevented their being able to injure the faith which had superseded their own abrogated, though inspired, code. Paganism also had done its worst; but the blood of the Martyrs became the seed of the church; and far from the religion of Jesus being banished from the earth, by the violence used to exterminate it, it had now extended from nation to nation, and even kings had become its nursing fathers. Judaism was opposed to it as not acknowledging the claim of Christ to be the promised Messiah; and Paganism, as an idolatrous superstition which it was designed to uproot; but both had existed before its promulgation, and were not, therefore, planned with a view to subvert it; but Mohammedanism was expressly designed to set aside all three; for it regarded the doctrine of the Trinity which was common to Judaism and Christianity, and the worship of Jesus of Nazareth, which was special to the latter, as forms of polytheism; and in promulgating that there is but one God, and that Mohammed is his prophet, it reduced our divine Lord to the level merely of a superseded teacher.

The danger was not unreal; for the impostor, in ravaging kingdoms with fire and sword, not only subjected many Jews, with heathens innumerable, to his sway; but also large numbers of those who

called themselves Christians. During the many ages which have succeeded, the various Christian churches in the East have been desolated and oppressed by the proximity and intolerance of Mohammedan power; and it is an opprobrious fact, that while very few Moslems have been converted to the Christian faith, large numbers of those who profess the latter, have, from persecution, or for worldly interest, renegaded to Mohammedanism. The corrupt state of the Eastern churches affords too much cause of triumph to the followers of the False Prophet, who discern in the majority of those of the nominal disciples of Christ with whom they are conversant, little that adorns their holy profession, or recommends it to Jews, Moslems, or Pagans.

The degenerate Christian church, therefore, so far from discharging its duties towards them, has cast stumbling-blocks in their way. The Moslem, who abhors idolatry, sees the worshippers of the Son of God bowing down before departed mortals, and even before their pictures or images; and such an awful spectacle can only confirm his prejudices and rivet his chains. Nor have those who hold the faith in greater purity done much towards endeavouring to counteract these direful results. A few Protestant missions have been established in lands where Mohammedanism prevails; and the Scriptures have been circulated in the Turkish, Arabic, Persian, and some other tongues spoken by large numbers of Mohammedans; and these efforts, though but partial, and seldom directly aggressive, have not been without fruit. The devoted labours, for example, of Henry Martyn in Persia, produced deep and lasting impressions; and only recently Mr. Southgate, an American Episcopalian missionary, has attested that he found silent conversions taking place in Turkey from the perusal of the Bible, which during many years has been finding its way to Moslem students. But there has been nothing systematic, and upon a large and decisive plan, or at all worthy of the greatness of the object. The degenerate Christians of the countries in which Mohammedanism is the popular persuasion, have been generally the chief objects of attention, rather than the believers in the Koran. Thus the Basle Society's missionaries, who were intended to be located in the dominions of Russia on the Persian frontier, between the Black and Caspian seas, for the express purpose of propagating Christianity among Mohammedans, were soon induced to deviate from that design, and to turn their solicitudes almost exclusively to the Armenian Christians. But in this very fact we learn an important lesson; which is, that the most hopeful enterprises against Mohammedanism, upon an extensive scale, must be in a large measure through local renovated Christianity. The direct efforts against the disciples of Mecca must necessarily be isolated, and few and feeble compared with the vast extent of their numbers; more especially as they are very little open to familiar European intercourse. Their religion also devotes to death those who renounce it, and thus places a formidable impediment in the way of calm inquiry. But if the Christian churches, where Mohammedanism prevails, were by divine grace brought back to the purity, love, and zeal of the primitive days of the Gospel, their example, through God's blessing, would operate powerfully throughout many of the regions of the East; for as their degeneracy caused the early triumph of Moslemism, so their restoration would powerfully contribute to its downfall. The conversions we

may well believe would not be isolated, and therefore easily suppressed by local violence: but would be grounded upon the wide and sure basis of previous inquiry and wide-spread conviction; and thus would the way of the Lord be prepared, till suddenly great numbers might throw off the yoke at once, and persecution find its victims too numerous and powerful to master. This at least may we hope, being assured, by inspired prediction, that Mohammedanism, with whatever else opposes itself to the kingdom of Christ, shall one day fall; and seeing, by anticipation, heralds of salvation already thickly planted in many of its most important districts. The passing events in Turkey, Syria, and Egypt, and we may add in central Asia, ought not to be overlooked by the Protestant church in their connexion with the carrying out of missionary enterprises in the high places of Mohammedanism. It may be that the influence of Great Britain in the Levant, and far Eastward, is designed, by the providence of God, for much spiritual good to those lands, if wisely, meekly, yet zealously employed; more especially as the old habits of Oriental life are much broken in upon, and new facilities are opened for European intercourse.

3. The case of the Heathen next demands attentive consideration; but here, as we have to do with the most obvious and well-known branch of the missionary theme, we may pass over the question more rapidly than its importance would otherwise warrant. If the number of Mohammedans nearly equals that of professed Christians, the number of Pagans considerably more than doubles it: and it comprises far more than one half of the whole population of the globe. What a field is this! And, blessed be God, Christians do not deny the obligations which devolve upon them in regard to it, however much they fall short in practice of filling up its measure. Of late years missionaries have been sent out into several hundred heathen stations; Christian schools have been established; the word of God has been translated into numerous languages, and widely distributed by means of Bible and Missionary institutions; and though the success has not everywhere been equal to what was anticipated by some who did not duly consider the comparative paucity of the means, or the extent of ignorance, prejudice, and hardness of heart to be encountered; and who perhaps expected the immediate fulfilment of some of those predictions, the hour of which was not yet; or were looking too much to human agency and too little to divine sovereignty;—yet the encouragements have not been few or feeble; more especially in the arduous work of preparation for ulterior labours. In no one station, so far as we know, has the issue been permitted to be wholly unpropitious, where the work has been conducted with faith and perseverance; while in many places—need we name the South Sea Islands for example, or the recent awakening at Kishnagur in India?—God has done above all that we asked or thought; at least far beyond the most hopeful expectations. The duty indeed is not grounded upon these encouragements; for it rests upon the direct command of our risen Saviour to go out into all the world and preach the Gospel to every creature; but it is stimulated thereby; and with so much vouchsafed success, it becomes us, constrained by the ties of gratitude, to be more than ever "stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord." All that the Christian church has attempted,

is little, is as nothing, compared with its bounden duty or the extent of the exigency. Great Britain in particular, by means of its ramified colonies and dependencies, owes a debt to the surrounding heathen, which she has scarcely begun to pay. Verily we are guilty concerning our brother.

But while the Christian church acknowledges the *duty*, and ought to be grateful for the *encouragement*, it may not at first sight appear that it is itself exposed to any pressing *dangers* from heathenism. But have we forgot that there is danger of God's withholding from us his special blessing, if we neglect the duty of striving to make his name known to those who dwell in darkness and the shadow of death? Was not the slothful servant punished, as well as the directly unfaithful? Have we not forfeited too much the promise that he who watereth others shall be watered himself? And do we not see, in point of fact, in our own spheres and neighbourhoods, that where a tender concern is awakened for the souls of the heathen, and liberal things are devised in their behalf, the blessing re-acts upon ourselves —upon our families, our social circles, our parishes; so that the institution of a missionary association, and the cultivation of a missionary spirit, are often the germ of a revival in our own hearts and homes.

But again: there is danger to the Christian church from its deadening contact with heathenism throughout the world. We see this in individual cases in the intercourse of travellers and settlers in pagan lands. How many, practically at least, gradually forget or undervalue the faith of their fathers! Those who are intelligently educated, often affect a chilling scepticism, regarding all religious belief as an imposition upon the human understanding; while the lower classes, such as soldiers, sailors, and the poorer colonists, by mixing with the heathen, learn their ways, and become practically unbaptized. It is fearful to think what a mass of religious indifference, amounting in effect to positive infidelity, has been poured for generations into this our native land, by the return of our expatriated sons from India and other foreign possessions; and it is delightful to remark, and shews the truth of the promise of God, "them that honour me I will honour," that since there has been a better mind for the spiritual welfare of heathen lands, especially those under our own national sway, it has been graciously caused to re-act upon ourselves; so that in India especially, once the grave of religion to a large proportion of those who seemed to carry out any with them, not a few of the English residents of all classes are faithful and devoted servants of their Lord.

Again, there is danger to Christianity from the remarkable state of transition in which the heathen are placed in many parts of the world, and especially in our own dependencies in India, by the progress of European learning among them, unsanctified by the Gospel; their native superstitions being shaken, and nothing true and holy being given them in their place; so that vast numbers of Hindoos are becoming infidels, just as the French did when popery was overturned; the people being led to discern its enormities, but having nothing to fill the void left by its expulsion. We specially alluded to this subject two years ago, in our notice of a funeral sermon preached at the Old Church, Calcutta, by Krishna Banarjee, a converted Hindoo, upon occasion of the death of his Christian brother, Mohesh Ghose; both of whom

became infidels, in consequence of discerning the folly of the dogmas of Hindooism. The preacher himself, after his rejection of the native idolatry, and before his conversion to Christianity, edited an infidel newspaper; and he has strikingly described the awful transition state in which himself and many of his countrymen are placed, in the account which he gives of his deceased friend. He says:

"In early life he was sent for his education into the Hindu college, with all the prejudices of Hinduism influencing his mind. But he did not continue long in this institution before his understanding became too enlightened to submit to the monstrous dogmas of Brahmanism. He could not any more so far lower down his thoughts as to recognise a god in the sun or the moon, neither could he believe that idols made by the hands of men were entitled to divine honour. He was accordingly led to dismiss Hinduism from his belief. But as the mind, when once moved, naturally flies to sad extremes, unless restrained by Divine grace, our friend did not stop where his conviction of the fallacy of Hinduism, if properly regulated, should have kept him. From worshipping *many* gods, he ran to the opposite and more dangerous error of worshipping *no* god—and thus he shook off the trammels of superstition and idolatry merely to put on the still more galling chains of infidelity and atheism. Long did he in this state deny the existence even of the Supreme Being, and live literally 'without hope and without God in the world.' But the grace of the ever-merciful Jehovah prevented him. He was brought into circumstances, and called to form acquaintances, whereby he was led to examine the truths of natural and revealed religion. This at first appeared a graceless task to him. Prompted however by a natural disposition to metaphysical speculations, and partly impelled by the evidently rational calls of several friends, he undertook to inquire into the evidences of Christianity. But the subject was too solemn to be profitably handled without a serious conviction of its high importance; and so he did not for a long time make much religious advancement. The evidences of natural and revealed religion were too overwhelming not to produce some impressions upon his mind; and a better opinion of the Gospel was undoubtedly generated within him. But as to any feeling of the force of the truth he was quite a stranger to it, until, as I often heard him relate, he thought very seriously on the subject on one occasion, and began to examine narrowly the professions of sincere inquiry which he had all along been making. His conscience, he said, convicted him; he found that there had been no sincere inquiry on his part; he became humbled at the idea—and he prayed for Divine forgiveness and direction. He asked and he received; he sought and he found; he knocked and the door of mercy was opened to him. I speak what I personally heard from his own lips. It was, that all the arguments which he had been reading in favour of Christianity, and some of which he had been secretly trying to rebut against the light of his conscience, struck him with irresistible force. 'A flood of light,' said he, 'rushed into my mind.' His soul now found an anchor to rest upon. He now saw things differently. That point concerning the salvation of the sinner in consistence with Divine justice, which had puzzled him so much—that knot which nature could not untie without doing violence to one or other of the divine attributes—that difficult question, *What shall I do to be saved?* was now no mystery to him. He believed in the Scriptures, and he understood how 'mercy and truth had met together;' how 'righteousness and peace had kissed each other;' how God could 'be just, and the justifier of him that believeth in Christ.' Thus did our friend bear testimony to the truth in opposition to Hinduism and infidelity."

We discern in this passage what is likely to be the issue, as the heathen become enlightened by European learning and intercourse, if the Gospel do not advance concurrently with, or indeed precede, the secular schoolmaster. The progress of Christianity may be seriously impeded: for there is, humanly speaking, more hope of convincing an inquiring Pagan of the senselessness of worshipping stocks and stones, than of inducing the self-conceited sciolist of sceptical philosophism to inquire seriously into the evidences, and to credit the miracles and mysteries, of Christianity. It is to be feared also lest these

native scoffers, who reject all creeds, should injuriously affect the minds of many who call themselves Christians; and even already is it boasted by European infidels, that many educated men, in lands which the Gospel has not blessed, are less prejudiced and more enlightened, as they phrase it, than we poor barbarian Englishers. Certain it is that an educated infidelised population is the most hopeless soil—if with God any thing were hopeless—for the implantation of spiritual truth.

But we turn, secondly, from the dangers, duties, and encouragements of the Christian church in relation to Jews, Mohammedans, and Heathens, to those which affect its interior economy in the various portions of its own visible pale. We must defer the consideration of these to another Number.

BISHOP FLEETWOOD ON NEW CEREMONIES AND "ODDNESSES" IN THE CHURCH.

For the Christian Observer.

In the folio works of the learned and much-esteemed Dr. Fleetwood, Bishop of Ely, there is a remarkable paper, entitled "A Letter addressed to an Inhabitant of the parish of St. Andrew's Holborn, about New Ceremonies in the Church." It applies so strikingly in its spirit to some of the innovations and practices which are now attempted to be introduced among us, that we have thought the insertion of it in our pages, notwithstanding its length, will be agreeable and useful to many of our readers. We took occasion to shew (in lately printing two letters of Bishop White's, in refutation of the unscriptural notion of the Lord's Supper being a sacrifice,) that the chief divines of our church, of what was called the orthodox school, during the last century,—the divines of the Tillotson, and Burnet, and we may add Fleetwood class—were strongly opposed to the peculiarities of Laudean doctrine and practice, which had been perpetuated by the Non-jurors and Sacheverellites; and have been recently revived at Oxford. Dr. Sacheverell was for many years rector of St. Andrew's Holborn, having been preferred to that valuable benefice upon the expiation of his three years' suspension, after his impeachment and trial in 1709. He died in 1724. Dr. Fleetwood, who succeeded Bishop Beveridge in the diocese of St. Asaph, and was translated to Ely in 1714, died in 1723. His London residence being at Ely House, Holborn, he was well acquainted with the proceedings around him; and he says very significantly to his good neighbour, "You know in what parish you are; and what sort of people they are who chiefly promote these innovations." He makes very light of this or that attitude or gesture for its own sake; but if prescribed by authority, or customary, and not in itself wrong, use it; if not thus prescribed, do not attempt to impose it. The matter upon which he was consulted, appeared to him in itself a trifle; "I have very little concern," he says, "either for this posture, or against the other;" but he adds, placing the matter on its true basis, "I lay no stress on either; but I am very zealous against the pride of singularity, private fancies, and innovations in matters relating to the public worship of God; and I would have you so too; and the more so, because *there is a bold, daring, innovating*

spirit got of late among the young, unlearned, and injudicious part of the clergy, which, if not timely repressed and checked, will give disturbance both to the Church and State." We suppose the curate of St. Andrew's persuaded himself there was some rubric or old custom which authorised him to direct the people to stand up when the second lesson is taken out of the Gospels; and that he could have written a Tract for the Times to prove it; just as some deacons have revived *stoles*, and some priests tried to convert what the Prayer-book calls "the Lord's table" into an "altar" for sacrifice. It is not necessary that we should see every particular practice in the same light as the Right Reverend writer; he may be right or wrong as to individual examples: as we think he is wrong, where he seems to prefer sitting to standing "at the singing of the psalms,"—does he mean the metrical psalms?—as is still the practice in the church of Scotland, and among Protestant Dissenters, and in Continental Protestant churches; and was then customary in our own: but we think he would have preferred—now that the custom has happily changed—the more appropriate attitude of standing; though the rubrics are silent on the subject.

But it is the attaching weighty importance to subordinate ceremonies, to the danger of neglecting the weightier matters of God's law, which makes the proceedings of our modern divines of the sect of the Tractitians so baleful to the church of Christ and the souls of men. The bishop has graphically exhibited the progress of these things from indifferent to bad, and from bad to worse. What he says of the consequences of placing a crucifix in the "Eastern light, towards which the people generally turn in their acts of worship," and *the reasons for it*, applies forcibly to some modern efforts to innovate in the decorations of churches, in order to furnish "new helps to devotion." But perhaps the most important part of his letter, is his advice to his lay neighbour not to submit to be coerced into the adoption of "new-fangled whimsies;" but to go to church, and behave as seriously and devoutly as he was wont to do, feeling that he has "as much right to oppose, as the curate to impose," his crude fancies.

SIR,—Upon your being with me, the other night, and telling me that the curate of your parish had told the people, in some of his discourses from the pulpit, that they must needs stand up at the reading of the Second Lesson when taken out of the Gospels, and also at the singing of the Psalms with other oddnesses, and desiring me to give you my opinion of these matters, I set myself, when you were gone, to consider them very seriously: and I have done it in such a manner and method, as will not only show you my opinion and the grounds of it, but may be useful to other purposes.

I confess that neither the man, nor the gesture itself, considered singly, is worth the taking any pains about. But the spirit of imposing is both troublesome and mischievous, and ought to be carefully watched against by all men. Even governors themselves must always have regard, in all their orders and injunctions, to what is useful, edifying, and in some degrees necessary: and they who are the wisest and the best, will ever take the greatest care they can to make their laws and rules such as shall be the most easily complied withal by plain and honest people, as they will certainly find the most content in such obedience. But that private men, without authority, should impose their particular fancies upon their equals, is so far from being to be justified, that it ought not to be endured.

Of all the Episcopal Churches in the world, ancient and modern, of whose liturgies we have any certain knowledge, the Church of England, by law established, retains and uses the fewest rites and ceremonies in her forms of public worship.

She might have used and retained more, had she thought fit. For she owns, in her 34th Article, that every particular or National Church may ordain, change, and abolish ceremonies or rites ordained only by man's authority, so that all

things be done to edifying. But of this edifying, she does not allow or make any bishop, parson, or curate, to be the judge; but has tied them down to certain rules, which are (without some plain and urgent reason to the contrary) to be observed by all in general who officiate.

These rules are all contained in the rubrics of the Common-Prayer, which are also now confirmed by the laws of the land.

Whoever observes the rules prescribed in the rubric, in reading the public offices, does as much as he is required to do, either by the Church or by the law: whosoever does less is an offender: whosoever does more is an innovator, and does it without authority, and is fitter to be punished than followed, and breaks the unity of the Church in point of ceremony, preferring his own opinion to the judgment of the Church.

If the laity conform to the rites and ceremonies prescribed in their rubrics, they also do as much as is required of them.

All the ceremonies required of the laity, are kneeling at their prayers, and standing at the creed or confession of their faith. They who do this, do all that the Church requires.

No clergyman has authority to tell the people they must do more than the Church requires, which speaks by her rubrics.

Although the Church allows, in fact and practice, more ceremonies than are required by the rubric; yet is the rubric still the rule and law, both to the governors and the governed. The first can neither command nor appoint more; the latter are obliged to no more than the rubric enjoins.

Whosoever, therefore, tells the people that it is their duty to stand up or to kneel, where the Church requires it not, tells them, in effect, that he is wiser than the Church, and knows what is better for them than their governors did, or do, who have, it seems, omitted to tell the people their duty.

The ceremonies allowed in practice by the Church, though not enjoined by the rubric, were such as were in use in the Church, before and when the rubrics were made; and being found reasonable, and easy, and becoming, were not enforced by any new law, but left in possession of what force they had obtained by custom. And even there, he who complies not with these ceremonies, offends against no law, but only against custom, which yet a prudent man will not lightly do, when once it has obtained in general.

This, however, ought not to encourage (much less will it authorize) any private person to introduce any new ceremony into the public worship, upon pretence that the new is as much enjoined as the old was, and that there is as good reason for the one as for the other. For though no custom that is younger than a law, ought to prevail against that law; yet where there is no law, custom, supported by a general practice of wise and good men, and not opposed by their superiors, becomes a sort of rule, and will not easily be transgressed by such as love decency and order. And therefore a new ceremony does not stand upon the same foot with an old one, because it has not been generally well received, nor been confirmed by custom and usage. Though, perhaps, there may be as good reason for the new as for the old.

It was the custom, at the beginning of Queen Elizabeth's reign, for the people to stand up at the Gloria Patri, and when the Te Deum, Jubilate, and the other hymns were repeated; and the custom to stand up when the Gospels after the Epistles were read on Sundays and holidays, and the custom for the people to say, Glory be to thee, O Lord. The church was in possession, as it were, of these things, and made no rule concerning them, but left them to be continued or disused, as it should happen, and so they continue to this day.

But it was not then the custom, nor has it been since, for the people to stand up whilst the Psalms were singing in parish churches; nor whilst the Second Lesson was reading, though it were out of one of the Gospels, either on Sundays, holidays, or week-days; and yet if we should go to examine the reason of things, 'tis very likely the singing psalms would be found to be of greater authority than the Te Deum itself, although it be the finest hymn that was ever made by man; and 'tis more than likely that the Second Lesson is as much Gospel, when read in the First Service, as when 'tis read in the Second Service after the Epistle. And I hope it will never come to be disputed, whether the Epistle is not as much the word of God, and the dictate of the Holy Ghost, as is the Gospel which follows it. And certainly the Lord's Prayer, when read in the Second Lesson (as it is six times in the year) is as much the Lord's Prayer, as when it is repeated both by the minister and people in the daily service, when both are obliged by the rubric to do it on their knees, which yet they are not obliged to do, when they hear it read as part of the Second Lesson: which, by the way, may help to cor-

rect that disturbance, which is occasioned by ignorant people's getting up from their seats and standing on their feet, when that heavenly prayer comes to be read in a Second Lesson, which is neither enjoined by authority nor received by general custom, and must therefore go for a private fancy, which ought to find no place in public assemblies.

A parity of reason is not therefore sufficient to introduce new ceremonies upon, without authority, rule, or custom. People are much at their liberty, in their family or closet devotions, but must not innovate in congregations. The clergy ought not to lead the people into new ways, nor should the people follow them upon pretence of better edification.

The first general council that was ever held in the Christian world, and the most esteemed, was that of Nice; and that decreed in the xxth canon, that all Christians, everywhere, should say their prayers standing on their feet, (and not kneeling) every Sunday in the year, and every working day besides, betwixt Easter-day and Whitsunday.

The Council assigns no reason for this, (as they need not) but they who lived then and a little after, tell us it was, that the Christians were thereby to shew, that they were risen with Christ. Now certainly this reason, considered in itself, will hold altogether as good, for standing up at prayers, every day in the year, as on any week-day betwixt Easter and Whitsuntide. But certainty, that curate would have been held for an audacious perverse creature, who should have exhorted his people to stand up at their prayers all the days in the Lent season, because there was as much reason to do so before Easter-day as after it; and because the council had not forbid the doing so, and because that standing up is a posture of respect and of attention. Private men have nothing to do to assign reasons for introducing ceremonies, of which there is no need, and for doing which they have no authority.

But what, if, after all, these innovations of standing up at the reading the Second Lessons and at the singing Psalms, be not sincerely intended for greater decency's sake, and shewing more reverence, and exciting greater devotion, but merely to start up a new distinction, and make a farther difference betwixt those who come to the public worship in the same place, and at the same time, with one another, but who are of different parties, with respect to the King and State affairs? You know in what parish you are, and what sort of people they are who chiefly promote these innovations, and are most forward to distinguish themselves by little ceremonious observances; and you also know what king it is they incline to.

The Low Church people, as they are called, are content when they come to church, to comply with the rules enjoined by their lawful governors, and to stand, or kneel, or sit, as they are bid to do by rule and custom; but 'tis very likely that they will scruple to join in any new ceremony, without command of authority, as well because they care not to be imposed upon by any private fancy, as because these innovators are by no means acceptable to them. They will therefore do as they used to do, and so they will be marked and known for Low Church people, which will have such consequences at church, as other marks of distinction have in other places, the mischief of which has been enough, one would think, already, and needs no augmentation.

My advice is, therefore, that you do not leave the parish church because of these new-fangled whimsies; but resort thither as timely and as constantly as you have hitherto done; and behave yourself as well, as seriously, and devoutly as you ought to do; and have no manner of regard to what you see others do, as to the ceremonial part, if it be not appointed by the rubric or approved by custom, which you have hitherto been guided by in public worship; and that you may the better see how little countenance or encouragement is to be given, even by private people, to any innovations in the Church, I will shew you, in a few words, the rise and origin of one or two of the most corrupt practices of the Church of Rome. Some hundreds of years had passed, before any picture, image, or statue of a saint was placed in any Christian church throughout the world; though it is not unlikely that there were both in other places for ornament and honour. It came at length into a painter's head, to represent, in as lively a manner as as he could, the sufferings of a martyred saint, to which the church was dedicated, *i. e.* by whose name it was called; and to hang this piece in some conspicuous place within it. Wise men were offended with the novelty; not at the picture, but at the setting it up in the church; but the common people were mightily pleased with it, and said that pictures were the only books which they could read; and found themselves much edified by seeing how the saints had glorified God; and

confirmed the faith by their constancy in suffering and enduring torments for the sake of Christ: and could such good thoughts and noble resolutions be better raised in them than at church, where they met so often to worship God? And therefore such good pictures were most properly placed in churches. There lived hard by a very devout statuary, who excelled in carving images both of stone and wood, who seeing the people so mightily taken with the picture, asked them one day, whether an image of their patron saint, carved out of fine marble, and placed in a convenient niche within the church, would not excite the same good thoughts and good remembrances in their minds, that the picture did, the colours of which would, in time, fade much, and wear away; and hearing nothing to the contrary, he set it up, and was commended for his zeal and benefaction by them. And great gazing there was at it; none of them making any exception to an image, which they could not make to a picture; both seemed alike innocent, alike useful, and alike proper to excite good thoughts and devout affections in the minds of those who looked on them.

It was not long after, that a man of quality and great wealth ordered the statuary to make the finest image he could of Christ our Lord, and fix it on a cross with all the marks of sorrow, and most painful agonies that could be possibly expressed in such a work, and place it in the eastern light, towards which he saw the people generally turn in their acts of worship. This was accordingly done, and the people were very fond of this new help to their devotions. Here was the King of saints himself, they said; here they were hourly put in mind of their sins, which cost the Saviour all the bitter pains he underwent upon the cross, for their redemption, which were so lively expressed in this good image, that they could never view it well, without compunction of heart within, and knocking of their breasts without, and other tokens of repentance. The gentleman's wife, and eldest son, besought him, out of pure devotion, that our Lord might not be worse attended in the Church, than he was upon Mount Calvary; and hereupon there was another image made to represent his most afflicted mother, and placed on his right side; and another on his left, namely, his most beloved disciple John, for so it was found to be in the Gospel; and thus the church was furnished with books for the laity to read and meditate upon; and it was not long before they bowed their heads, incensed them, and kneeled down and said their prayers before them. Under the statue of the patron Saint was his tomb of black marble, in which the precious reliques of this holy martyr were deposited, *i. e.*, the bones that were not burnt to ashes, together with some ashes of his body that had been consumed by fire. At this tomb the people chose to say their prayers, rather than in any other part of the church, because they had heard that the saint himself had kneeled in the place where his tomb stood, when he offered up his life to God. This tomb the people prayed at constantly for whatever they wanted at God's hands. One prayed for a sick child, another for a dying husband, and another for the cure of a disease under which she had long laboured. And it so pleased God that their prayers were heard and granted in their several kinds; and then it came into their heads, that their prayers were the rather heard for their being put up at the tomb of this good saint; and that more people had been heard in what they asked at this tomb, than in any other place or part of the church: and when they reasoned among themselves how or why this should be, they were told that God might intend thereby to glorify his saints, and to shew how precious their death was in his sight. And there were some who doubted not to affirm, that the saint himself did certainly intercede with God in their behalf. For who (said they) can think that the saints in heaven should sit and do nothing? And can they do any thing better and more befitting them, than pray for those who live on earth, and want all manner of comfort and assistance? And can any prayers be more acceptable to God, than such as the church triumphant puts up for their fellow-members of the church militant? And can any prayers be sooner heard, than what his favourite saints, who died for the truth, put up? And when it was made so clear, by these deductions, that the saints did undoubtedly intercede with God, for their fellow-Christians on the earth, it was very easy then for the people to ask of God that he would grant them their requests, at and for the intercession, more especially of these saints, his faithful servants, whose merits might prevail for what their own unworthiness had made them neither dare to ask, nor fit to receive. And when these people had, at any time, received at God's hands what they had asked through the intercession of the saints, it was very natural for ignorant unthinking heads to conclude that God had truly granted what they had asked, for the sake of that saint's intercession; which yet is no consequence at all, since God might grant it for his own mercy's sake, and through the intercession of his ever blessed Son; but this the

people did not mind. The saint's intercession was the means they used last; and having found, as they thought, the effects of it, they looked no further. But things did not long stand here; the people were not content to pray to God, to grant him what they wanted, for the merit's sake, and at the intercession, of the saints, but they prayed to those very saints themselves, that they would intercede with God to grant them what they wanted. This was a wide step indeed, and a great change. The passage from the one practice to the other was not easy, natural, or consequential; but superstition got over it quickly, and fancied there was but a little difference betwixt people's praying to God to hear the saints praying for them, and the praying to the saints that they would pray to God for them; whereas there is the widest difference in the world betwixt these two prayers; the one is directed to God, the sole proper object, omnipresent and omnipotent; the other to creatures only present in one place, and of themselves able to do nothing. But these were scruples that never troubled those good people; they had a faith that swallowed everything, and seemed not to value consequences at all. To the tomb they came, and prayed the saint to pray to God for whatever good things they wanted; and when this practice came to be contested a little, it was justified, as done out of pure humility, because they were unworthy to approach to God by prayer themselves in person, and therefore did it by the mediation of saints their intercessors. Well, in some reasonable time, instead of praying the saint to pray to God to give them this or that, they came to praying the saint directly and downright to bestow this or that blessing on them himself: they thought it was too much round about, to say, O Appollonia, pray to God to cure me of the tooth-ache; and they said directly, O Appollonia, cure me, I beseech thee, of the tooth-ache. But being hard put to it to defend this practice, they said they meant no more but to entreat her to pray to God for them; and all the good writers of that corrupt church, who have any sense or virtue left, desire to have all the prayers that are put up to the saints, to be understood to mean no more than a bare "Ora pro nobis," or "Pray for us," which is indeed impossible to be done by people that can read and understand.

But my design was not to dispute about anything, but to shew how one practice draws on another, not near so innocent as the first, till at length they come to things ridiculous, absurd, and never to be justified. And therefore that a stand is to be made at first against all manner of innovations in the public worship, that are not authorised by the governors of the church, who have the power of ordering our behaviour there, let them be never so reasonable, so decent, or convenient. The curate of the parish is no more to judge what is reasonable, decent, or convenient in the public worship, than the clerk, or any lay-man of the parish is; and there is not a lay-man in the parish, who has not as much right to oppose, as the curate has to impose, any new rite, ceremony, or posture in the public worship; and whenever he shews you his commission so to do, I will undertake to shew him yours, to withstand him. But you are afraid of being singular. Where is the singularity of doing as you always used to do, and as the rest of the congregation used to do, before these new lights came amongst you? Why is your parish singular in doing what the rest of the parishes, both in the city and suburbs, do not?

But what is the harm of standing up? none at all. And what is the harm of sitting as you used to do? Why did the curate make the people change that posture? There is indeed no harm in either posture, nor any great good; but there is harm in yielding to the imposing spirit of any private man, in the public worship. And whosoever reads, with any observation, will find it was, at first, the single opinion or single practice of some private man, (and perhaps a very good man too) that laid the foundation of all the superstitious practices that prevail amongst the corrupt part of Christians now in the world. They were at first innocent enough, and for a while they continued tolerable; but by degrees, and adding one thing to another, they came at last to the pass we now see them in; and who can tell at what time the impositions of private fancies are to be withstood, if not at first? And can any one tell where they will stop, if private men may not withstand them? Who can tell us, why this curate should not in time exhort the gentlemen of Holborn, to do as the gentlemen of Poland do; that is, draw out their swords when they repeat the creed, to shew how ready they are to defend the faith of Christ against all opposers?

This is a very significant ceremony, and makes a fine show; and I will undertake that he has as much reason and as much authority to exhort them to the one, as he has to tell them they must stand up when the psalms are singing; since it is neither the custom of other churches so to do, nor yet enjoined by competent authority.

Since you know me well, I need not tell you, that I have very little concern either for this posture, or against the other. I use them both as it happens, either for my ease or convenience; and I lay no stress on either. But I am very zealous against the pride of singularity, private fancies, and innovations, in matters relating to the public worship of God; and I would have you so too; and the more so, because there is a bold, daring, innovating spirit, got of late among the young, unlearned, injudicious part of the clergy, which, if not timely repressed, and checked, will give disturbance both to the Church and State, and therefore I would have them receive no manner of countenance or encouragement, from any one's submission, imitation, or example. Let us obey God, without reserve; the king, according to law; and our ecclesiastical governors, as far as we can with a good conscience do. But when a private man shall bid us do what neither God, nor the king, nor the bishop, requires of us, it will be very civil if we only tell him he is impertinent.

THE CARNAL AND SPIRITUAL MIND.

For the Christian Observer.

As the deep transparent lake is in itself colourless, and derives its hue and character from the landscape which environs it, and from the peculiar aspect of the heavens which it reflects; so the human mind, in itself a colourless blank, can be seen but through the medium of the objects which it voluntarily contemplates and reflects, from these derives its character and denomination, and *is* what it contemplates.

Waving all metaphysical subtleties, and speaking practically, the predominating objects of thought and affection are the moulds in which the soul is cast, and which impress upon it its character, and determine its destiny. The mind whose predominating taste leads it to the frequent contemplation of trifling or vicious objects, is hence denominated, and in reality *is*, a trifling or a vicious mind: while, on the other hand, the mind which often turns with complacency to the contemplation of grave and serious objects, or of whatever things are pure, and lovely, and honest, and of good report, hence receives the testimony of society, and of the truth, to its character of grave and serious, amiable and virtuous.

But there is a light which beams from eternity, let in by revelation upon the soul, and which the Spirit of God gives it faculties to discern, before which all these lesser fires fade, and which confounds all these minor distinctions of man's invention. This light exhibits the mind that soars to nature's material bounds to measure the distance and span the magnitude of a system of worlds, but which there stops, and can soar no higher: which speculates with delight upon the heavens, but never dreams of proceeding thither: which, with the intensest interest and most scrupulous accuracy, measures their distance, but never dreams of traversing it: this light, I say, exhibits such a mind but in the attitude and under the character of a more solemn trifler. It is a light which detects the spots of his corruption in the self-righteous moralist, the world's man of honour. Passing over the comparatively unimportant shades of individual character, it divides the mind into two great classes essentially distinguished,—the *spiritual* and the *carnal: that*, on the one hand, which contemplates the things of eternity, and therefore *is* eternal: which feeds upon the fruits of the Spirit, and of the tree of life which never withers, and therefore now lives, and is immortal: which knows the true God and Jesus

Christ, and therefore possesses life eternal: and *this*, on the other hand, which feeds upon the vanities of time and sense, and therefore must perish with them: whose objects of contemplation are all enclosed within the confines of the material world, and which therefore cannot survive the wreck of matter and the crush of worlds: which knows not God, and is therefore spiritually dead, destitute of the only principle, and cut off from the only fountain, of spiritual and immortal life.

This grand division of mankind into those which have the Spirit of Christ, and are therefore His, and those which have not the Spirit of Christ, and are therefore none of His, the marks declaring it, the fruits accompanying it, and the consequences resulting from it, seem to fill the comprehensive mind of St. Paul throughout his Epistle to the Romans. This one thought forms the subject matter of the eighth chapter, and is pressed with all the variety of expression, and all the earnestness of appeal, of one who was anxiously endeavouring to impart to the mind of another, ideas, thoughts, and feelings, which filled and overflowed his own bosom, but which he felt or feared that the other was unprepared to receive, or incapable of apprehending. The sixth verse, "To be carnally minded is death, but to be spiritually minded is life and peace," serves as the text of the chapter. Into its small compass he has condensed Christianity in its nature, its principle, and its effects, which throughout the chapter he dilates, and clothes in a variety of appropriate and familiar expression. In it he asserts that mystery of Christianity which spiritually to see is to be a Christian, that religion does not address itself to the bodies but to the souls of men, to the actions but to the wills: that the pure and free spirit of Christianity acknowledges no compulsory duties, no extorted obedience, no penal sanctions; that the blood of Christ purges the conscience from dead works to serve the living God: that the Spirit of Christ provides for this service by putting the law into his inward parts, and writing it upon his heart; by conforming the will of man to the will of God; and by creating in man a new nature, whose instinct is obedience, whose appetite is holiness, whose hell is sin, whose heaven is the love of God: that thus it freely offers to man spiritual life: that to reject it is eternal death.

And few indeed are they who choose that good part which shall not be taken away from them. For what are the lives of most professing Christians? I do not mean of the dead mass, but of those concerning whom, in the judgment of charity, we would hope better things, and things that accompany salvation. What are they but a perpetual conflict between the convictions of conscience which would drive them from the world to God, and the drawings of the heart which would seduce them to the world *from* God. God is master of their consciences, the world of their hearts. And therefore whatever they may fancy, or strive to believe, God can but present Himself to the minds of such as if clothed in the snakes, and scorpious, and all the terrors, of an idol deity; the tyrant of their liberties, the blight of their happiness, the terror of their souls. And if they worship him by the reluctant sacrifice of their carnal appetites, if they immolate to Him their worldly enjoyments, and the instinctive desires of their hearts, they thus, as it were, embrace that God who is love, the beauty of holiness, and the fountain of happiness, from the same low and slavish principle, with the same sinking of spirit, and

the same revolting of heart, as the deluded heathen causes his children to pass through the fire to Moloch, or himself embraces the wheels of Juggernaut.

God is a Spirit, and they that worship him must worship him in spirit and in truth. He cannot compromise with man, and accept actions in the place of affections. It is not to the statute book of duties and penalties that the fond parent turns for a motive to pursue with unwearied diligence the best interests of a beloved child, and to promote to the full extent of his ability its well-being and its happiness. He finds, unsought for, an animating motive ever present: he is impelled by an unfailing and resistless principle in the instinctive impulses of his own heart. Such alone is the principle of obedience to his commands which the spiritual and jealous God acknowledges. And were the whole conversation, so far as it can be subjected to the eye of man, to furnish a living exhibition of the divine law; were it conformed with more than pharisaic scrupulousness to every tittle of the statute; but were it destitute of the quickening principle, love; were there no complacency, no moral acquiescence in the law, no conformity of the will to the statute, it would be but the forbidden, and ever rejected, offering of a dead sacrifice. Even the profounder, and more delicate sensibilities of man recoil from the heartless offering of feigned affection from his fellow, and wither at the freezing embrace of this heartless corpse: and God is a heart-seeing and a jealous God. It is therefore of the very nature and essence of Christianity that the man who, when some vain or vicious pleasure suggests to the imagination, or presents to the senses, its temptation, accedes to it in heart and spirit; yet abstains from it in action, not because his renewed nature instinctively recoils from its base ingratitude and moral contamination, but simply because it is forbidden by a dreaded being and authority without him —God; because the curse of the violated law is attached to its commission,—though by his abstinence he has avoided the additional guilt of sinning with a high hand against God, and the additional evil of entangling himself in the web of perpetual sin, yet he bears upon his conscience much of the guilt, and upon his soul much of the pollution, which the action committed was in itself calculated to produce.

Various as are the dispositions and pursuits of man, the object of search to all is one, happiness. The alone avenue to happiness Christianity professes, on the authority of God himself, exclusively to teach: and commences its discipline with this startling assertion, that poverty of spirit, meekness, self-denial, mourning for sin, and hungering and thirsting after righteousness, are the only solid and durable materials from which this spiritual temple can be built. Hence it follows that humility, purity, charity, are the objects, though unknown to man, of which his heart is in search: for holiness is happiness; to know God is life eternal; to love God is anticipated heaven.

This great truth, the Gospel, without any compromise or reserve, places before the eyes, and boldly sounds in the ears, of a world sunk in sensuality and sin. And spiritually to see this, that is, experimentally to know it, is to receive a new and imperishable principle of spiritual life—is present salvation, is heaven commenced in the soul. For it is impossible to see this truth and not to act upon the conviction which it produces. Man's inferior nature may indeed rebel; the free movements of the spirit may be impeded by the assaults of the

spiritual adversary; but the governing principle has caught a glimpse of its sovereign good, of the object of its steady and unwearied pursuit from the first moment of its existence, in every state, and even in all its aberrations. It has tasted the food for which it hungered, which alone is congenial to its nature, and without which therefore it cannot be satisfied. And to talk to such a soul of the *obligations* to pursue this great end of its creation, even against the opposing force of principalities and powers, through life and death, persecution, and famine, and the sword, were as vain and needless as to talk to the ambitious man of the obligations which lie upon him to accept dignities placed within his grasp, to the acquirement of which his life has been devoted, and to which his soul ardently aspires: were to talk to *man*, the instinct of whose nature, the mainspring of whose every movement, is the pursuit of happiness, of the obligations which lie upon him to accept that happiness, when proposed to him, and recognized by him, for which his heart is unceasingly panting.

But there are some who cannot discern this great truth in its spirit, and yet appear in some degree to act upon its letter; who seek, by obedience to the Divine law, the purchase of a reversionary heaven, whose dawnings have already broke in upon the spiritually enlightened soul, and whose first-fruits it has realized *in* keeping the commandments. Such may be conscientiously engaged in the work of saving their souls, as they would style it: and so also is he who sinks, a voluntary victim, beneath the waves of the Ganges, or the wheels of Juggernaut. But neither the self-justifying Christian nor the self-justifying heathen is engaged in this work according to the Gospel plan—that plan which God, and the very nature of salvation, expressly declare can alone be successful. Neither has entered upon the right path. Neither has even seen the true object. Self is the god of their idolatry to both. And all these various schemes of salvation are but the manifold devices of the carnal mind to effect a work to which its intrinsic native powers are wholly inadequate, and which Christianity asserts that Gospel truths and Gospel motives alone, applied to the heart by the Spirit, are competent to effect.

The characteristic difference between the religion of the spiritual and of the carnal mind, lies essentially in the *motive* to obedience. Of one the animating principle is fear, of the other, love. The one is forced into the path of duty by the lashes of an excited conscience, the other is gently led by the Spirit of God. The one, in a spirit of bondage, seeks, by the heartless performances of an extorted and unwilling obedience, to appease the wrath of a powerful and incensed enemy; the other, in a spirit of adoption, presents the free-will offering of a grateful heart, a voluntary tribute of affectionate attachment to a reconciled father, an amiable and beloved friend. The object of the one is to escape the horrors and torments of a material hell at which he trembles, and, did his heart speak out, would gladly compromise for an annihilation. The object of the other is the attainment of a spiritual heaven to which his soul aspires, and which he feels is secured to him in the promise of immortal life. The mind, we said, *is* what it contemplates and aspires after. And therefore the carnal mind, with all its stings of conscience, and all its horrors of God, the only fountain of happiness, is *misery*: with all its hesitating glances, its faltering and trembling steps into eternity, and all its instinctive shrinkings from immortality, is *death*. The spiritual mind, with all its breathings

after God, and all its longings after immortality, is *life:* with all its calm communion with God, its aspirations after spiritual happiness, and all its submissive resignation and complacency in the will of God, is *peace.*

But let us not, by these promises of "life and peace" which the love of God shed abroad in the heart by the Holy Ghost given unto us infallibly fulfils, seduce any carnal mind to seek, in the fancied service of God, a selfish and carnal enjoyment which religion cannot and would not confer. Christ crucified is not the minister of a temporal dispensation. And though undoubtedly Christianity, in its pure and strict morality, its regular discipline, its diligent habits, and its amiable conversation, wears a favourable aspect even upon man's temporal prosperity, yet we can promise to the Christian no peculiar exemption from the ordinary troubles and trials of life. But there are deeps in the vast ocean which the waves and storms that harrow up the shallow rivulet cannot disturb. The Christian's peace lies deeper than the troubles of life can penetrate, than the eye of the carnal mind can discern. His worldly affairs may be unsuccessful, the prospect gloomy, the horizon all around overcast; but to the godly there ariseth up light in the darkness; and God can put gladness into his heart more than if corn and wine and oil increased. From a dying bed he may look around upon a weeping, unprovided, unprotected family; but his sinking heart can rally to the promise, and then rest upon the faithfulness of God. Leave thy fatherless children, I will preserve them alive, and let thy widow trust in me. He may follow to the grave the friend of his bosom: but there he has launched upon the ocean of eternity, amply provided for the voyage, all that could be the object of his imperishable affection; soon himself to follow to those mansions of rest where sorrow and parting shall be no more. More painful still, friends may live only to wound his heart by base ingratitude. But even here God can hide him privily by his own presence from the provoking of all men; and keep him secretly in His tabernacle from the strife of tongues. And even when every link which connected him with the present scene has been severed, and upon the monument of buried hopes the memory of the past and despair of the future stand as sentinels, to bar the access of all earth-born happiness—even then God knows the secret avenues to the heart, and can bring in peace, and hope, and joy.

But it is not to be concealed that Christianity adds its own intrinsic and peculiar sufferings to the ordinary troubles of life. That the path to heaven which a crucified Saviour trod should be without suffering; that the old man should be crucified with Christ, and mortified: that an infant principle should struggle into life, and win its painful way through a host of difficulties and temptations, and opposed by all the power of a wily adversary; and that all this should be effected without a conformity to the sufferings of Christ, appears wholly inconceivable. And therefore all should examine well the soundness and reality of that religion which has been borne smoothly down the current of the world, and upon the full tide of a carnal nature. But shall this bold assertion prove a stumbling block in the way of religion? The Christian knows it cannot. The soul that loves Christ feels support and consolation in a conformity with Christ, even in His sufferings. The spirit truly is willing, though the flesh be weak. Nature, as is said of our Divine Leader, may

sometimes sink beneath the cross; but onward! onward! even unto Calvary! is the language of the regenerated soul. In his deepest humiliations, his hottest conflicts, his bitterest sufferings, the Christian remembers that the struggle can be but short; that the battle has been already won; that the victory is certain; that he pursues a routed foe. He scales the battlements of heaven in the train of an invincible and triumphant Leader, to take possession of an inheritance purchased and prepared for him. He remembers that the great Captain of his salvation leads him on, and ever shields him; that the prize of victory is an unfading crown of glory—the stake eternity.

J. M. H.

THE ANGLICAN PRIEST NOT A "SACERDOS."

To the Editor of the Christian Observer.

Wakefield, 17 Oct. 1840.

THOUGH a constant reader of your Magazine, yet I am one of those who look upon the Oxford Tracts, &c. &c. as inculcating the *genuine* doctrines of the Church of England—indeed *I* cannot imagine, if there be any meaning in words, how any unprejudiced reader can peruse the Oxford Tracts for the Times, and fail to come to the same conclusion as I have done; and not myself *only*, but also an immense number of other clergymen who I should think are capable of deciding and understanding what the doctrines of their church really are. Indeed it is my opinion that a majority of the clergy are what is nick-named "Puseyites;" and we have also the testimony of their opponents that they are fast increasing in numbers and influence. All this I rejoice to behold; and it is my belief, that so far from there being a taint of Popery (properly so called) in the Oxford Tracts, they are if anything rather *too much* opposed to the Church of Rome. I for my part *love the Church of Rome, and would willingly make nearer approaches to her than the writers of the Oxford Tracts appear desirous of doing*; but you must not therefore suppose that I am a Papist. No, Sir: while I love the Roman *Church*, I cannot say that I love Romish *errors*—I cannot acquiesce in the Popish doctrines of Transubstantiation, Purgatory, Saint Worship, &c. &c.; neither do the writers of the Tracts for the Times inculcate these doctrines. On these and other subjects they merely advocate the *pure and genuine doctrines of the English Church as by law established.* Supposing, however, what is *not* the case, that these Oxford Tracts, &c. were opposed to the Church of England, I should still conscientiously esteem it my duty to adhere to them, even though I should be thereby necessitated to desert and renounce the Establishment: which indeed would then be only a *pretended* or *sham* church, and consequently it would be my duty, *not* to "hear" but on the contrary to disregard it.

The object of this my letter, however, is to point out *only one* error into which you and some others have fallen. I allude to what is contained in your last Number respecting the word "Priest," which word you say ought not, according to the Church of England, to be expressed by the Latin word "*Sacerdos*," but only by "*Presbyter*." Now this I beg positively to deny. The word "*Presbyter*" may indeed in Latin Prayer-books be more frequently used than "*Sacerdos*;" but, Sir, if you refer to the Latin version of the Thirty-nine Articles, you

will there find the word "*Sacerdos*" expressly sanctioned, as well as the word "*Presbyter.*" Now I would remark that like as *one* clear text of Scripture is sufficient to establish any doctrine as Scriptural, so in like manner *one* single sentence in the Prayer-book or Articles, &c. is sufficient to prove any doctrine to be that of the Church of England; and should even the word "*Sacerdos*" be sanctioned in no other place except in the heading of the 32nd Article, this I contend is quite sufficient to prove the use of that word to be right, according to the views of the Anglican Church. The *authorized* Latin version of the 32nd Article runs as follows: "De Conjugio SACERDOTUM." —"Episcopis, *presbyteris*, et diaconis nullo mandato divino præceptum est, ut aut celibatum vovcant, aut à matrimonio abstineant," &c. &c.

Hoping you will insert this (if possible) in the next Number of your Magazine, allow me to subscribe myself, yours truly,

SACERDOS ANGLICANUS.

*** We laid aside the above, as the date will shew;—not certainly because we were afraid to exhibit it, but because we thought that our readers would lose nothing by its pretermission. We are induced however, upon re-consideration, to publish it, first as a characteristic specimen of numerous letters which we receive from divines of the Oxford Tract class; and, secondly, on account of the criticism on the word "Sacerdos."

With regard to the first point, while the discreet leaders of the Tractarian Sect are vehemently protesting that they do not wish to bring us nearer to Rome—nay, so far from it, that their system is the only adequate safe-guard against Popery; we find their disciples "carrying out" their principles, and enabled, by standing on their shoulders, to look farther than their instructors. The Papists, it is notorious, are eulogizing these tracts—not indeed as perfect, but as an excellent beginning of better things, and as fatal to the whole Protestant Reformation; and are already boasting of converts who found in them a half-way house, at which, having made a pause for consideration, they saw they could not finally stop; but were obliged in truth and honesty to complete the journey to Rome. Dr. Spencer went over, very consistently, to Popery, from having imbibed the doctrines of the late Mr. Sikes and Dr. Vaughan of Leicester, which were similar to those of the Tracts. Mr. Froude was rapidly tending the same way, when his early death cut short his career. Like our Wakefield "Sacerdos" he seemed to think his discreeter Oxford Tract friends "rather too much opposed to the Church of Rome," and "would willingly have made nearer approaches to her" than they "appear desirous of doing"—a very modest phrase, as if indicating that the desire may be in advance of the appearance. It is an indubitable fact, that several young ladies, and some young gentlemen, have lately found their way to the mystical Babylon, viâ Oxford—not that we accuse the University for the delusions of individuals—and have consistently added the Breviary to the Tracts for the Times, as indeed they had been taught to do, even before their final defection. The recent case of Mr. Biden is so illustrative of the process, that we will give the substance of the narrative as published in the Times newspaper by "A Graduate of Oxford," who describes himself as holding Dr. Pusey's opinions, and wishes to shew that their leading his friend to Popery was not the fault of the principles, but of some untoward concomitants. He says:

"There has appeared in some of the newspapers an account (copied from the

Tablet Roman Catholic journal) of the proselytism of a young English Protestant, Mr. Biden, resident in Bruges, who, after a public abjuration of his first faith, was admitted with the usual ceremonies, before a vast concourse of spectators, into the bosom of the Romish Church, and is now preparing for the priesthood in the Episcopal seminary of the above city. His conversion and apostacy are ascribed to 'the writings of Dr. Pusey;' and the truth of this statement I can most positively affirm. When I profess the utmost respect for the learning and piety of that most exemplary divine, and my confidence in the soundness of his opinions, my observations on this head may be received with less suspicion. The present, I believe, is but a lamentable instance and realization of the danger anticipated by the Bishop of Oxford, in a Charge to the clergy of his diocese—that he was not so apprehensive of error in the authors of the Tracts for the Times, as in the misunderstanding of their juvenile disciples.

"Mr. Biden is the eldest son of an East India captain, who now holds a high official appointment in Madras. Disgusted with the study and practice of the law, and having always had a preference for the Church, he turned his attention to theology, and especially to a perusal of those works published and recommended by the Oxford divines. In the course of last year he visited his aunt, a most excellent Protestant English lady, who has property in Bruges; and being myself resident in that city during part of the long vacation, I walked and talked with him daily. The staple of his conversation was derived from the Oxford Tracts. I endeavoured, in several instances, to the best of my ability and judgment, to point out what I considered his misconstruction of several opinions therein stated, and the misapplication of the principles. But my arguments were generally confronted by his exposure of some technical inaccuracy in my details; as regarded, for instance, the distinction of the priestly vestments and ornaments of the Church, in the knowledge of which particulars, I confess, he had greatly the advantage.

"He told me that he had abstained for days together from meat diet, in order, with his savings, to purchase Dr. Pusey's own, and other theological works of his (Dr. Pusey's) recommendation, more especially some of the early Fathers, and to such had his exclusive attention been directed. His talents were above mediocrity, but they were warped by the narrowness of his reading. His moral conduct was irreproachable; but, perhaps, for that very reason somewhat tinctured with self-righteousness and self-sufficiency. He attached as much importance to the shape and fashion of his clerical habit as the Pharisees of old to their phylacteries and hems; and spoke repeatedly of his intention to restore (as much as in him lay) the ancient discipline of the Church in his choice of the alb, the cope, and other canonical vestments. This is one instance among many such.

"I have been induced to be thus explicit in my narrative, because what has been his case may easily be the case of others, who, like him, under similar circumstances, of 'following up,' as it is said, 'the data of the Oxford Tracts,' may, from very just premises, arrive at very dangerous conclusions, with no other guide to direct the course of their speculations than 'four months' (!) patient study in the extensive library of an ecclesiastical seminary.' A few months back only I have been with him when he suffered himself to be insulted rather than bare his head on the approach of the host in procession, and shuddered at the imputation of ever becoming 'a Popish recusant.' He has now solemnly abjured the authority of the Church of England, and worships the blessed Eucharist in high mass, as the substantial body and blood of his glorified Redeemer; so, alas! 'following up the data of the Oxford Tracts!' From them again no doubt he learned the just importance of external decency and order in the public services of religion; he then compares the Sabbath worship (one day in seven) at the English Protestant Chapel, a small building of the meanest description, with no ornaments to recommend it but a plain pulpit, altar, and organ (which last is never used, there being no psalmody,) with the pomp and pageantry in the daily services at the Romish cathedrals and churches of the most sublime architecture—allurements for every sense; a choir, and orchestra with all kinds of music, paintings and images, gorgeous apparel, and brilliant lights; sprinkling of water, and the counting of beads; the very taste consulted in the prescription of certain foods, and in the administration of a consecrated wafer; till, mistaking feelings for realities, the exquisite thrill of pleasure thus produced by the gratification of sense and fancy for the fervent spirit of devotion, he naturally despises the unaffected simplicity of our most spiritual Church services, which, without meanness, are so well suited at once to tranquillize and humble the heart, to enlighten the mind, without distraction of thought, and so instrumentally, to produce that conversion of the soul in which originates all practical religion."

Here, then, we have the testimony of an approver of the doctrines of the Tracts for the Times that so it is, through certain untoward circumstances, the views contained in them respecting the Lord's Supper are too likely to be "followed up" to transubstantion, and those respecting "the public services of religion" to Popish mummery, the worship of the Church of England being too "spiritual" to gratify a taste thus perverted.

The Wakefield "Sacerdos" says: "You must not, therefore, suppose that I am a Papist. No, sir; while I love the Roman *church*, I cannot say that I love Romish errors." But why should persons interlard their discourse with disclaimers of their being Papists, unless they feel that they have uttered something which might reasonably give rise to suspicion? We do not suppose that Sacerdos is a Papist; and we find that Mr. Biden himself "shuddered" at such an "imputation;" but sure we are that a mind thoroughly embued with Oxford Tract notions has embraced the main principles upon which the whole fabric of Popery is founded, though it may shrink from some particular conclusions. It is waste of words to talk of loving the "Roman church," but not loving "Romish errors." That which is Roman or Romish is one coherent system of error—and worse than error. Whatever Rome holds of truth belongs to Christ's holy catholic church; this only is justly loveable; but this is not Roman or Romish. The Church of England calls Rome "Antichrist;" and we cannot understand what is meant by loving Antichrist and not loving his errors; for it is his "errors"—our church uses much stronger words than this mincing Oxford Tract extenuation—which make him Antichrist. The Bible says nothing of loving Babylon, but of coming out of her, lest we be partakers of her plagues. We may indeed, and should, love Romanists, notwithstanding their errors; but we are not to love their Antichrist. We should love an infidel in the way of wishing to do him good, and above all to bring him to a better mind; but it were absurd to say, "I love infidelity, though I do not love its errors."

We do not, however, wonder at the anxiety of the Oxford Tract admirers to assert that they are not Papists; or even that they write strong things to prove it. What Bishop Hall said to Archbishop Laud, when they were both young men, equally applies to the followers of Laud in the present day: "I would I knew where to find you; then I could tell how to take direct aims, whereas now I must pore and conjecture. To-day you are in the tents of the Romanists, to-morrow in ours: the next day between both, against both . . . This of yours is the worst of all tempers . . . Resolve one way; know at last what you do hold, and what you should. Cast off either your wings or your teeth, and, loathing this bat-like nature, be either a bird or a beast."

Our correspondent's opinion, that the Oxford Tracts inculcate the genuine doctrines of the church, and his wonder that any man can think otherwise, go for nothing in the argument. Many other men's opinion and wonder are ranged on the other side, and they may be left to balance each other. Our correspondent is correct in saying that the writers of the Tracts for the Times do not inculcate "the Popish doctrines of transubstantiation, purgatory, saint-worship, &c.;" but their hair-splitting disinctions respecting "the real presence" in the consecrated elements; their advocacy of praying for the dead (which implies a purgatory); and the general strain of their palliations of the invocation of saints, left little for Mr. Biden to give up, or Popery to gain, in his perversion.

But the more important point in our correspondent's letter relates to the word "Sacerdos." The Reformed Church of England continued the use of

the three New Testament designations of holy orders, anglicised (not translated) in the vulgar tongue. "Bishop" (*biscop* or *piscop*) is etymologically derived from the Greek word; as is "Priest"—"Old presbyter writ large;" and still more obviously, "Deacon." Now, those who wish to make the Lord's Supper "a sacrifice;" and who bitterly lament that the Church of England, in order to explode that unscriptural fancy, will not even admit the word "altar" as applied to "the Lord's table;" endeavour to affix to the word "priest" in the Prayer-book the meaning of a sacrificer; as if it were ἱερευς not πρεσβυτερος. We asserted that the word *priest* ought not, according to the Church of England, to be expressed in Latin by Sacerdos, but by Presbyter. "This," says the Wakefield ἱερευς, "I positively deny." Let us examine the matter.

The Church of Rome applies the word Sacerdos distinctively to the Christian priesthood in its sacrificial sense. Thus the Council of Trent (Sess. xxiii. cap. i.) says: "De Institutione Sacerdotii novæ legis:—Sacrificium et sacerdotium ita Dei ordinatione conjuncta sunt, ut utrumque in omni lege exstiterit;" and the Council and the Catechism declare that no minister below a Bishop or "Sacerdos" (the word is not "presbyter") can transmute the bread and wine into the body and blood of Christ.

Now it might have happened, from the long-continued practice of using the word Sacerdos instead of Presbyter, that our Reformers, from mere habit, might have chanced to do the same, without meaning anything beyond a general expression, and certainly with no leaning to the doctrine of the Christian presbyter being a sacrificer. We should not, therefore, have been startled, had some passages been found to quote against us, in which the mere word was used, though not in its distinctive sacerdotal acceptation. But so it is, that our Wakefield monitor, after diligent search, has not discovered such a one; but has, fatally for his own argument, and triumphantly for ours, produced one in which Sacerdos is used in a manner which shews that our Reformers did not allow themselves, even incidentally or by implication, to encourage the notion that πρεσβυτερος is ἱερευς, or its Latin synonyme.

The Church of Rome, we have said, uses the word Sacerdos emphatically for Priest; and this appears most conspicuously when it is referring to the various holy orders. Thus we read, in the Decrees of Trent, (Sess. xxiii. cap. iv.) "In ordinatione Episcoporum, *Sacerdotum*, et ceterorum Ordinum." But our Reformers, in the Article referred to by our Wakefield correspondent, write, "Episcopis, *Presbyteris*, et Diaconis," &c. This marked change of language is strikingly significant. It shews that our Reformers, with the old Latin words familiar to them, carefully avoided that in question, and revived the too much disused "Presbyter," as the proper Latin for *priest*. Those who translated our Prayer-book into Latin knew so well their mind, that wherever the word Priest occurs throughout the service, they rendered it by Presbyter; never by Sacerdos. The same is the case in the occasional offices, and in the "forma et modus creandi, ordinandi, et consecrandi Episcopos, *Presbyteros*, et Diaconos."

But to return to the Thirty-second Article. In the body of the Article, as we have seen, the word Sacerdos was rightly banished, though the old Latin forms naturally suggested it: but in writing the title to the Article, the translators wanted a Latin word to express generally spiritual persons, or Christian ministers of all orders: and what word could they choose? Had they used the general word "Minister," it would not necessarily have included Bishops: for they say, in the title of the 36th Article, "De episcoporum et ministrorum consecra-

tione;" thus distinguishing them. The only general word which the Latin tongue supplied is Sacerdos: and they might use it here if they pleased, without any danger of misleading the reader; for as the enumeration included "bishops, priests, and *deacons*," they could not be supposed to mean to include the idea of sacrificial function. They had the same difficulty in the title to the Article in English; they wanted a heading which comprised bishops, priests, and deacons; "minister" would not do, because they did not include bishops in that word; they therefore used the word "Priest" in its general sense of clergyman. Our correspondent's argument implies, that by "priests," in the heading of this Article, they meant specifically *presbyters*; whereas they meant all the three orders. So also in the Latin heading they used Sacerdos merely as a generic word; thus making the Deacon a Sacerdos as much as the Priest and Bishop. They declined using it as the proper specific Latin for a Christian Priest in the body of the Article: but they had no objection to use it as the best word they could adopt from a heathen tongue for all orders: and they were perhaps not sorry to generalize the word, expressly to get rid of the old Popish association.

The Laudean divines should refrain, for their own sake, from such miserable arguments as that which we have been exposing. We said that our Reformers do not translate Priest, in its specific sense as an order in the church, by Sacerdos; and we are replied to by an argument which makes them translate Diaconus by Sacerdos! A young Tractarian divine, in his Deacon's stole, may by this argument assume the functions of a Presbyter; whether at the holy communion or elsewhere. "I am a Diaconus," he may say; "and am enumerated with bishops and presbyters in the Thirty-second Article, the general title of that Article reads Sacerdos; I am therefore a Sacerdos; and Sacerdos is Priest; and therefore whenever I read the word Priest in the Prayer-book, I am entitled to officiate. I positively deny the Christian Observer's declaration that Sacerdos is not our church's specific Latin word for Diaconus."

But we have another word to say about the Latin title of this Article. We have taken for granted that the word is Sacerdos,—it stands so in Burnet;—but upon opening a Latin prayer-book (the copy in our hands is Parsell's: Ed. 3, 1720) we find the title "De conjugio Presbyterorum;" not Sacerdotum. This variation is the more curious, because the Latin Articles in the Prayer-book are not a new translation, but the original authoritative translation; there is not any other alteration in this Article, or that we have observed in any other. We gather from this, that it was thought either that the titles of the Articles are not a part of the text; or that, if they are, the true word was not Sacerdotum but Presbyterorum. The alteration was clearly grounded upon a conviction that the Church of England does not apply the word Sacerdos to Anglican clergymen: for it is remarkable that not many lines before, (at the close of the preceding Article) where the word Sacerdos in the authorised Latin is applied to Popish priests in "the sacrifice of masses," the prayer-book Latinist retains it. He therefore evidently thought that our Reformers confined the word to Popish mass-sacrificers; and that therefore it was not appropriate, or meant by them to be employed, in the title of the next Article. But we think the alteration, though it aids our general view of the case, not correct; for the word "Presbyterorum" is not generic, but specific; and does not include the three orders named in the Article; whereas all are included in Sacerdos, as a general word—the best which a pagan tongue supplied—for persons in holy orders.

We will now suggest to our correspondent a solution which we think he will find worth his consideration. The usual word employed in the Articles, both in English and Latin, for those who minister in holy things, is Minister; but four times the word *priest* or *priests* occurs; and the context and translation will shew very significantly the opinions of our Reformers. We are much obliged to our correspondent for reminding us to refer to the Latin, which, as he justly states, is of equal authority with the English.

1. The first passage in which the word "priest" occurs, is in the 31st Article: "The sacrifices of masses, in which it was commonly said, that the *priest* did offer Christ for the quick and the dead." Here the word Priest, being used in the Popish sense of sacrificer, is very fittingly rendered by Sacerdos. How was it that our correspondent happened to overlook this passage, when searching over the Articles to find the word Sacerdos?

2. The second passage is the title of the 32nd Article: "Of the marriage of priests:" which is rendered "De conjugio sacerdotum."

3 & 4. Articles 32 and 36, in which the three orders of Bishops, Priests, and Deacons are mentioned, in both which places the word *Presbyter* and not Sacerdos is used.

Three of these passages are perfectly plain. In two of them the word Priest is used, as throughout the Prayer-book, for Presbyter, as distinguished from Bishop or Deacon: and in these the Latin is Presbyter. But in the 31st Article it is used specifically for a Romish priest in relation to the "sacrifices of masses," and here therefore it is properly rendered by Sacerdos. The only other case is the title of the Thirty-second Article.

Here, then, Sacerdos means either restrictedly Presbyter, as in two places, or restrictedly mass-sacrificer, as in one place; or generally clerical persons, without reference to office or function. It cannot mean the first, because three orders are included under it. We think it means the third, with no reference to sacrificial power, as the enumeration of Deacons proves; but we incline to think—and we request our correspondent to weigh this suggestion—that the title "The marriage of priests" led the compilers to glance at the Romish priests who had just before been alluded to in the preceding Article, as mass-sacrificers; and that they meant both the Latin and the English word to apply in the general sense of clerical persons; but with special reference to the constrained celibacy of the Romish priesthood.

We have followed our correspondent in his criticism upon the word Sacerdos; but we confess that, in ascertaining what our church means by "priest," we do not place much stress upon etymology or synonymous translation. The English word Priest is used in several senses. Thus, when it is said, "The priests of all religions are the same;" it means persons who minister in holy things, or pretended holy things, without reference to any sect or rite; though, for the most part, carrying with it some notion of sacrifice. When used of Christian ministers, it refers specifically to the order of Presbyter, and its etymology can be distinctly traced to the word which it implies. In the Church of Rome the doctrine of sacrifice was held, and therefore the Presbyter is also properly called Sacerdos; but a church which does not hold the doctrine of sacrifice would not embody that idea in the word *presbyter;* nor therefore, if *priest* be its vernacular form, in that either. Hooker, who maintains with us that the Christian priest is not a sacrificer, and that therefore the word Presbyter, which does not import sacrificial function, is more proper than one that does, yet allowed himself to be entangled by his subtle opponent, Cartwright, in a verbal controversy, with-

out making the most of his own argument. The matter is worth a passing notice, now that the discussion has been revived.

Cartwright had said; "For so much as the common and usual speech of England is to note by the word *priest*, not a minister of the Gospel, but a sacrificer, which the minister of the Gospel is not, therefore we ought not to call the ministers of the Gospel Priests." To this three answers might be made.

1. The Oxford Tractarians would answer that the word *is* appropriate, because "the ministers of the Gospel," if above the order of Deacon, *are* "sacrificers;" that it is their distinctive character that they, and they alone, have the power of giving to the people the real body and blood of Christ, actually present after consecration; and that it is much to be lamented that the Church of England rejected the word "altar," and other sacrificial or strictly sacerdotal terms, in the communion service; though they add, that "stealthily" (Mr. Knox's own word) some pregnant expressions were added or modified at the last revision, at the restoration of Charles the Second, by the influence of some divines of the school of Laud, which, though they could startle no person, yet were capable, when better days arrived, of being applied by astute esoterics in a sacrificial sense, so as to restore to our service, if not in words, yet in spirit, and by due significance of gestures, aided by pulpit explication, a doctrine which Cranmer and his colleagues—"such a set"—and their successors had banished from it.

2. Hooker's reply is very different. He denies that the Christian minister is a sacrificer; he denies that "the communion of the blessed body and blood of Christ" in the Lord's Supper is a sacrifice; he considers that the word Presbyter would be preferable to priest, on the ground urged by Cartwright; but that a word is of no great importance where the sense is clear; and that when the people hear the word *priest*, it no more "draweth their minds to any cogitation of sacrifice, than the name of a senator or alderman causeth them to think upon old age;" and that as for the learned they can discern that a word originally importing sacrifice, might be used where there is no sacrifice, as St. Paul calls *fishes*, *flesh*, from some "proportionable correspondence to flesh, although it be in nature another thing." The substance of his remarks is as follows:

"Touching the ministry of the Gospel of Jesus Christ, the whole body of the church being divided into laity and clergy, the clergy are either Presbyters or Deacons. I rather term the one sort Presbyters than Priests, because, in a matter of so small moment, I would not willingly offend their ears, to whom the name of Priesthood is odious, though without cause."....."Words have so many artificers by whom they are made, and the things whereunto we apply them are fraught with so many varieties, it is not always apparent what the first inventors respected, much less what every man's inward conceit is which useth words. For anything myself can discern herein, I suppose that they which have bent their study to search more diligently such matters, do, for the most part, find that names advisedly given had either regard unto that which is naturally most proper; or, if perhaps to some other specialty, to that which is sensibly most eminent in the thing signified, and concerning popular use of words, that which the wisdom of their inventors did intend thereby, is not commonly thought of, but by the name the thing altogether conceived in gross."....."Seeing, then, that sacrifice is now no part of the church ministry, how should the name of priesthood be thereunto rightly applied? Surely as even St. Paul applieth the name of flesh unto that very substance of fishes, which hath a proportionable correspondence to flesh, although it be in nature another thing. Whereupon, when philosophers will speak warily, they make a difference between flesh in one sort of living creatures, and that other substance in the rest, which hath but a kind of analogy to flesh; the Apostle contrariwise, having matter of greater importance

whereof to speak, nameth indifferently both 'flesh.' The Fathers of the church of Christ, with like security of speech, call usually the ministry of the Gospel *priesthood*, in regard of that which the Gospel hath *proportionable* to ancient sacrifices; namely, the communion of the blessed body and blood of Christ, *although it have properly now no sacrifice*. As for the people when they hear the name, it draweth no more *their* minds to any cogitation of sacrifice, than the name of a senator or of an alderman causeth them to think upon old age, or to imagine that every one so termed must needs be ancient, because years were respected in the first nomination of both. Wherefore, to pass by the name, let them use what dialect they will, whether we call it a Priesthood, a Presbytership, or a Ministry, it skilleth not, although in truth the word Presbyter doth seem more fit, and in propriety of speech more agreeable, than Priest with the drift of the whole Gospel of Jesus Christ. For what are they that embrace the Gospel but sons of God? what are churches but his families? Seeing, therefore, we receive the adoption and state of sons by their ministry whom God has chosen out for that purpose; seeing, also, that when we are the sons of God, our continuance is still under their care which were our progenitors, what better titles could there be given them, than the reverend name of *Presbyters* or fatherly guides? The Holy Ghost, throughout the body of the New Testament, making so much, mention of them, doth not any where call them Priests."—*Hooker's Ec. Pol. Book* V., *Sec.* 78.

3. Our reply embodies Hooker's statement, that a Presbyter is not a sacrificer, and that the Scriptural word is the most proper one to be used; as it is only by some mental process—which he illustrates, not to us quite intelligibly, by St. Paul's calling *fishes flesh*—that a word implying sacrifice can be rightly used where no idea of sacrifice ought to be conveyed; and we admit, with him, that whatever notion of sacrifice some divines may attach to the word *priest*, as used in our Prayer-book, the people think only of a Christian minister; a Presbyter as distinguished from a Deacon. But we would go further, and cut short the whole objection by affirming that *priest* is the same word as *presbyter*, only vernacularised; as much as *deacon* is *diaconus*, and *bishop episcopus*. Cartwright, we think, betrays a secret surmise that etymologically this is the fact, when he says, "forasmuch as the common and usual speech of England is to note by the word *priest*, not a minister of the Gospel, but a sacrificer." He only ventures to say that usage had stamped this meaning in popular acceptation, not that it was the etymological meaning; and Hooker denies that usage had so stamped it—the people, he says, never thought of a sacrificer. But Cartwright must have known that had Presbyter, or even its English synonyme Elder, been in use for ages during the times of Popery, instead of Priest, the people would have attached to it whatever ideas they attached to the word *priest*, as connected with the Romish Mass; so that no Scriptural word whatever could be used; and Bishops, Priests, and Deacons, must all have been called by new-fangled words of man's invention, to avoid old associations. Hooker affirms that the people were not practically betrayed into any mistake; but his argument would have been stronger, if he had insisted that the people were etymologically as well as practically correct, in not attaching to the word Priest, in the English liturgy, any notion of sacrifice. And this he had a good right to do, following out his own derivation of the word; for he says: "If we list to descend to grammar, we are told by masters in those schools that the word *priest* hath his right place ἐπι του φιλως προεστωτος της θεραπειας του Θεου; (that is,) in him whose mere function or charge is the service of God." We think that the derivation of Priest from προεστωτος instead of from *presbyter*, is very fanciful; but supposing it to be the true derivation, the direct answer to Cartwright was, that it contains no notion of sacrifice; so that neither etymology nor popular misconception required the disuse of the word. He seems, however, to have been embarrassed by recollecting that many of the Fathers call the Christian minister ἱερευς; and

therefore he falls to defending the use of a word implying sacrifice, while he denies that the Christian minister is a sacrificer. But he was not bound to go out of his way to defend the Fathers, and he weakens the defence of his own church by seeming to make a common cause with them in this matter; for his argument about the manner in which a sacrificial term may be justified where there is no sacrifice, is, to say the least, far-fetched and confused. He also gives up to Cartwright the actual point in dispute, which is not a doctrine, but the use of an English word: as if *priest* was necessarily and in all cases identical with ἱερευς. If it were so, the Church of England has called her *presbyters* by a name not applied to them in Scripture; for *priest*, whether it be *presbyter* vernacularized, or whether it be what Hooker's etymology suggests, or whatever it be, is intended in our office-book to point out the order of Presbytery; and not to be a translation of ἱερευς, seeing that word is never applied specifically to the Christian ministry. It is applied to the Jewish priests, to our Lord as priest after the order of Melchisedec, to the priest of Jupiter, and in the Apocalypse to the whole Christian church; but never to the order of Presbytery; and we will not believe that our Reformers meant the word *priest*, whatever be its etymology, to point out an order of men not specified in the New Testament.

Hooker, embarrassed by his incidental defence of the Fathers, says, after quoting the above-cited Greek etymology of *priest*, "Howbeit, because the most eminent part, both of Heathenish and Jewish service, did consist in sacrifice, when learned men declare what the word *priest* doth properly signify, *according to the mind of the first imposer of that name*, their ordinary scholies, do well expound it to imply sacrifice." Here the reader naturally supposes that the identical English word *priest* is being explained; but when we turn to the reference in the note, we read: "Ιερευσαι, θυσιασαι. Hesych. 'Christus homo dicitur, quia natus est; Propheta, quia futura revelabit; Sacerdos, quia pro nobis *hostiam* se obtulit.' Isid. Orig. lib. vii. c. 2." This is no explanation of what the English word objected to by Cartwright signifies; it is a reference to certain Greek and Latin words, which there is no doubt imply sacrifice. But what have we to do with these in this connexion? Greek ἱερευς might be bad; yet English *priest* (whether it be a contraction of *presbyter*, or follow Hooker's own etymology, seeing that it does not necessarily imply sacrifice, nor was held to do so in popular cogitation,) be good. And as Hooker had affirmed that the Presbyter is not a sacrificer, and that our church does not regard him as such, why should he have weakened his defence by arguing, contrary to his own view, as if *priest* could not but mean ἱερευς.

In translating the New Testament our Reformers have very properly rendered ἱερευς by *priest*, (there was no other word) and πρεσβυτερος by *elder*; but when they were compiling the Service-book there would have been inconvenience on many grounds, in substituting the Saxon word Elder for the original Greek word, as vernacularly abridged in the tongues of Christendom; they therefore retained the word, notwithstanding that, by association, it had come to include, besides the proper restricted meaning of Presbyter, the more general one of Sacerdos. But in their Service-book they brought it back to its proper meaning, as applied to an order of Christian ministers; and never use it otherwise, or translate it by Sacerdos; nor, had they been writing Greek, would they have translated it by ἱερευς, but by πρεσβυτερος; though, in translating *from* the Greek, they found no other word in the English language for that also. It is to be regretted that our tongue did not afford two distinct and unconnected words, so that they would not have been obliged to translate ἱερευς by an English word de-

rived from πρεσβυτερος—or, at all events, even supposing this etymology were wrong, expressive of it. They might indeed have made *priest* and *presbyter* two distinct words, and used the latter always, as Hooker wished, in the Prayer-book instead of priest; but in so doing the people would have fancied, or the Papists persuaded them, that there was some new order of ministers, and would not easily have adopted the novel word. Had any change been made, we had better have had the word Elder, as in the English New Testament; but the old word is best, if people will not pervert its meaning.

REMARKS ON SOME PASSAGES IN ST. MARK'S GOSPEL.

For the Christian Observer.

Ch. ii. 27, 28. "The Sabbath was made for man, not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." In Matt. xii. 8, the latter part only of this sentence is given. Jesus there justifies his disciples and himself, by asserting that "the Son of man is Lord of the Sabbath-day." According to St. Mark, Jesus supports this assertion by an argument. The Sabbath, he says, is a positive institution, intended by God for the use and benefit of man; and from this it derives its validity: it does not depend on any natural or necessary law of right, such as would be valid even though man did not exist, and for the fulfilment of which he was created. Hence the observance of the Sabbath admits of being dispensed with, wherever there is a sufficient reason and a competent authority. I do not think that there is any connection between *man*, in verse 27, and the *Son of man*, in verse 28. The sentence imports, not that Jesus, *as being the Son of man*, may rightly claim authority over an institution *which was made for man;* but that Jesus, or the Son of man, *does* claim the power of dispensing with an observance *which by its nature admits of being so dispensed with.* "Son of man" is simply an appellative which Jesus uses in speaking of himself.

v. 9, 10. "And he asked him, what is thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country." There is a confusion in the man's mind between himself and the devils who have possession of him. This explains the mixture of singular and plural pronouns. Rettig applies the same principle to the explanation of the request made by the devils, or rather by the man speaking in their name, that they might not be sent out of the country. He thinks that it was the man's love of his native place which prompted this request. But perhaps the petition was rather occasioned by the fear which the devils entertained that Jesus would send them to a place of torment. See verse 7.

v. 12, 13. "And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave." Rettig thinks that Jesus permitted this, in order that the demoniac, by witnessing the destruction of the swine, might be convinced that the devils had really departed out of himself.

ix. 49. "For every one shall be salted with fire: and every sacrifice shall be salted with salt." Jesus speaks, in the first clause of this sentence, of a purification which was to be made by *fire:* and then in the second clause, he illustrates his meaning by another and more

familiar metaphor, taken from the *salt* which was sprinkled on the sacrifice. He uses the word *salted* in the first clause, with a prospective reference to the second metaphor, which he has already in his mind. Each of these metaphors, I think, denotes the spiritual element by which Christ's disciples are purified and renewed. John the Baptist had used the first metaphor in the same sense. "He shall baptize you with the Holy Ghost and with *fire*." And it may be further observed, that, as Jesus passes immediately from the undying worm, and unquenchable fire of punishment (ver. 48), to the lustral fire by which his disciples will be purified; so John also (in Matt. iii. 11, 12) puts the baptismal fire of the Spirit in direct contrast to the unquenchable fire by which the chaff will be consumed.

ix. 50. "Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another." Jesus here says to his disciples, 'Be sure that you cherish within yourselves the purifying element which I have spoken of, and that it do not lose its freshness and purity: for remember the proverb, *Salt is good: but if the salt have lost his saltness, wherewith will ye season it?* See then that you have salt in yourselves, and that you have peace one with another. The last clause connects the passage with the incident in verse 34, namely, the striving of the disciples as to who should be the greatest.

x. 23, 24. "Jesus saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!" Jesus, by substituting "them that *trust in riches*," for "they that *have riches*," does not mean so much to soften or explain his assertion, as to give the reason of it. It is almost impossible for a rich man to be saved, because it is almost impossible that he should *not* trust in his riches.

M. J. M.

ON THE WISE MEN MENTIONED IN ST. MATTHEW'S GOSPEL ii. 1.

To the Editor of the Christian Observer.

In the Christian Observer (Dec. 1840, p. 721) are some remarks on the Wise Men, Magicians, or Sorcerers, mentioned by St. Matthew (ii. 1), I submit for your perusal some observations of the late learned Olshausen on the passage, which, at this season, may not be unacceptable to your readers. They are taken from his Commentary on the New Testament. (Konigsberg, 1837.)

St. Matthew's attention is prominently turned to the fact of the adoration offered to the Messiah immediately after his birth. It is admitted, that by μαγοι, all understood, in the first place, the learned men among the Parsis or Guebres. Subsequently the term, like *Mathematicus Chaldæus*, was applied to all students of occult science, and especially astrologers. (Compare Acts xiii. 6.)

The passage is best explained by considering the Magi as disciples of the system of Zoroaster, who, antecedently to the birth of Christ, had become widely diffused over Western Asia. During the life of Pompey, the worship of Mithras (a branch of the Zend system) was found to

exist among the pirates of Cilicia. (Compare Plutarch, vit. Pomp. c. 37.) The expression ἀπο ἀνατολων is general, and should be so taken. It signifies all the countries lying to the eastward of Palestine, including the nearer, as Arabia, and the more distant, as Persia. That these Magi belonged to the sect of the Parsis, or Guebres, is rendered more probable, from the very remarkable portions of truth to be found in the Zend system—such as the notion of the Sosiosch, or expected Redeemer, which renders a combination of Jewish ideas with the national religion more probable in the case of the Persians, than of any other people. Some such combination must be assumed in this instance of the Magi, who were in search of the "King of the Jews," while the Persians in general expected a Redeemer from the family of Zoroaster.

Another circumstance, that the Magi are stated by St. Matthew to have been guided by a star, implies a familiarity with astronomy, with which the Parsis were acquainted. With regard to the report, that about the period of the birth of Christ, the prophetic announcement of the appearance of some great potentate had become widely diffused among the Eastern Heathens—it may be taken as a proof that great events, which exercise an influence on the human race, are heralded in certain preceding symptoms; but these dark anticipations cannot be fairly adduced in explanation of the visit of the Magi. Their faith, it is obvious, rested on firmer foundations than a mere indefinite rumour could supply: they recognized, in the new-born infant whom they sought, not merely a ruler but the Redeemer, their Sosiosch. At the same time, we must not fall into the error of attributing to them dogmatical views of a perfectly clear and precise nature.

The ancient Church recognized in the Magi the representatives of the Heathen world, which offered its homage to the Lord through them. It was a significant and beautiful idea, and full of deep truth. At an early period, on the strength of some allusions in the Old Testament, (Ps. lxviii. 30, 32; lxxii. 10—Isaiah xlix. 7; lx. 3,) these Magi were assumed to be kings, and designated in the legendary account as Caspar, Melchior, and Balthazar. As was to be expected, the supporters of the existence of myths, in the New Testament, interpreted this circumstance, of the appearance of the Magi before the new-born Redeemer, as a philosophical myth, devoid of all historical foundation. According to this party, the object of the narrative was to express the idea, to which the passages cited from the Old Testament had given birth, that the Messiah was to exercise an universal office extended beyond the limits of the Jewish people. But this interpretation, in the first place, does not agree with the fact, that in the Gospel of St. Matthew (whose main object was to prove the fulfilment of the Old Testament prophecies in the person of our Lord) this universal character of the office of Christ does not stand so prominently forward, as in that of St. Luke—and farther (even if we were to leave out of sight for a moment the inspiration of St. Matthew,) related as it is by a contemporary (in an *historical* period) we must admit the positive historical truth of this narrative, or it sinks into a gross fabrication. The simple fact is, that the "Mythical party" are driven to great straits, and consequently to glaring inconsistencies, in order to maintain their views. At one moment, they represent the Apostles as imagining the office of Christ to be confined to the people of Israel; at another, as having invented myths to display its universality.

T. J. O.

ON THE ASSUMED PLURALITY OF ARCHANGELS.

To the Editor of the Christian Observer.

I SHOULD feel obliged if any of your valuable correspondents would be so kind as to inform me why the word Archangels has been introduced into the service of our church, when it does not appear that mention is made in the Sacred Scriptures of more than one Archangel (Jude v. 9; Dan. x. 13, 21; and xii. 1.) I am sure there was a good reason for it; but it would be gratifying to me to know what the reason is.

BEDELL.

ON THE TERMS FATE, CHANCE, FORTUNE, &c.

To the Editor of the Christian Observer.

A YOUNG clergyman lately received a friendly monition to the following effect: "You said in your sermon '*the fortunes of* Israel.' This is heathenish. There is no such thing as *fate, chance, hap, accident; fortune* or *misfortune;* everything is providential. You perhaps only used a current word without thinking of its origin; but unhappily such language leaves a wrong impression on the mind."

I do not vindicate the particular phrase animadverted upon; though it is frequently heard in sermons, and found in the writings of men who are far removed from any intention of overlooking a divine overruling providence. But I respectfully submit that there is a hypercritical prejudice in many minds against a class of words which are necessary, or convenient, to describe effects without reference to second causes; but which are not meant to derogate from the superintendence of the first Great Cause; nor do I believe that they can be got rid of, or should be. The reprover twice uses one of the very words objected to—*hap;* and what difference is there between *haps* and *accidents?* or "per-haps" and "per-chance?" or "*unhappily*" and "*unfortunately*?" I have known a person speak of a *casualty* to avoid the word *accident;* but why is *casus* (chance) better than *accidit* (it occurs)?

The wise and holy men who translated our English Bible, and compiled the Prayer-book, were not thus over-scrupulous. We read that it was Ruth's "hap" to light on the field of Boaz. Was it not a special providence? So also "By *chance* a priest came down that way;" "It may *chance* of wheat, or some other grain;" "Time and *chance* happeneth to them all." We read, in the Prayer-book translation of the Psalms, "They come in no *misfortune* like other folk;" and we pray to be kept amidst "the changes and *chances* of this mortal life;" and I think, but am not sure, that the word "fortune" is used in the Homilies, as in the passage objected to, in the sense of events.

Every Christian should avoid, as much as possible, whatever may perplex his weak brother; but objectors should also remember that the fault is sometimes in themselves. If those who object to the words in question, will try entirely to exclude them from language, they will find it impossible. How would they word the passages above quoted?

MODERATOR.

THE MINOR CEREMONIES OF THE ANGLICAN CHURCH.

To the Editor of the Christian Observer.

I AM not a stickler for multiplied emblems and burdensome ceremonials in religious services; and I fear there has been an undue tendency of late to exalt them, even to the neglect of weightier matters. But those which we retain in our church are so moderate in number, and so striking and edifying in operation, that I would not, without some cogent reason, relinquish any of them. Even the slight ceremonial directed by the church in the Burial office, "Then while the earth shall be cast upon the body by some standing by," is one of thrilling interest, and strikingly impresses the mind. From powerful association the hollow echo from the coffin lid, as the minister repeats "earth to earth, ashes to ashes, dust to dust," brings before the mourners and spectators the full feeling of the solemn reality. Up to that moment it seems as though all that was earthly is not gone; but the falling earth closes the tomb; we have given up the mortal body, to see it no more till it is raised in incorruption, and made like unto Christ's glorious body. Even the sordid dust lying upon the tinselled lid is itself a moral.

I repeat that I would not make too much of a ceremony; but if it is retained, it should be with its customary impressive associations; whereas, at the funeral of the late lamented Princess Augusta, the published accounts of the ceremonial informed us that "the porter of the chapel scattered on the coffin *a few grains of sand,* which he brought in a little bag for the purpose." The few grains of carefully prepared clean sand, in order not to defile the sumptuous coffin, puerilises the whole ceremony. Probably "the clods of the valley" were not found within that gorgeous abode of death; but surely the first handful of earth within reach, and without any consideration in scattering it, of soiling the splendid velvet which enshrouded mortality, had been more affecting, more monitory, more truth-telling, than this pinch-of-sand exhibition. I should not, however, have thought it worth mentioning, but that I have sometimes, in other matters, seen even clergymen practise or allow of little modern dandyisms, opposed to the primitive simplicity of the Anglican liturgy. I could mention several, but I forbear.

N. N.

ON THE CHRISTIAN OBSERVER'S REMARKS ON SCHLEIERMACHER; AND OTHER PASSAGES.

To the Editor of the Christian Observer.

PERMIT a few words upon one or two passages in the present December Number of your valuable work, not of censure or correction, but only to excite further consideration.

Page 720. I hesitate upon the strict propriety of distinguishing the late Frederick Schleiermacher as "the ultra-neologian." Upon such as do not know his works and his character, an impression may be produced much more unfavourable than the truth would warrant. His merits, as a Greek scholar and a Platonist, all admit to have been transcendent. With regard to Biblical criticism and theological in-

vestigation:—In the earlier part of his course he mooted questions and proposed theories most trying to the patience and afflicting to the hearts of believers in the Gospel. Among works of that description must be reckoned his *Essay on the Gospel of Luke*, published in 1817; upon which you have animadverted. Yet even from that book, as the few extracts of your correspondent M. J. M., shew, many original and valuable elucidations of the New Testament may be drawn. If that correspondent would enlarge his selections, he might render a good service to the faithful student of the divine word. It was about the same time that, I indulge the cheering hope, a most important and blessed change took place in him; but it is probable that it disclosed itself gradually and irregularly. His *Body of Divinity* ("Christliche Glaube") first published in 1821 and 1822, is a most extraordinary work, of which I despair of being able to convey an adequate idea. Its plan is such as might baffle imagination to preconceive; yet it consists of a chain of positions, philosophically connected, leading to the most important results, whilst they strike the reader with surprise and admiration, and sometimes with different impressions. He has been considered to be a Sabellian, a Hegelian, a fatalist, and even a Pantheist; with what measures of truth I cannot venture to say. But the work, most *profound* and *intricate* as it is, breathes the spirit of the deepest piety, sublimest views of the divine perfections, and a strong attachment to the doctrines of grace. St. Augustine appears to have been his favourite author. The motto is from our Archbishop Anselm, and it justly represents the spirit of the work: "Neque enim quæro intelligere ut credam, sed credo ut intelligam.—Nam qui non crediderit non experietur, et qui expertus non fuerit, non intelliget."

In 1828, Schleiermacher was invited, and complied, to preach on the re-opening of Dr. Steinkopff's church (Evangelical German Lutheran) after being rebuilt. The sermon was evidently quite extemporary; the text, "Be renewed in the spirit of your minds," Eph. iv. 23, and the matter most striking, devotional, experimental and impressive; yet with peculiarities which might well surprise us. He appeared to consider the fact of the congregation's being there assembled, as a very probable evidence that they were all genuine Christians; and he addressed them apparently upon such an assumption. The sermon was printed (but not, I think, published) from the memories and notes of some of the hearers; and I remember to have heard that it was not even revised by him.

He published several volumes of sermons, of which I possess only one, published in 1833. It is occupied with the most evangelical subjects, and they are treated in a manner perfectly *sui generis*, yet without the least appearance of affectation, or being conscious of any thing extraordinary about his ways of thinking and expression. They manifest a remarkable tenderness and Christian sensibility. I have been told that it was his practice to receive small companies of young persons in his study; and, with flowing tears, to address them on the love of Christ, and the most important subjects of personal religion.

Soon after his death a *post mortem* portrait was published, accompanied by a beautiful hymn of Claus Harms on *Heaven as the Christian's Fatherland*: and under the picture the following inscription:

"*Happy end of a celebrated divine.*—On the morning of February

12, 1834, when the struggles of death had visibly commenced, Dr. Schleiermacher raised himself in a manner which appeared most wonderful to his family and attendants, and aroused his powers of life in a way which cannot be described. His almost extinguished eyes beamed with absolute brilliance. He uttered a few words upon the propitiatory death of Jesus Christ, and the memorial of it in the Lord's Supper, in which believers receive His body and blood. He then desired to enjoy the holy feast with the persons present. He raised himself in his bed with the appearance of strength, and began the administration. With a strong and clear voice he recited the words of Institution (1 Cor. xi. 23—26.) He then held out to each communicant the bread and the cup, taking them afterwards himself, and adding to the scriptural expressions his own testimony, in strong terms, to the foundation of his faith. His last words were, 'Thus we are, and abide in, this fellowship one with another.' He laid himself back on the bed, intimated a wish for a change of posture, and, upon this being effected, breathed his last."

May those who admire the genius and learning of this extraordinary man, "follow his faith, considering the end of his conversation—Jesus Christ, the same yesterday, and to-day, and for ever!"

While my pen and your last Number are in my hands, I will notice two or three miscellaneous points.

At page 742, near the bottom, where you speak of Coverdale's dedication, and several times mention Queen Anne and Queen Jane, the printer has in one place printed "James's," for Jane's."

At page 745, line 15, some of our countrymen at the present time may need the information, that, in using the word "Dutch," Coverdale meaned, not the language of Holland, Friesland, &c., often so properly called the *Low Dutch*, the specific term being derived from the physical geography of the region, but which is now almost always signified by the single word *Dutch*; but that the illustrious reformer meaned the GERMAN (*Teutsch* or *Deutsch*,) and undoubtedly the translation of LUTHER, which was then in its glorious flow of circulation, and which, in addition to its sacred character as the vernacular manifestation of the word of God, has been, and ever will be, admired for its consummate beauty and energy as the highest German classic.

Page 752, &c. It may be useful to remark that, though the editions of the Bible by the London, Oxford, and Cambridge privileged presses, from about forty years ago, and a considerable time backwards, were frequently, and to a sad degree, deformed with errors of the printer, yet since that time, we might say during the last thirty or thirty-five years, there has been a most happy improvement in beauty to the eye, and in accuracy of the words. It has been my lot to *observe* this gratifying fact peculiarly in the Oxford Bibles; and by a less degree of observation, but with the aid of other evidence, I am persuaded that the same beneficial change has also pervaded the Cambridge editions.

It may not be useless to observe that, in the excellent paper of J. M. H. (and such are all his communications,) there is an oversight at page 772. Perfect accuracy, in citing the words of enemies, is important, lest we should be charged with unfairness. The kind of

motto or watch-word with which Voltaire concluded many of his letters, was, not "Crucify the wretch," but *Ecrasez l'infame*, "Crush the wretch." In looking over those letters, many years ago, I could not find *evidence* that he meaned the ellipsis to be filled up with the name of our adorable Saviour. The word is an adjective, but often used as a substantive. In most of the instances I thought it probable, from the connexion, that the term *superstition* was intended; and we need not be told that the miserable man wished that term to be understood as synonymous with *religion* or *Christianity*.

A FRIEND.

ENCOURAGEMENT OF LOTTERIES BY THE ART-UNION ASSOCIATION.

For the Christian Observer.

It was not without an arduous and protracted struggle of nearly half a century, that Lotteries were abolished by the British legislature; and great was the joy in the breasts of all good men, when in the year 1823 this signal national triumph of principle over cupidity was completed. One of the chief arguments of the defenders of State Lotteries was, that if the passion for gambling could not obtain legal vent, it would gratify its desires through more exceptionable channels. The object, it was contended, was good—to increase the public revenue; or in the case of private Lotteries, such as the Skinner-street Lottery, to encourage national improvements and other laudable designs; and no person was oppressed by it, as the subscription was voluntary. But truth and Christianity at length prevailed; the sin and evil of legislative raffling were acknowledged; no palliations or apologies were admitted; and the nation nobly determined no longer to do evil that good may come.

Since this period there have been many attempts to revive this national curse; but, by the blessing of God, they have all been frustrated. On one occasion, by some chicanery, a bill passed parliament, without its object being detected, which was to authorise a raffle or lottery for some houses; but the national indignation was justly excited upon the scheme being discovered. The love of gambling is not, however, extinct; and accordingly the legislature was obliged, in 1836, to pass a bill to prohibit the advertising of foreign lotteries in her Majesty's dominions.

The raffles which have grown up to so serious an extent in our watering-places, are, in almost every respect, except pecuniary amount, worse than the abolished State Lotteries. The latter were only occasional, once or twice a year; the former are constantly recurring, and tend to engender and keep alive a spirit of gambling. The State Lotteries were also under strict control, and were conducted fairly, as to the number of tickets, the stipulated amount of prizes, and the impartiality of the drawing; but the latter being private, and subjected to no responsibility, present temptations to every kind of fraud.*

* Not indeed that the State Lotteries were honest cheating. The contractor paid so much money to government, and was bound to give a certain amount of prizes; but the whole management of the concern was open to many species of fraudful representation. The opponents of Lotteries wished to restrict the advertisements to the fair statement given in the Ga-

An article intrinsically worth two or three sovereigns is perhaps valued at five; forty half-crown shares are proposed; but there is no adequate check against the jugglers selling many more tickets; nor is the honesty of the drawing efficiently guaranteed; so that by trickery the prize can be secured to one of the parties or a confederate. Sometimes it is believed no drawing whatever takes place; the ticket holders being merely told upon application that their ticket came up a blank. In other instances the drawing is protracted for months, perhaps to the close of the season; and the tempting baits and puffs attract successive visitors, many of whom have probably left the place, and never hear any more of the matter, especially as they are perhaps ashamed of the transaction, and may have subscribed in a feigned name. But even when the movement is rapid, the concern is of course so managed by various artifices as to be *for certain* in favour of the projectors, and as certainly against the public. There seems no reason to doubt that these lotteries, or raffles as they are called, are illegal, and ought to be suppressed as public nuisances. If the thing is right in principle, let us have it on a large scale, and for the national benefit. Let us first revive the old State Lotteries; let us next have lotteries for erecting bridges, and market-houses; making new streets and roads, and, above all, building new churches. The following might serve as the form of an advertisement: "It is proposed to build a church (site, description, and plan annexed) for £5000 to be raffled for by 500 sub-

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zette; but this was resisted; for it was chiefly by deceptive puffing that the public were induced to purchase tickets. The following was one among innumerable tricks. The tickets were divided into two classes, the drawing of the one class determining that of its counterpart. The contractors sold only one half of the tickets, retaining in their hands each counterpart. Thus, if the counterparts were arranged in thousands, if they sold No. 1, they would not sell No. 1001; if they sold No. 1050, they would not sell No. 50. By this means they secured half the prizes; and though the public lost by their moiety of the tickets at the retail price, the contractors gained by theirs at the wholesale. For example; if a Lottery were to consist of 6000 whole tickets, at £20 each; and the prizes which government required to be given to the public amounted to £70,000; then if the whole number of tickets was sold, the receipts would be £120,000; out of which £70,000 being returned in prizes, the gross gain would be £50,000; to cover the sum paid to government for the contract and the expenses of working, leaving the contractors such net profit as might happen. But to sell 6000 tickets at £20 each might be impracticable; and if only half that number sold, the contractors would have to pay £70,000; and would receive only £60,000, with their chances of prizes on 3000 unsold tickets, the value of which, by probabilities, would be £35,000; but by keeping the duplicates they turn probabilities into certainty, and clear £25,000 without risk. If, when the 3,000 have sold, the demand should be so brisk as to render sure the sale of a certain calculable portion of duplicates, the contractors will still be secure; and their gross gains will mount, according to the sales, towards the maximum of £50,000.

It may be said that there is nothing unfair in this duplication, as it matters not to the purchaser of a ticket who holds the duplicate; but the unfairness is, that it restricts the market to half the professed number of tickets; thus enhancing the price, and enabling the contractor to get his duplicate for less than its value, while he makes his counterpart pay for both parties. A large number of tickets unsold, would, in the ordinary course, be a heavy risk and probable loss to the contractor; but by duplicating them as above, he makes sure, and throws the loss on the public.

This note might appear superfluous, as State Lotteries are abolished in England; but as zealous exertions are being made to introduce German tickets, it may be well to inform the unwary reader of the juggling which pervades such transactions.

scribers of £10 each, the winner having the absolute property in the concern, which may be disposed of in whatever manner he pleases, and each subscriber being entitled to an engraving of the church gratis." The latter boon is unexceptionable, being only a portion of the money paid back again; the allotment also of a sitting in the church to each subscriber, numbered in the order of subscription, would be fair and honourable; but the prize to be drawn for is a gambling speculation, and the law of the land would prohibit it; though the law has slept when irritated by the petty violation of toy and trinket raffles.

An effort is however being made to revive the lottery principle in a new form, and upon a very large scale, by what is called "Art Union Associations." The one in London consists already of more than two thousand subscribers; and others have been formed in Liverpool, Birmingham, Manchester, Leeds, Norwich, Bath, Bristol, &c.; and it is intended "to include, if possible, every town of importance in the United Kingdom."

The scheme is as follows. The price of a ticket is £1. 1*s*.; the number is unlimited; and any person may purchase as many as he pleases. Every member, says the published plan (or more correctly every ticket holder, for as it is a lottery it is fairest to describe it in the usual lottery terms,) is "entitled to one chance of obtaining some work of art at the annual distribution"—*distribution* is an unjust word; there is no "distribution;" it should be called "drawing." The committee regulate the number and amount of the prizes; and "the drawers of those prizes," it is added, "are entitled to select, each for himself, works of art of equivalent value" from several of the public exhibitions. In addition to the prizes, each ticket-holder, whether his ticket prove a prize or blank, will receive a copy of an engraving paid for out of the general fund.

Here we have every element of a lottery. The following is the scheme for the present year.

"The first 30 names drawn will be each entitled to a proof of the engraving for 1840, on plain paper; Nos. 31 to 60, inclusive, to a proof of the engraving on India paper; 61 to 70, each, a work of art at the price of ten pounds; 71 to 80, each, a work of art at the price of fifteen pounds; 81 to 90, each, a work of art at the price of twenty-five pounds; 91 and 92, each, a work of art at the price of thirty pounds; 93, 94, 95, 96, and 97, each, a work of art at the price of fifty pounds; 98, a work of art at the price of sixty pounds; 99, a work of art at the price of eighty pounds; 100, a work of art at the price of one hundred pounds; 101, a work of art at the price of one hundred and fifty pounds; 102, a work of art at the price of two hundred pounds."

It will of course be said, and it is not doubted, that the primary design of the institution is to encourage the fine arts; but what lottery scheme that was ever proposed to the legislature had not a good object? To raise a portion of the public revenue in a popular manner, and by voluntary donations, was a good object; and many of the plans of public improvement which might be aided by lotteries have been eminently good objects. To build churches is an excellent object; and the raffling for the grand prize would secure large funds. But bad means are not sanctified by good ends. A lottery is gambling in one of its worst forms. It may be said that the ticket-holders do not care about their paltry sovereigns, or inordinately covet prizes; their wish is to promote art. But if this be their wish, why not promote art without gambling? The London subscriptions last

year amounted to £2244. Now the Association can only promote art to this extent; and it might do so without a lottery. A subscriber of one pound is justly entitled to only a two thousand two hundred and forty-fourth part of the beneficial interest. If he wishes to obtain the two hundred-pound prize, he wishes to pocket one hundred and ninety-nine sovereigns belonging to his neighbour; he "makes haste to be rich"—rich in money or in pictures and statues is the same in principle—and therefore, says an inspired writer, "shall not be innocent."

"But my neighbour agrees to take chances with me." The same may be said respecting dice, or any other kind of gambling. If gambling be not morally wrong, that is another question; but if it be, it is not made right because pictures, not bank-notes, are the stakes;—besides, the pictures are convertible into money; and probably have been often sold where the winner valued the money more than the prize.

If the proceeding be evil in principle, it is not rendered unexceptionable by being hitherto upon a comparatively small scale; but, moreover, it is a rapidly growing evil; and may probably in a few years exceed in extent the largest state lottery ever drawn in England. There will also be the collateral gambling of the old lotteries; such as ensuring tickets, betting upon them, and the like. And, not least, there will be many openings for fraudulent persons to tamper with the drawing, as soon as the scheme becomes sufficiently known and popular to make it worth while for sharpers to avail themselves of it. At present it is in the hands of honourable men, who sincerely wish to encourage the fine arts; but there is no possible security against future abuses.

But the main objection is, that it appeals to the love of gambling, which, when fostered, becomes one of the strongest and most direful passions of the human breast. The plan of engraving a work of art, a copy of which is presented to each of the subscribers, is eminently good;—it is upon the same principle as the Parker Society for books; but the drawing for prizes is fraught with evils. It would not be a reasonable scheme to allot a picture of a certain value to each member in the order of subscription; for a hundred years would elapse before each member would get (after deducting moderate expenses) an eighty-pound work; nor could one be allotted, unless the recipient paid his subscription for the hundred years in advance; otherwise he might take off his name, and his neighbours would not get their prizes, after paying for his. And this very circumstance shews how deeply the principle of gambling enters into the whole speculation. One plan however may be suggested, which would encourage the arts, and also give the members a fair return. The number of members being large, the annual engraving is, or may be made, nearly equal in value to the subscription; for a picture ordinarily sold at a guinea, may be very well got out for so large a number of persons, free from publisher's profits, at a few shillings each copy. This would leave, as at present, considerable sums for purchasing pictures. Let these be purchased, and sold peremptorily by auction among the subscribers; and the price be carried to the fund for buying new pictures. Each subscriber would thus have an equivalent for his subscription; partly in his engraving, and partly in his privilege of purchasing pictures, at much less probably than their cost; while the arts and artists would be

equally benefitted. If a person reply, "I could not afford to give even forty or fifty sovereigns for a hundred, or hundred and fifty, sovereign picture;" why then should he covet it for a single sovereign? The proceeding cannot be defended; though many honourable, and some religious men, have allowed themselves to be seduced by its plausible attractions.

PHINEAS.

ON THE SUBSTITUTION OF "*SUBTILE*" FOR "*SUBTLE*" IN THE SCOTCH FAMILY BIBLE.

For the Christian Observer.

THE substitution of "*subtile*" (Genesis iii. 1) for "subtle," pointed out last month in our Appendix (page 817) as occurring in the sample sheet of the proposed Scotch Family Bible, is the worse for being, as it evidently is, an intended correction; thus shewing the blunders to which the printing of the Holy Scriptures will be exposed, when every editor or printing-office reader is allowed to use his own judgment, or want of judgment, in spelling and punctuation; not to mention more weighty matters. Our English words "subtle" and "subtile," notwithstanding their common etymology and original synonysm, have become by usage—the authoritative "norma loquendi"—two distinct words; the former meaning *astute, crafty, intriguing;* the latter *thin, attenuated, aerial.* An ordinary compositor has a general knowledge of common words; but if a word extends beyond his philosophy, he usually considers that his author has miswritten or mis-spelt. He is very apt, for instance, to turn *im*migration into *e*migration; *im*minent into *e*minent; *e*soteric into *ex*oteric; *ne*ology into *the*ology; and *subtle* into *subtile*, and *subtile* into *subtle*. Thus he will make a scientific writer say that hydrogen gas is a *subtle* fluid; whereas, though it is remarkable for *tenuity*, it is guiltless of craft; and will make a political writer declare that Mr. O'Connell is *subtile*, whereas, though abundantly *crafty*, he is a man of no *attenuated* or *aerial* dimensions. Such errors are not of much consequence in common books; and in newspapers and magazines they are inevitable; but the intelligent reader instantly perceives the mistake; and the ignorant might not understand the distinction if it were pointed out; but in printing the Holy Scriptures they involve matters of infinite importance; and when, in addition to the ordinary errors of the press, we have the ranker crop which may arise from conceit and half-learned criticism, our Bibles will present a strange medley of incongruities.

The word "subtle" used formerly to be spelt *subtil* (or *subtill*), and the old spelling *subtil* has kept possession of our authorized Bibles. When however a corrector of the press looks for *subtil* in modern dictionaries, he finds no such word; and he is therefore obliged either to leave the old spelling, or to make choice between the two words *subtle* and *subtile*. Some editors have considered that it was better to adopt the modern spelling; and accordingly in two Bibles now before us—that of the venerable Scott, and the recent "Treasury Bible" of Mr. Bagster—and doubtless in many others, the word is spelt *subtle;*

and it is ordinarily so spelt in quotations from Scripture in printed books.

But the corrector of the new Scotch Family Bible, not finding *subtil* in the dictionary, and wishing to amend the old spelling, has done so by adopting a word which modern usage has determined to a different meaning from that intended in the text; a word almost confined, as a technical term, to physical science.

It is not however with regard to a particular word, but as involving a principle, that we have alluded to this would-be *correction*;—which occurs at the very opening of the Bible in the sample sheet—and therefore gives us to expect much more of the same mistaken amendment throughout the volume. We will shew how the system might work by a familiar illustration.*

The Latin word *subtilis* is represented in modern English by two distinct divergent words *subtle* and *subtile*. The old English word *subtil*, which occurs in our Bibles is not to be found in modern dictionaries; if therefore we would modernize the spelling, we must write either *subtle* or *subtile*. Let us choose the latter: "The serpent was more *subtile* than any beast of the field:" "Jonadab was a very *subtile* man," &c.

The Latin word *presbyter* is represented in modern English by two distinct divergent words; *priest* and *presbyter*. The old English word *preste* which occurs in our Bibles is not to be found in modern dictionaries; if therefore we would modernize the spelling we must write either *priest* or *presbyter*. Let us choose the latter: "The *presbyter* of Midian;" "Eleazar the *presbyter*;" "The presbyters of Jupiter," &c.

We fear that the forthcoming crops of Scottish Bibles will furnish much occasion for comment by their discrepancies. We passingly alluded, in our December No., to the new-fangled punctuation of a Glasgow Testament, which had fallen into our hands; in which the corrector of the press has grievously injured the text by his novel punctuation. Ordinary readers are not aware how much may hang upon a single comma. For instance, in the deviations from Dr. Blayney in the Scotch specimen-sheet, we find a comma placed after Adam,.

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* We have not been sorry to select the word *priest* or *presbyter*, as our example,—though fifty other words would have done as well;—because the Scotch Family Bible, the sample-sheet of which has furnished our thesis, is of Presbyterian (as opposed to Episcopalian) editorship and management; and those who call themselves Presbyterians strongly object to the use of the word *priest* in the English Prayer-book. Now as we will not suppose they mean to be captious, it will gratify their candour to learn, that *presbyter* and *priest* are only the same word, the one in Latin, the other Anglicised. We have remarked upon this in a former paper in the present Number, in answer to one who claims the title of Sacerdos; but we will now add more fully the genealogy of the word, from the learned Joseph Mede, as quoted in Mant and D'Oyly's Family Bible, in a note on Acts xxi. 18.

"*And all the Elders.* The word rendered in the New Testament '*Elders*' is in the original *Presbyters*, from which our word *Priest* is corrupted. Our ancestors, the Saxons, first used *Preoster*, whence by a farther contraction came *Preste*, and *Priest*. The high and low Dutch have *Priester*; the French *Prestre*, or Prêtre: the Italians *Prete*; but the Spaniard only speaks full *Presbytero*."

Gen. ii. 19: "And brought them unto Adam, to see what he would call them." A routine printer would say that the Scotch corrector has done well to insert the comma, not seeing that it alters the drift of the passage; as the reader will perceive by that delicate test the inflexions of the voice in reading the clause both ways. Without the comma, the bringing them to Adam is only subsidiary to the reason why they were brought, "to see what he would call them;" whereas, with the comma, the bringing to Adam is the thing predicated, and the reason assigned only supplementary. This is not a strong example; but it may shew that not a stop should be altered by routine rules.

REVIEW OF NEW PUBLICATIONS.

Poems by a Slave in the Island of Cuba, recently liberated; translated from the Spanish, by R. R. MADDEN, *M.D.; with the History of the Early Life of the Negro Poet, written by himself: to which are prefixed Two Pieces descriptive of Cuban Slavery and the Slave-Traffic, by* R. R. M.

WE opened this volume rather from curiosity than with any great expectation that the verses of a Cuban slave would possess much poetical merit. Not indeed that we are converts to the philosophy that He who made of one blood all nations to dwell upon the earth, created the inhabitants of one quarter of the globe with such inferior powers of intellect that, like brute animals, they were intended only to be the thralls of their more favoured brethren. Mr. Lawrence, in his infidel Lectures on Physiology, attempted to prove that a negro "cannot be a religious animal;" or vie either in morals or intellect with "the white varieties of mankind." To suppose so, he says, would be "as unreasonable as to expect that the greyhound may be taught to hunt by scent like the hound, or the mastiff rival in talents and acquirements the sagacious and docile poodle." And as for religion, the well-meant labours of missionaries must be futile; for "organization is too strong for Christianity." And yet, if it were true, as he contends, that the notion that mankind possess souls,—an immaterial, immortal principle,—is a fable; the unconverted African would really shew his good sense, not his stolidity, in not embracing a faith of which this is an essential element. We, however, who believe that God has given to all the tribes of mankind both souls and brains, see nothing to prevent negroes being either Christians or philosophers. The Abbé Gregoire wrote a book, in which he shewed, by a great number of examples, that the African race, notwithstanding the many disadvantages under which they have so long laboured, have produced many men of considerable genius; and we well remember the reply of Dr. Beattie to Hume, who had maintained the same opinion as his brother infidel Lawrence. He said:

"Mr. Hume argues nearly in the same manner, in regard to the superiority of white men over black. His assertions are strong, but I know not whether they have anything else to recommend them. The inhabitants of Great Britain and France were as savage two thousand years ago, as those of Africa and America are at this day. To civilize a nation is a work which it requires long time to accomplish; and one may as well say of an infant that

he can never become a man, as of a nation now barbarous, that it never can be civilized. That a Negro Slave who can neither read nor write, nor speak any European language, who is not permitted to do any thing but what his master commands, and who has not a single friend on earth, but is universally considered and treated as if he were of a species inferior to the human; that such a creature should so distinguish himself among Europeans, as to be talked of through the world as a man of genius, is surely no reasonable expectation. To suppose him of an inferior species, because he does not thus distinguish himself, is just as rational as to suppose any private European of an inferior species, because he has not raised himself to the condition of royalty."

Our curiosity therefore was not elicited by the fact that a man of dark skin and African blood should write poetry; but that he should have done so under the withering influences of slavery. That he was able, or had the desire, to cultivate his mind, or to pour forth the affections of his heart in tuneful numbers, alternating with the stocks, the lash, and the prison-house, may well excite wonder.

The authenticity of the work is the first point to ascertain. For this Dr. Madden, who has spent several years in Cuba, and is well known for his zealous labours for the abolition of slavery, vouches.* He dedicates his work to his fellow-labourer in the cause, Mr. Sturge; and he has deposited the original manuscripts in the Spanish language for inspection at the office of the "British and Foreign Anti-slavery Society." He says that a collection of poems, written by a slave recently liberated in the Island of Cuba, was presented to him in the year 1838, by a gentleman at Havana, highly distinguished for literary attainments. Some of these pieces had found their way to the Havana, and attracted the attention of the literary people there, while the poor author was

* Dr. Madden lately addressed to the Pasha of Egypt a most able and faithful remonstrance upon the atrocious slave-trade carried on in his dominions. He had presented in person to the Pasha last year, an address from the "Anti-slavery Convention" held in London, signed by Mr. Clarkson the Chairman, in the name of four hundred delegates, expressive of their gratification at his having prohibited man-stealing, and also paying his troops in slaves, and urging him utterly to extinguish the slave-trade and slavery itself throughout the territories under his sway. Ali Pasha (who levies taxes upon the traffic) listened attentively to his arguments, but we fear that he advanced in return little beyond courteous words; for we find Dr. Madden summing up the present afflicting circumstances of the Egyptian slave-trade as follows:

"In conclusion, may it please your highness, I would beg leave to recall the facts to which I have endeavoured to direct your attention.

"1. At the expiration of nearly fifteen years I have visited Egypt for the second time, and I find slavery and the trade in slaves unchanged in their character, and unrestrained by any measures of your highness adopted for their suppression.

"2. I find the slave-markets glutted with negro women and children as heretofore.

"3. I find the exportation of slaves from Alexandria for Turkey, on board European vessels, carried on openly at the present time.

"4. I find the prices of slaves actually lowered by the increase of the numbers brought down to Alexandria and Cairo, and those slaves, children and women, selling from 600 piastres to 1500 a-head, or from six pounds sterling to fifteen pouods each.

"5. I find the slave-hunts are carried on by your people, and even by your soldiers, as usual, and the only prohibition that has been issued, is one given in the presence of certain European consuls at Fezaghan, that never has been carried into effect.

"6. I find the same evils arising from this nefarious trade, and the same barbarous monopoly in mutilated beings permitted as heretofore, and even encouraged by your authorities in Upper Egypt."

in slavery in the neighbourhood of Matanzas; in consequence of which the gentleman alluded to, with the assistance of a few friends, redeemed the writer from slavery, and enabled him to publish such of his poems as were of a publishable kind in a country like Cuba, where slavery is under the especial protection, and knowledge under the ban, of the censors of the press. Dr. Madden has not translated any portion of his volume; the contents of which we are not acquainted with. The pieces which he has translated, and "put into English verse," are a few which were unpublished or unpublishable in Cuba. These pieces are but few, the bulk of the book being taken up with other matter; but they are extraordinary compositions for a Cuban slave; and Dr. Madden asserts that he has given the sense of the writer as plainly as he could, but that he "has not done justice" to them. He adds the testimony of "a very distinguished Spanish scholar" to their poetical merit. He has prefixed to them a "Sketch of the Cuban slave-trade merchant and planter in verse," which we must pass over in favour of his hero, and also of his own prose illustrations of the atrocities of the slave-trade and slavery in Cuba. He further states that the author of the poems is now living at the Havana, but his name he thinks it advisable not to publish. He is now in his forty-second year. He was born in Cuba, where his father and mother lived and died in slavery. He was about thirty-eight years of age when he obtained his liberty. The price paid for it was 800 dollars. He obtained employment as a tailor for some time after he procured his freedom. Subsequently, he went out to service—then tried the business of a house-painter, and was not successful—was advised to set up as a confectioner, and lost all his money in that line, and now gains his livelihood as an occasional servant. The gentleman who was mainly instrumental in obtaining his liberation from slavery, induced him to write his history. It was written in two parts—the second part, Dr. Madden says, fell into the hands of persons connected with his former master, and is not likely to be restored; the first part Dr. Madden has translated and printed; and it contains, he says, the most perfect picture of Cuban slavery that ever has been given to the world.

From this narrative we will extract a series of passages; in order to illustrate what slavery is, even in its milder forms; for Spanish slavery has always been boasted of, and even our own emancipationists described it, as more lenient than Dutch, or French, or Portuguese, or United States, or our own West Indian slavery; and the subject in the present instance was not a predial slave, but the favoured attendant of opulent gentlemen of polished manners, and ladies so delicate and sensitive, that we might have feared they could not curb the ferocity of such barbarians as our poet with their gentle tenderness.

And why do we open up such scenes? Not assuredly because they present agreeable pictures; but because the slave-trade and slavery still exist;—because they are flourishing and rampant; and have hitherto defied and scorned all the entreaties and remonstrances of justice, humanity, and religion, to stop their guilty and blood-stained career. England has a special interest in the question; she has exerted her zealous influence, and lavished millions upon millions of treasure, to put an end to the slave trade; she has set the Christian example

of abolishing slavery in her own colonies, at the cost of twenty millions of money; and yet, she witnesses these dire and desolating scourges sweeping away their victims with the most afflicting and wide-spread barbarities. It was justly remarked by the Bishop of London in the House of Lords last year, that "It appeared to him that this great nation was placed by Divine Providence in a position which peculiarly enabled her to oppose the continuance of that traffic, which had been so long a disgrace to Christians. He was willing, as an Englishman and a Christian, to sacrifice every thing but the honour of the coun try in the attempt to put an end to that traffic. If we valued the possession of liberty ourselves, we ought to make every exertion to grant a similar blessing to those who had been so long bereft of it—to restore that freedom which we had been, in a certain degree, instrumental in depriving them of, to the inhabitants of the coast of Africa. His noble friend had mistaken the view taken by Mr. Buxton of the subject. What Mr. Buxton said was, that our exertions to put an end to the slave trade had not been successful in the degree to which we calculated they would have been, and which might reasonably have been calculated upon. It was a great object to teach the chieftains in Africa that they might gain even greater pecuniary advantages from the labour than from the blood of their subjects. He was of opinion that her Majesty's advisers would be liable to the same responsibility, as regarded other nations, after the passing of the act, as they were at present. The great work which they had commenced could not be said to be accomplished until they succeeded in effectually putting down that abominable traffic, which was a disgrace to Europe."

And here, as Sir Thomas Buxton's name is mentioned, we may touch, in passing, upon the question referred to by the Bishop of London. Sir Thomas, in his highly important work upon "The African Slave-trade and its Remedy," depicted the present appalling extent of the slave trade, the deplorable failure of all preceding methods of extinguishing it; and set forth what he considers "the true remedy," namely, "To elevate the minds of the people of Africa, and call forth the capabilities of her soil." Most painful and humiliating it is to learn, that after thirty years of effort, an expenditure of more than fifteen millions of money, and a melancholy consumption of British life sacrificed in vain attempts to abolish the trade by compulsory means, the traffic has doubled within that period; it being calculated that the annual loss to Africa is 500,000 victims; of whom one tenth are reduced to Mohammedan slavery; three tenths are transported across the Atlantic; and six tenths perish by the various concomitants of the system, from the first murderous attack upon the peaceful village by the slave captors, to the arrival of the surviving sufferers, after the cruelties and desolations of the journey and the voyage, at their places of destination. Sir Thomas Buxton shows that the profits of the trade, after all losses, are one hundred and eighty per cent., and that they cannot be reduced below the system of successful smuggling. He proposed therefore to make Africa its own emancipator, by developing its agricultural and commercial resources; and teaching its rulers that they can gain more by their subjects, as industrious labourers, workmen, farm-

ers, and merchants, than by selling them for slaves. Upon this principle was founded the "Society for the extinction of the slave-trade, and the civilization of Africa," at the institution of which Prince Albert presided last June; and which comprehends men of every political party and religious variety among its members and conductors.

The "British and Foreign Anti-slavery Society" considers the plans of the new society as but a repetition of the projects of the Sierra Leone company and the African Institution; and maintains that the only way to extinguish the slave-trade is to begin by extinguishing slavery. Sir George Stephen, in an able pamphlet lately published, upon the Niger expedition, exhibits as follows the "leading idea" of the two societies.

"I have endeavoured to explain my impressions as to the views of the African Society: I do not belong to the other, and therefore may probably not do justice to their claims; so far however as I do understand their principle, it is to extinguish slave-trading by extinguishing the demand, while we propose its extinction by cutting off the supply: they would extinguish the demand by the conversion or moral excommunication of the slave purchaser: we would cut off the supply by working upon the self-interest of the seller. Whether it be more practicable to persuade or to coerce by shame the buyer of the slave, than to bribe the seller by legitimate profit, I must leave to those to decide whose guinea is oscillating between the banks of the two societies; my own opinion is strongly in favour of the latter, because I believe the slave importer to be utterly insensible to all feelings of decency and humanity. I am far however from blaming those who, in the largeness of Christian charity, have a better opinion of him, and think their guinea more usefully expended in his reformation."

We shall exercise our gentle craft as reviewers by mediating between all parties, and perhaps offending all. The plans of the "African" society are necessarily indefinite. To promote civilization and lawful commerce on the large scale necessary for the extinction of the slave-trade is, to say the least, a gigantic project; and, moreover, the society is precluded by its mixed constitution from using directly religious agency; added to all which the history of the slave-trade in the most civilised and professedly-Christian parts of the world, does not fortify the conclusion, that if African princes imbibed a commercial spirit they would be precluded from encouraging the slave-trade, even to the sale of a portion of their own subjects,—those whose bodies were considered worth more in fee-simple than in annual rental; and it might even be thought a highly enlightened scheme of pauper emigration and criminal law. We should deeply regret, therefore, to see the plans of this Society acted upon exclusively, to the disarming of our cruisers, the abrogation of our treaties for the suppression of the slave-trade, or to the neglect of our most strenuous efforts to induce slave-holding nations to abandon this iniquity.

Then as to the Anti-slavery Society; without discussing questions of detail, or the merits or demerits of all the sayings and doings of that body, we unite most heartily with them in regarding it as the solemn duty of Great Britain, which has been led to see the wickedness of slavery, and to abandon its own share in it, to use, both nationally and by individual efforts, such legitimate means as the providence of God has placed in her power, for enlightening other nations as to their obligation in this behalf, and urging them to discharge it. We are very far indeed from feeling squeamishly with regard to the people of the United States of America in particular; for their guilt is immeasurably enhanced

by the opportunities which they have enjoyed of knowing better; and by the detestable cant and hypocrisy of making it the first article of their confederation, that liberty and equality are the birthright of all men, while they retain many millions of their unoffending fellow-men in slavery. But while cordially concurring in the sentiment of "the abolition of slavery all over the world," we cannot refuse to see that it may be long before this is effected by the voluntary efforts of slave-holding nations; and that little is to be hoped for where cupidity is opposed to duty. Our own colonies did not willingly abandon slavery; it was only because the mother country wrenched it from them, and nobly gave them the price of their rescued victims, that it ceased; and even to this hour our near neighbour France, with all her pretensions to refined philanthropy, clings to her share of slave-holding; Spain and Brazil are enlarging its boundaries; and, not to mention lesser States, the great North American Union prohibits even the discussion of the subject in its houses of legislation. Surely then we ought not to frown upon Sir Thomas Buxton's plan for doing all we can in Africa, even though we cannot do all we wish. We really believe much may, and will, by the blessing of God, be done; and whatever is done, does not interfere with, but aids, the efforts of the direct abolitionists of slavery. "Sirs, ye are brethren; why do ye wrong one to another?" The African Society has a great work to achieve —or, at least, zealously and perseveringly to attempt; and it needs all hands, and hearts, and prayers, to enable it to address itself with effect to its important labours. Let its Anti-Slavery friends exhaust their fervour upon slave-holding and slave-holders; for even though they may think that the efforts to introduce the peaceful arts of civilized and Christian life into Africa is a hopeless speculation, the attempt assuredly cannot promote the cause of slavery.

Another word, in reply to the often despairing and sometimes petulant question, "What has England done?" She has done much. She has discharged her own conscience in abandoning the slave-trade; and it has not been her fault that it has been wickedly carried on by other nations. She has also given up slavery; and she is not to blame that other nations adhere to it. If the slave-trade has increased two-fold, in spite of all her efforts to suppress it, it might have increased four-fold had she been a participator in it. She has also set a powerful moral example, which has not been without weight, and will, we firmly believe, eventually seal the death warrant of the slave-trade and slavery all over the world. Even the United States are beginning to wince under the lash of their own conscience; they feel themselves degraded beside an Englishman, and are turning their once bluff advocacy of this accursed institution into the most abject pleadings. But be all this as it may, England was bound to act as she did; and the blessing of God has not been withheld from her.

We now return from this digression to our Cuban slave-poet, first extracting some graphic sketches of his life as described by his own pen. We shall herein see the grievous injustice and cruelty to which a slave is exposed even under the most favourable circumstances; the will, the caprice, the suspicions, however unfounded, of his employer, being sufficient to condemn him to the severest usage.

"It would be tedious to detail the particulars of my childhood, treated by my mistress with greater kindness than I deserved, and whom I was accustomed to call 'my mother.' At six years of age, on account, perhaps, of too much vivacity, more than anything else, I was sent to school to my godmother every day at noon; and every evening I was brought to the house, that my mistress might see me, who seldom went out without seeing me, for if she did, I roared and cried, and so disturbed the house, that sometimes it was necessary to send for the whip, which nobody dared to lay on me, for not even my parents were authorised to flog me, and I knowing this often took advantage of it. On one occasion, being very bold, my father beat me, but my mistress hearing of it, did not allow him for many days to come into her presence, until he procured the intercession of her confessor, the father Maya, a Franciscan, and then he was forgiven: after the latter had explained to him that my senora, as mistress, and my father, as a parent, had each their respective direction of me.

"At ten years of age, I learned by heart some of the longest sermons of Father Louis, of Grenada, and the visitors who came to the house on Sundays, used to hear me repeat them when I came from the chapel, where I was sent with my godmother, to learn how to behave in church."

"At the age of ten, I was placed under the care of my godfather, having learned something of my father's trade, which was that of a tailor, previously to being sent to the estate. My mother gave birth to two other children. My parents now were removed to the estate of the Molino, where they were placed in charge of the house, and about this period the Marquesa died there."

"I was taken to the Havana, to my godfather, with whom I soon learned my mistress had left me; for some years I saw nothing of my father. My godfather had taken up his residence in the court-yard of the count, in the street Inquisidor, where I was accustomed to go about the house, and to leave it when I thought proper, without knowing whether I had a master or not. But one day, being permitted to go to the house of the Marquesa, to see my old acquaintances there, I know not what passed there, but when I was about returning to my godfather and my dear godmother, I was not allowed to go; here I was clothed in a rich livery, with a great deal of gold lace, and what with my fine clothes, going to the theatres, to tertullias, balls, and places of amusement, I soon forgot my old quiet mode of life, and the kindness even of my godmother herself. After some time I was taken to the house of Donna Joaquina, who treated me like a white child, saw that I was properly clothed, and even combed my hair herself; and as in the time of the Marquesa de J., she allowed me not to pray with the other negro children at church—and at meal-time my plate was given to me to eat at the feet of the Senora Marquesa de P., and all this time I was far away from my father and mother.

"I had already at the age of twelve years composed some verses in memory, because my godfather did not wish me to learn to write; but I dictated my verses by stealth to a young mulatto girl, of the name of Serafina, which verses were of an amatory character. From this age, I passed on without many changes in my lot to my fourteenth year; but the important part of my history began when I was about eighteen, when fortune's bitterest enmity was turned on me.

"For the slightest crime of boyhood it was the custom to shut me up in a place for charcoal, for four-and-twenty hours at a time. I was timid in the extreme; and my prison, which still may be seen, was so obscure, that at mid-day no object could be distinguished in it without a candle. Here after being flogged, I was placed, with orders to the slaves, under threats of the greatest punishment, to abstain from giving me a drop of water. What I suffered from hunger and thirst, tormented with fear, in a place so dismal and distant from the house, and almost suffocated with the vapours arising from the common sink, that was close to my dungeon, and constantly terrified by the rats that passed over me and about me, may be easily imagined. My head was filled with frightful fancies, with all the monstrous tales I had ever heard of ghosts, and apparitions, and sorcery; and often when a troop of rats would arouse me with their noise, I would imagine I was surrounded by evil spirits, and I would roar aloud, and pray for mercy; and then I would be taken out and almost flayed alive, again shut up, and the key taken away, and kept in the room of my mistress, the Senora herself. On two occasions, the Senor Don Nicholas and his brother shewed me compassion, introducing through an aperture in the door a morsel of bread and some water, with the aid of a coffee-pot with a long spout. This kind of punishment was so frequent that there was not a week that I did not suffer it twice or thrice, and in the country on

the estate I suffered a like martyrdom. I attribute the smallness of my stature and the debility of my constitution to the life of suffering I led, from my thirteenth or fourteenth year.

"My ordinary crimes were—not to hear the first time I was called; or if at the time of getting a buffet, I uttered a word of complaint; and I led a life of so much misery, daily receiving blows on my face, that often made the blood spout from both my nostrils; no sooner would I hear myself called than I would begin to shiver, so that I could hardly keep on my legs, but supposing this to be only shamming on my part, frequently would I receive from a stout negro lashes in abundance.

"About the age of fifteen or sixteen, I was taken to Matanzas once more, and embraced my parents and brothers.

"The character, grave and honourable, of my father, and being always in his sight, caused my time to pass a little lighter than before. I did not suffer the horrible and continual scourgings, nor the blows of the hand, that an unfortunate boy is wont to suffer far away from his miserable parents; notwithstanding, my unfortunate cheeks were slapped often enough. We passed five years in Matanzas, where my employment was to sweep and clean the house as well as I could at sunrise, before any one in the house was up; this done, I had to seat myself at the door of my mistress, that she might find me there when she awoke; then I had to follow her about wherever she went, like an automaton with my arms crossed. When breakfast, or the other meals were over, I had to gather up what was left, and having to put my hand to clear away the dishes, and when they rose from table I had to walk behind them. Then came the hour of sewing. I had to seat myself in sight of my mistress to sew women's dresses, to make gowns, shifts, robes, pillow-cases, to mark and to hem fine things in cambric, and mend all kinds of clothing.

"At the hour of drawing, which a master taught, I was also present, stationed behind a chair, and what I saw done and heard, corrected and explained, put me in the condition of counting myself as one of the pupils of the drawing-class. One of the children, I forget which, gave me an old tablet, and a crayon; and with my face turned to the wall, the next day I sat down in a corner, and began making mouths, eyes, ears, and going on in this way, I came to perfect myself; so that I was able to copy a head so faithfully, that having finished one, my mistress observing me, showed it to the master, who said that I would turn out a great artist, and that it would be for her one day a great satisfaction that I should take the portraits of all my masters.

"At night I had to go to sleep at twelve or one o'clock, some ten or twelve squares of buildings distant, where my mother lived (in the negro barracones.) Being extremely timid, it was a serious matter to me to pass to this place in the wettest nights. With these troubles, and other treatment something worse, my character became every day more grave and melancholy, and my only comfort was to fly to the arms of my mother, for my father was of a sterner nature. He used to be sleeping when my poor mother and my brother Florence waited up for me, till the hour of my arrival.

"Some attacks of the ague, which nearly ended my days, prevented me from accompanying my mistress to Havana. When I recovered, no one could enjoy himself in two years as I did in four months."

"When I recovered sufficiently, my first destiny was to be a page, as well in Havana as in Matanzes; already I was used to sit up from my earliest years the greatest part of the night, in the city, either at the theatre, or at parties, or in the house of the Marquis M——— H———, and the senoras C. If during the tertullia I fell asleep, or when behind the volante (chariot), if the lanthorn went out by accident, even as soon as we arrived, the mayoral, or administrator, was called up, and I was put for the night in the stocks, and at day-break I was called to an account, not as a boy: and so much power has sleep over a man, four or five nights seldom passed that I did not fall into the same faults. My poor mother and brothers more than twice sat up waiting for me while I was in confinement, waiting a sorrowful morning."

"Three times I remember the repetition of this scene; at other times I used to meet my mother seeking me—once above all, a memorable time to me—when the event which follows happened:—We were returning from the town late one night, when the volante was going very fast, and I was seated as usual, with one hand holding the bar, and having the lanthorn in the other, I fell asleep, and it fell out of my hand; on awaking, I missed the lanthorn, and jumped down to get it; but such was my terror, that I was unable to come up with the volante. I followed, well knowing what was to come,

but when I came close to the house, I was seized by Don Sylvester, the young mayoral. Leading me to the stocks, we met my mother, who giving way to the impulses of her heart, came up to complete my misfortunes. On seeing me, she attempted to inquire what I had done, but the mayoral ordered her to be silent, and treated her as one raising a disturbance. Without regard to her entreaties, and being irritated at being called up at that hour, he raised his hand, and struck my mother with the whip. I felt the blow in my own heart! To utter a loud cry, and from a downcast boy, with the timidity of one as meek as a lamb, to become all at once like a raging lion, was a thing of a moment—with all my strength I fell on him with teeth and hands, and it may be imagined how many cuffs, kicks, and blows were given in the struggle that ensued.

"My mother and myself were carried off and shut up in the same place; the two twin children were brought to her, while Florence and Fernando were left weeping alone in the hut. Scarcely it dawned, when the mayoral, with two negroes acting under him, took hold of me and my mother, and led us as victims to the place of sacrifice. I suffered more punishment than was ordered, in consequence of my attack on the mayoral. But who can describe the powers of the laws of nature on mothers? the fault of my mother was, that seeing they were going to kill me, as she thought, she inquired what I had done, and this was sufficient to receive a blow and to be further chastised. At beholding my mother in this situation, for the first time in her life, (she being exempted from work) stripped by the negroes and thrown down to be scourged, overwhelmed with grief and trembling, I asked them to have pity on her for God's sake; but at the sound of the first lash, infuriated like a tiger, I flew at the mayoral, and was near losing my life in his hands; but let us throw a veil over the rest of this doleful scene.

"I said before, that I was like my mistress's lap-dog, since it was my duty to follow her wherever she went, except to her own private rooms, for then I remained outside, to prevent any body from going in, receiving any messages, and keeping silence when she was there. One afternoon, I followed her into the garden, where I was set to gather up flowers, and transplant some little roots, when the gardener was employed in his occupation there. At the time of leaving the garden, I took unconsciously a small leaf, one alone of a geranium, thinking only of making verses; I was following, with this little leaf in my hand, two or three yards behind my mistress, so absent in my mind that I was squeezing the leaf with my fingers to give it greater fragrancy. At the entrance of the anti-chamber she turned back, I made room for her, but the smell attracted her attention; full of anger, on a sudden and in a quick tone she asked me "What have you got in your hands?" Motionless and trembling, I dropped the remains of the leaf, and as if it was a whole plant. For this crime I was struck on the face, and delivered to the care of the overseer, Don Lucas Rodriguez. It was about six o'clock in the afternoon, and in the middle of winter. The volante was ready to go to town, and I was to ride behind; but alas! I was little aware what was to come in the next hour! Instead of riding in the volante, I was taken to the stocks, which were in a building, formerly an infirmary, and now used for a prison, and for depositing the bodies of the dead till the hour of interment. My feet were put in the stocks, where shivering with cold, without any covering, they shut me in. What a frightful night I passed there! My fancy saw the dead rising and walking about the room, and scrambling up to a window above the river and near a cataract, I listened to its roar, which seemed to me like the howling of a legion of ghosts. Scarcely day-light appeared, when I heard the unbolting of the door; a negro came in followed by the overseer wrapt in his cloak; they took me out, and put me on a board fixed on a kind of fork, where I saw a bundle of rods. The overseer, from under a handkerchief over his mouth, roared out, "Tie him fast;" when my hands were tied behind like a criminal, and my feet secured in an aperture of the board. O my God! let me not speak of this frightful scene! When I recovered I found myself in the arms of my mother, bathed in tears, and disconsolate, who, at the request of Don Jaime Florido, left me and retired. When my mistress rose next morning, her first care was to inquire whether I was treated as I deserved; and the servant who was waiting on her called me; and she asked, if I would dare to take any more leaves of her geranium? As I could not answer, I was near undergoing the same punishment, but thought to say, No. About eleven o'clock, I became dangerously ill: three days I was in this state. My mother used to come to see me in the night-time, when she thought my mistress out. At the sixth day I was out

of danger, and could walk about. I met my mother one day, who said to me, 'Juan, I have got the money to purchase your liberty; as your father is dead, you must act as a father to your brothers; they shall not chastise you any more.' My only answer was a flood of tears; she went away, and I to my business; but the result of my mother's visit was disappointment; the money was not paid, and I daily expected the time of my liberty, but that time was not destined for many a long year to come."

"Oppression," says an inspired writer, "maketh a wise man mad." It is not mere physical suffering, but the sense of injustice; the feeling of being the victim of wrong without the power of procuring redress. This portion of the harshness of slavery seems peculiarly to have preyed upon the spirit of this intelligent and high-spirited youth. He appears as though he could have endured the severest pain without a murmur, if he felt conscious he had deserved it; but he was constantly harassed with the recollection that at any moment he might, through mistake, caprice, or passion, be subjected to heavy inflictions; and especially, that, being a slave, his most solemn protestations went for nothing, or only increased his punishment. We will add another series of extracts, in which occur some painful illustrations of this harassing system of tyranny. They will also bring down his narrative to the point where it abruptly breaks off; and will shew the manner in which he obtained the elements of literature under the most discouraging circumstances.

"I served the breakfast, and when I was going to take the first morsel, (taking advantage of the moment to eat something,) my mistress ordered me to go the mayoral's house, and tell him—I do not remember what. With sad forebodings, and an oppressed heart, being accustomed to deliver myself up on such occasions, away I went trembling. When I arrived at the door, I saw the mayoral of the Molino, and the mayoral of the Ingenio, together. I delivered my message to the first, who said, 'Come in man;' I obeyed, and was going to repeat it again, when Senor Dominguez, the mayoral of the Ingenio, took hold of my arm, saying, 'It is to me to whom you are sent;' took out of his pocket a thin rope, tied my hands behind me as a criminal, mounted his horse, and commanded me to run quick before him, to avoid either my mother or my brothers seeing me. Scarcely had I run a mile before the horse, stumbling at every step, when two dogs that were following us, fell upon me; one taking hold of the left side of my face pierced it through, and the other lacerated my left thigh and leg in a shocking manner, which wounds are open yet, notwithstanding it happened twenty-four years ago. The mayoral alighted on the moment, and separated me from their grasp, but my blood flowed profusely, particularly from my leg—he then pulled me by the rope, making use, at the same time, of the most disgusting language; this pull partly dislocated my right arm, which at times pains me yet. Getting up, I walked as well as I could, till we arrived at the Ingenio. They put a rope round my neck, bound up my wounds, and put me in the stocks. At night, all the people of the estate were assembled together, and arranged in a line. I was put in the middle of them, the mayoral and six negroes surrounded me, and at the word 'Upon him,' they threw me down; two of them held my hands, two my legs, and the other sat upon my back. They then asked me about the missing capon, and I did not know what to say. Twenty-five lashes were laid on me. They then asked me again to tell the truth. I was perplexed; at last, thinking to escape further punishment, I said 'I stole it.' 'What have you done with the money?' was the next question, and this was another trying point. 'I bought a hat.' 'Where is it?' 'I bought a pair of shoes.' 'No such thing,' and I said so many things to escape punishment, but all to no purpose. Nine successive nights the same scene was repeated, and every night I told a thousand lies. After the whipping, I was sent to look after the cattle and work in the fields. Every morning my mistress was informed of what I said the previous night. At the end of ten days, the cause of my punishment being known, Dionisio Copandonga, who was the carrier who brought the fowls, went to the mayoral, and said that the missed capon was eaten by the steward Don Manuel Pipa, and which capon was left behind in a mistake; the

cook Simona was examined, and confirmed the account. I do not know whether my mistress was made acquainted with this transaction; but certain it is, that since that moment my punishment ceased, my fetters were taken off, and my work eased, and a coarse linen dress was put on me. . . . I was presented to my mistress, who for the first time received me with kindness. But my heart was so oppressed, that neither her kindness, nor eating, nor drinking could comfort me; I had no comfort except in weeping: my mistress observing it, and to prevent my crying so much, and the same time being so very drowsy, ordered me to move about, and clean all the furniture, tables, chairs, drawers, &c. All my liveliness disappeared, and as my brother was greatly attached to me, he became melancholy himself; he tried, however, to cheer me up, but always finished our conversations in tears: for this reason, also, my mistress would not let me wait upon her, nor ride in the volante to town; and at last appointed me to the service of young Master Pancho; they bought me a hat and a pair of shoes—a new thing for me—and my master allowed me to bathe, to take a walk in the afternoon, and to go fishing and hunting with Senor."

"The second time that I was at Matanzas there never passed a day without bringing some trouble to me; no, I cannot relate the incredible hardships of my life—a life full of sorrows! My heart sickened through sufferings; once after having received many blows on the face, and that happened almost daily, my mistress said, 'I will make an end of you before you are of age:' these words left such an impression on my mind that I asked my mother the meaning of them, who, quite astonished, and after making me repeat them twice over, said, 'My son, God is more powerful than the devil.' She said no more about it; but this and some hints I received from the old servants of the house, began to unfold the true meaning of her expressions. On another occasion, going to be chastised, for I do not remember what trifle, a gentleman, always kind to me, intereceded for me; but my mistress said to him, 'Mind, Senor, this boy will be one day worse than Rousseau and Voltaire; remember my words.' These strange names, and the way that my mistress expressed herself, made me very anxious to know what sort of bad people they were; but when I found out that they were enemies of God, I became more uneasy; for since my infancy I was taught to love and fear God, and my trust in him was such that I employed always part of the night praying God to lighten my sufferings, and to preserve me from mischief on the following day; and if I did anything wrong I attributed it to my lukewarmness in prayers, or that I might have forgotten to pray: and I firmly believe that my prayers were heard, and to this I attribute the preservation of my life once, on occasion of my running away from Matanzas to Havana, as I will relate hereafter.

"Although oppressed with so many sufferings, sometimes I gave way to the impulses of my naturally cheerful character. Whenever I went to Senor Estorino's house, I used to draw decorations on paper, figures on cards or pasteboard, and scenes from Chinese shades; then making frames of wild canes, for puppet shows, with a penknife, the puppets seemed to dance by themselves. I painted also portraits of the sons of Don Felix Llano, Don Manuel and Don Felixe Puebla, Don Francisco Madruga, and many others; to see all this, there used to come several boys of the town, and on these occasions I used to do my best to enliven these entertainments.

"Some time after this we went to Havana, where I was appointed to the service of young Don Nicolas, who esteemed me not as a slave but as a son, notwithstanding his youth. In his company the sadness of my soul began to disappear, but soon after I contracted a disease in my chest with a spasmodic cough, of which, with the assistance of Dr. Francisco Lubian, and with time and youth, I was perfectly cured. As I said before, I was now kindly treated, and never was without money in my pocket. My business was to take care of his wardrobe, to clean his shoes, and wait upon him: he only forbade me going out by myself, to go to the kitchen, and to have any intercourse with loose characters; and as he himself, though young, was very circumspect, so he wished every body about him to be; I never received any reprimand from him, and I loved him very much. As soon as day dawned, I used to get up, prepare his table, arm-chair and books, and I adapted myself so well to his customs and manners that I began to give myself up to study. From his book of rhetoric I learnt by heart a lesson every day, which I used to recite like a parrot, without knowing the meaning; but being tired of it, I determined to do something more useful, and that was to learn to write; but here was a difficulty; I did not know how to begin, nor did I know how to mend a pen, and I would not touch any of my master's:

however, I bought ink, pens, and penknife, and some very fine paper; then taking some bits of written paper thrown away by my master, I put a piece of them between one of my fine sheets, and traced the characters underneath, in order to accustom my hand to make letters; with this stratagem, at the end of a month I could write almost the same hand as my master's. Extremely pleased with myself, I employed the hours from five to ten every evening, exercising my hand to write, and in day-time I used to copy the inscriptions at the bottom of pictures hung in the walls; by these means, I could imitate the best handwriting. My master was told how I employed the evenings, and once he surprised me with all my writing apparatus, but he only advised me to drop that pastime as not adapted to my situation in life, and that it would be more useful to me to employ my time in needle-work, a business that indeed at the same time I did not neglect. In vain I was forbidden to write, for when every body went to bed, I used to light a piece of candle, and then at my leisure I copied the best verses, thinking that if I could imitate these, I would become a poet. Once some of my sonnets fell into one of my friends hands, and Doctor Coronado was the first to foretel that I would be a great poet, notwithstanding all opposition; he was told how I had taught myself to write, and he encouraged me, saying, that many of the great poets began in the same way.

"At this time my master was near contracting an alliance with Senorita Donna Teresa de H., and I was the messenger between them, an office very productive, since I had plenty of money given to me, so much that I did not know what to do with it; I bought a handsome inkstand, a rule, and a good provision of pens, ink, and paper; the rest of my money I sent to my mother. We went to Guanajay on a visit to Count de G., where my future young mistress resided. As the first needle-work my mistress made was dress-making, under the care of Senora Domingo her dressmaker, I learned to make fine dresses, and I had the honour to make some dresses for my future mistress, in recompense for which I experienced all sorts of kindness; and when they were married I was their page, and as I was so punctual in my attendance on them, I was treated more kindly from day to day. But this happiness lasted only about three years, when my former mistress of Matanzas, hearing reports so favourable of me, resolved to take me into her own service again. At this time I was so punctual in attending sick people, though only eighteen years old, that whenever there was a person ill in the family, they asked permission of my mistress to let me attend upon them. One of them was Don Jose Maria P., who was very ill; I prepared for him his bath, administered the doctors' prescriptions in due time, helped him to rise from his bed, watched the whole of the night, with paper and ink before me, and put down, for the guidance of the doctor, the time that he slept, whether composedly or not, how many times he awoke, how many he coughed, if he snored, &c.; I was much praised for this by the doctors, Don Andres Terriltes, Don Nicolas Gutierres, and others. While I was attending this gentleman, my former mistress arrived, and intimated very kindly to me her intention to take me back. I listened to her sorrowfully, for my heart became oppressed at the thoughts of returning to those places so memorable and so sad to me."

"Some time after this we left for Matanzas, stopping at the Molino. Here they pointed out to me my new duties, and I acquitted myself so much to their satisfaction, that in a short time I was the head servant of the house. During all this time, after superintending the business of the house, and after breakfast, I used to employ myself at needle-work.

"When I was about nineteen years of age, I had some pride in acquitting myself of my duties so much to the satisfaction of my mistress, and never waited to be ordered twice....Senor Aparicio, a painter and decorator, was employed in painting some emblems allusive to a rose, as the name of the lady was Rosa; I helped the painter, and he gave me ten dollars for my work, and having by way of amusement painted some garlands, he saw that I might be useful to him, and asked my mistress to lend me to him, but she would not consent; at the conclusion of his work he gave me two dollars more, which money I kept with the intention to spend it at Havana. My mistress found out that the servants met together in a barn after midnight, to play at cards till the morning. The first thing she did on the following morning was to search my pockets, and finding that I had more money than she gave me, took me for an accomplice in their game; and notwithstanding my telling her how I came in possession of the money, she kept it, and sent me to the Molino, where I was

received by the mayoral, and treated kindly, the same as before; at the end of three or four days my mistress sent for me, and I returned to town.

"Some time past on without any novelty, when my mother died suddenly. I was made acquainted with this accident soon afterwards, when my mistress gave me three dollars to have prayers said for her. A few days after she gave me leave to go to the Molino, to see what my mother had left. The mayoral gave me the key of the house, where I only found a very large old box empty: as there was a secret in it, which I knew, I pulled the spring, and found there some trinkets of pure gold, but the most worthy were three ancient bracelets, near two inches broad and very thick, two strings of beads, one of gold, the other coral and gold: I found also a bundle of papers, in which were some accounts of debts due to us, one of 200 and odd dollars, another of 400, payable by my mistress, and some others for small sums. When I was born, my grandfather gave me a young mare, of a fine breed: she gave five colts, which my father purposed should be given to my brothers; after that she gave three more, making altogether eight colts. I returned to my mistress, and gave an account of what I found. At the end of five or six days, I asked her if she had examined the bills; she answered calmly, "Not yet;" and I went to inform the Creole, Rosa Brindiz, who had the care of my sister, Maria del Rosario. Rosa was continually urging me not to lose any opportunity of asking my mistress about it, as she wanted my sister's share, to repay herself the expenses of nursing and keeping her, and as I was the eldest, it was my duty, she said, to look after the money. Teased by her, I ventured to mention it again to my mistress; but what was my astonishment, when instead of money, she said, 'You are in a great hurry for your inheritance, do you not know that I am the lawful heir of my slaves? if you speak to me again about it, I will send you where you will never see the sun nor the moon again; go and clean the furniture." The following day I made Rosa acquainted with this answer, and some days after she came herself to speak to my mistress, with whom she was a long time; when she came out I gave her two of the three bracelets, and all the beads. My mistress, who was always watching me, came near us, and intimated to Rosa, that she disliked her to have any communication with me, or any of the servants, and Rosa went away, and never came there any more.

"As for me, from the moment that I lost my hopes, I ceased to be a faithful slave; from an humble, submissive being, I turned the most discontented of mankind: I wished to have wings to fly from that place, and to go to Havana; and from that day my only thoughts were in planning how to escape and run away. Some days after I sold to a silversmith the other bracelet, and for which he gave me seven dollars, and some reals; I gave the dollars to a priest, for prayers to be said for my poor mother. It was not long before my mistress knew of it, through the priest; she asked me where I had the money from; I told her; she wanted to know the name of the silversmith; I said I did not know; she flew into a passion, 'You will know then for what you are born, you cannot dispose of any thing without my consent.' She then sent me to the Molino for the third time. She could not do without me for a length of time, and this was the reason that my journeys to the Molino never exceeded nine or ten days; and although she struck me so often, and degraded me, calling me always the worst of all the Creoles born in the Molino, I was still attached to her, and shall never forget the care she had taken on my education."

"As my mistress treated me with a little more kindness, I insensibly began to be more calm, my heart more composed, and to forget her late harsh behaviour towards me. I began to be as comfortable as ever; in a word, I thought myself already free, and waited only to be of age; this hope encouraged me to learn many useful things, so that if I should not be a slave I should earn a honest livelihood. At this time I wrote a great many sonnets. Poetry requires an object, but I had none to inflame my breast; this was the cause of my verses being nothing else than poor imitations. I was very anxious to read every book or paper that fell in my way, either at home or in the streets, and if I met with any poetry I learnt it by heart; in consequence of this, I could recite many things in poetry. Besides, when my mistress had company to dinner, and that was almost every day, she had always some poet invited who recited verses, and composed sonnets extempore; I had in a corner of the room some ink in an egg shell and a pen, and while the company applauded and filled their glasses with wine, away I

went to my corner, and wrote as many of the verses as I could remember."

Such is domestic slavery in Cuba, as depicted in the autobiography of one of its victims. If it be asked what have we to do with Cuba; we will not reply merely by the old anti-slavery motto, that the slave is a man and our brother; but we will add that the honour as well as humanity, and even the self-interest, of Great Britain are concerned in the abolition of the Spanish slave-trade, of which the Havannah is the burning focus. Spain, in her impotency, has eluded and scoffed at us; we have negociated, remonstrated, and done everything but draw the sword, and because we have forborne crushing her with our power, her merchants, mariners, and planters jeer us, as their human cargoes pass triumphantly over the seas, which we, for conscience sake, have abandoned to their unscrupulous cupidity. It is calculated by Dr. Madden, that 25,000—Sir T. Buxton says nearer 60,000—human beings are annually carried into slavery in Cuba; and Dr. Madden affirms, that British subjects, now that slavery is abolished in our own colonies, are embarking capital with impunity in slave properties in that island, and are buying slaves in the market; as of necessity they must; for instead of the slaves in Cuba multiplying, the mortality is so great upon the sugar plantations—and sugar is the staple—that were it not for importations from Africa, the whole race would be extinct in ten years; Humboldt says much less, for he calculates the decrease at from ten to eighteen per cent. per annum. The sugar and other articles thus purchased with blood, are competing with, and seriously injuring, British free-grown merchandize; so that any miscreant Englishman, Scotchman, or Irishman, has only to take a voyage to Cuba, to laugh at all our anti-slave-trade and anti-slavery laws, and to make his country's skill and capital baneful to her interests.

But though we have glanced at this comparatively paltry topic, we dwell not upon it. Our quarrel with slavery is not commercial, but moral and religious, and one which involves the dearest interests of humanity. It may appear superfluous to remind any English reader at this late day, of the atrocities of the slave-trade and slavery; but though the tale is old, the inflictions continue; there has been no pause in crime and suffering; and if, in our impatience, we are ready to say, "Oh, I have heard these things a hundred times, till I am tired of them," let us remember that we are not listening to a romance, the interest of which expires with the recital, but to facts which are not the less, but the more, impressive from repetition; for though the narrative is in substance the same, new victims are its subjects. It were well for humanity at the present moment, if the "old story," as it is sometimes contemptuously called, could burst upon the world in all its dreadful details, with the horrors of novelty. It would produce such intense and wide-spread indignation, that no nation could withstand its influence. Would Lord Palmerston have *dared*, under such circumstances, to have formed a treaty of recognition and alliance with the Texas—a state which rebelled against, and separated itself from, Mexico, because Mexico abolished slavery, and the Texians were determined to retain it; and are, at this moment, digging new graves in their mosquito swamps for hundreds of thousands of miserable Africans.

The slave-holders of the United States and of Cuba have good reason to rejoice in the proximity of a new empire, which upholds the common wrong; and they would do well to form a triple union against the incursions of justice, humanity, or Christianity, into their "habitations of cruelty;" but that England should abet the league, would be incomprehensible, were it not that short-sighted commercial selfishness—for we will not allow that in the end the result will be favourable—is too often the god of our natural idolatry. We trust that Lord Palmerston will be called to a strict account at the meeting of parliament, and that for the honour of England he will be able to put forth better reasons for this proceeding than his advocates have published in his name.

But to return to Cuba. Let us hear how the "old tale" still tells in the most recent and authentic statements; for Sir T. Buxton, while arguing that Dr. Madden has understated the importations into Cuba, says, "he is a gentleman whom I have long known and very highly respect," so that his averments are well endorsed. He says:—

"It is little to say that the mortality on the middle passage from Africa to Cuba is very great, that it averages, at the very lowest computation, twenty-five per cent.: that I have known a single slaver to lose one hundred out of three hundred, nay, two hundred and fifty out of seven hundred; that between the wars that are made to spoil a village and steal its people, the slaughter in the strife, the spearing of the old and infirm, the mortality of the slave-coffle on the frightful journey to the coast, often a distance of thirty days from the interior, through a wilderness, where the land-marks are the heaps of human bones bleaching in the sun, the remains of the victims of former slave-trading adventures, the resting place of former coffles, the final place here of rest indeed for thousands upon thousands of human beings, who sank under fatigue, and whom God mercifully saved from the slow death of Spanish slavery; the further mortality on board the slaver from the sweeping pestilence of small-pox and dysentery, from the the baneful effects of the contaminated atmosphere of a crowded slave-ship. From all the sufferings, terrible beyond any idea I ever formed of misery, till I saw that human hell, a slave-ship, crammed with chained men, cramped, crowded together, worn with suffering—spectres of men, breathing an atmosphere that came steaming up from the hot hold with such horrible effluvia, that to me, somewhat acquainted as a medical man with the effects of the contaminated air of crowded places in gaols and hospitals—in countries too where the pestilence that walks by noon day, lives, moves, and probably has its being—it seemed to me astonishing that life could be maintained in so foul an atmosphere, or under so frightful an amount of pain and suffering as I had witnessed in those slave-ships that had fallen under my observation. The further mortality from the loss of the mutilated negroes on board the slavers, when from ophthalmia they become blind, or from scrofulous ulcers they become so maimed in their members as to be unfit for sale at the sale marts of Cuba; and to save the provisions, these worthless and exhausted slaves are slipped over the side; the further mortality from the waste of life after the landing of the slaves during the first six months of acclimitation, as it is called, consequent upon the hardships they have endured—when all these sources of misery are traced, and the several amounts of mortality summed up, it will be found that for every stolen man carried away from Africa, and who is alive in Cuban slavery at the end of six months, two human beings must have necessarily perished.

"It is nothing to say this traffic is nefarious and appalling: why even the miscreants in Cuba, who are steeped to the very lips in slave-trade interests, foreigners and Spaniards, admit that the traffic is wholly unjustifiable; they condemn it freely, but they pray you to acquit their honour, because the interests of the country require it to be carried on, and they have a very favourable opinion of the profitableness of it. It is useless even, perhaps, to enter into general details of the sufferings of the victims of the fell spirit of avarice that reigns in Cuba; you hear occasionally, perhaps, of 400 or 500 naked savages having been captured in a small slave-schooner; that every man, woman, and child, on board the captured vessel was brought into port, bare and naked; that the men

were chained, and the children were sickly and exhausted, that the women were haggard, emaciated, miserably attenuated creatures. The mind either recoils from the painful impression of so much misery, or the picture is one of such general suffering, that no adequate idea of the particular wrongs of the wretched negroes is conveyed to the mind.

"Let me present to the imagination a real captive—one that has recently fallen under my own observation, and, I may add, under my own charge—one into whose soul the iron of affliction had verily and indeed entered—a single sufferer, a negress, taken out of a captured slaver, a wan, emaciated, listless, silent woman; a sullen savage, in the phraseology of Cuba, in cases of anguish and despair—a person who neither spoke nor moved from the place where she sat rocking her naked body to and fro all day long. There was a calm settled look of deep, unspeakable wretchedness in her regard, which made me dissatisfied with the explanation I received of the strangeness of her conduct, that she was a sulky negress, and showed no thankfulness for anything that was done for her, like the other women.

"The kindness that was shown to this poor creature was apparently thrown away, but apparently only, for by little and little it subdued the sternness of her grief. One day I stooped down to speak to her, and endeavoured to ascertain the cause of her trouble; while I was offering her some beads, such as I had given to some of her companions, she burst out crying. It seemed at last as if she had found ease in giving vent to one loud outbreak of sobs and sighs. She wept bitterly, put her hands to her breast, then stretched out her arms, started up on her feet, and, looking wildly over the side of the vessel, cried out for her child—and over and over again she repeated the words—in fact this was her cry the live-long day. Ask her what you would, 'the cry of the heart' continually was—'for her child.' It was long before this tempest of sorrow was assuaged sufficiently to obtain from her any collected account of the loss of her infant. It appeared that when the slaver was chased by our cruiser, fifty of the negroes were thrown overboard (twenty-four of whom were picked up by the cruiser's boats,) with the view of detaining the latter vessel, and of thus eluding the pursuit; and this part of the story was confirmed by the account of the humane and resolute captor himself, by the account given to me by Captain Hollond of the whole affair, off the Isle of Pines. And during this commotion on board the slaver, and the mortal terror at seeing their comrades flung overboard, this unfortunate woman lost her infant, but how, or at what period it was taken from her, she could not tell. No creature could seem more sensible of the sympathy that was felt for her than this poor woman. But how often have I been told these people are savages—they have no natural affections—the separation of families is nothing to them—the sundering of the ties that bind mothers to children, and children to parents, is nothing to negroes?"

"What we know of slavery in every country where it has existed, should be sufficient to satisfy every enlightened person, that bondage is an evil that cannot be mitigated by any partial measures of reform, so as essentially to serve the slave, to improve the system, to humanise the master, and thus to benefit society at large. But in Cuba it is not that I have heard or read of the atrocities of Spanish slavery, but I saw them with my own eyes. I lived for a whole year at the Havana, before I could so far disembarrass myself of the merchant-planter influence of that place (that deadening influence of slavery which steals so imperceptibly over the feelings of strangers in the West Indies), as to form an opinion for myself, and to trust to my own senses alone for a knowledge of the condition of the prædial slaves. It was only when I visited estates, not as a guest of the proprietors, seeing through the eyes of my hospitable hosts, thinking as they thought, and believing as they saw fit to administer to my credulity, the customary after-dinner dose of the felicity of slaves—it was only when I went alone, and unknown and unexpected, on their estates, that the terrible atrocities of Spanish slavery became known to me. I have already said, and I repeat the words, so terrible were these atrocities, so murderous the system of slavery, so transcendent the evils I witnessed, over all I had ever heard or seen of the rigour of slavery elsewhere, that at first I could hardly believe the evidence of my senses. Nay, I have known men of great intelligence, whom I myself accompanied over estates in various parts of the country; and here in Cuba, so terrible were the admissions made by the mayorals or overseers on the estates we visited, that they could not believe they heard correctly the accounts that were given to us, even by the managers themselves, of the frightful rigour of the treatment they described. Till we made partially known at the Havana the evils that had come to our knowledge, on the sugar estates especially, there were persons who had

resided there for years, who said they were utterly ignorant of these evils; but who having read certain laws for the protection of slaves, and seen certain cedulas for the nominal mitigation of the cruelties of slavery, had actually imagined that the laws were enforced, and the negros happy and humanely treated."

"The murder of a slave by a white man in no case whatever is punished with death. During my residence in Cuba, some of the most atrocious murders that I ever heard of, came to my own immediate knowledge, the murders of slaves by their masters or mayorals, and not in any one instance was the murderer punished, except by imprisonment or the payment of the costs of suit. During General Tacon's administration of the government in the latter part of the year 1837, in the village of Guanabacoa, a league from the Havana, where I was then residing, the murder of a slave was perpetrated by his master, a well known lawyer of the Havana. The name of the murderer is well known, and he moves without reproach in the goodly circles of genteel society at Havana—in that society where the capitalist who has acquired his riches in the abominable slave-trade, by the especial favour of his sovereign, bears the title of 'Excellentissimo;' where the prosperous dealer in human flesh, now retired from the trade, is a noble of the land; where the foreign merchant who still pursues the profitable traffic on the coast is the boon companion of the commercial magistrates of the place; and where the agents of foreign governments themselves are hailed as the private protectors and avowed well-wishers of the interests of the trade. The murdered slave of the Cuban lawyer was suspected of stealing some plated ornaments belonging to the harness of his master; the man denied the charge; the customary process in such matters to extort a confession from a suspected slave was had recourse to. He was put down, and flogged in the presence of his master. The flogging it appeared by the sworn testimony of the witnesses who were present, given before the commandant of Guanabacoa, a colonel in the army, a gentleman of the highest character, commenced at three o'clock, it ceased at six, the man having literally died under the lash; a little time before the man expired, he had strength enough left to cry out, he would confess if they flogged him no more. The master immediately sent for the commissary of police to receive his confession; this officer came, and stooping down to speak to the man, he found him motionless; he said the man had fainted. The brutal master kicked the lifeless body, saying, 'The dog was in no faint, he was shamming.' The commissary stooped down again, examined the body, and replied 'The man is dead.' The master hereupon called in two physicians of Guanabacoa; and rightly counting on the sympathies of his professional attendants, he obtained a certificate, solemnly declaring that the negro had laboured under hernia, and had died of that disease. In the meantime, the atrocity had reached the ears of the captain-general Tacon, the Alcaldis of Guanabacoa were ordered to inquire into the matter; they did so, and the result of the enquiry was, of course, the exculpation of the murderer. General Tacon, dissatisfied with the decision, immediately ordered the military officer commanding at Guanabacoa to proceed to a strict investigation, *de novo*, without reference to the decision of the civil authorities; and this gentleman, with whom I was well acquainted, proceeded, with all the energy and integrity belonging to him, to the inquiry. The result of this inquiry was an able report, wherein the commandant declared that the testimony adduced plainly proved that the negro had died under the lash in presence of his master, in consequence of the severity of the punishment he received during three hours. I have entered at large into this case, because I speak from actual knowledge of the judicial proceedings, and on the authority of the judge in the cause. Now what was the result in this case? why in due time the Captain-general communicated to the commandant the law opinion of the assessor or legal adviser of his administration, to the effect that the report was evidently erroneous; inasmuch as the commandant had examined negro witnesses in the investigation, when their masters were not present, which was illegal, and consequently all the proceedings were vitiated. In plain English, the murderer was acquitted, and the upright officer who declared him guilty was rebuked, nay, more, he was ultimately removed from his post at Guanabacoa."

We have not much heart to turn from such direful facts to poetry; but the poet is one of those wretched beings who was himself subject to these cruelties, and his lines shew how keenly he must have felt the rigours of his

lot. We will quote two or three specimens of his verses in Dr. Madden's translation:—

TO CALUMNY.

SILENCE, audacious wickedness which aims
At honour's breast, or strikes with driftless breath,
The lightest word that's spoken thus defames,
And where it falls, inflicts a moral death.

If with malign, deliberate intent,
The shaft is sped, the bow that vibrates yet,
One day will hurt the hand by which 'tis bent,
And leave a wound its malice justly met.

For once the winged arrow is sent forth,
Who then may tell where, when, or how 'twill fall?
Or who may pluck its barb from wounded worth,
And send it back, and swiftly too withal.

RELIGION.

YES, tho' in gloom and sadness I may rise,
One blessed strain can soothe my troubled soul,
No sooner wakened than with streaming eyes,
Upward I look, and there I seek my goal.
Soaring in spirit o'er the things of earth,
The spark imprisoned bursts its bonds of clay;
I feel delight above all human mirth,
And wrapt in love, I live but then to pray;

To thee, dear Father!—mighty and supreme!
Immense! eternal! infinite! and blest!
Oh, how the grandeur of the theme doth seem
T' enlarge my thoughts, and to inflame my breast.
Hail, blessed faith! thou only hope and trust,
Solace most sweet, and stay of hope most sure;
Thou sole support and shield of the opprest,
The weak, the wronged, the wretched, and the poor.

In thee all trouble is absorbed and lost;
In ev'ry breath of thine there's vital air;
Whose mild and genial influence, the just
Rejoice to find, the wretched e'en may share.

For thee, when darkness brooded o'er the land,
A remnant, faithful to the law they feared,
Still wept and sighed—'till mercy's hour at hand,
The mighty standard of the Cross was reared.

Then in the depths of fear, as by a spell,
The voice of hope was heard, the tidings glad,
Of truth eternal, far and wide were spread,
And demons trembled as their idols fell;
But soon the foe of truth and justice came,
Far worse there's none than tyranny can prove,
That fitting agent of a spirit's aim,
Indocile ever to the God of love.

But vain was all that monster's rage renewed,
Thousands of martyrs fell beneath its sway;
Still that cradle purpled with their blood,
The infant faith waxed stronger every day.
Now the triumphant gospel is our guide,
Our sure conductor to eternal light:
The future vast; the heavenly portals hide
Their joys no longer from our spirit's sight.

'Tis thou, O God, by faith who dost reveal
Mysterious wonders to our senses weak:
When thou dost speak to hearts that deeply feel,
And humbly hear when thou dost deign to speak.
Oh, when the mantle of thy peace descends,
How the soul then exults in her attire!
The garb of grace to ev'ry thought extends,
And wraps reflection in seraphic fire.

In thee I find all purity and peace,
All truth and goodness, wisdom far above
All worldly wisdom, might beyond increase,
And yet surpassing these, unbounded love.
Oh, that its light were shed on those whose deeds
Belie the doctrines of the church they claim;
Whose impious tongues profane their fathers' creeds,
And sanction wrong, e'en in religion's name.

Oh, God of mercy, throned in glory high,
O'er earth and all its miseries, look down!
Behold the wretched, hear the captives' cry,
And call thy exiled children round thy throne!
There would I fain in contemplation gaze,
On thy eternal beauty, and would make
Of love one lasting canticle of praise,
And ev'ry theme but that, henceforth forsake.

THIRTY YEARS.

When I think on the course I have run,
From my childhood itself to this day,
I tremble, and fain would I shun
The remembrance its terrors array.

I marvel at struggles endured,
With a destiny frightful as mine,
At the strength for such efforts:—assured
Tho' I am, 'tis in vain to repine.

I have known this sad life thirty years,
And to me, thirty years it has been
Of suff'ring, of sorrow and tears,
Ev'ry day of its bondage I've seen.

But 'tis nothing the past—or the pains,
Hitherto I have struggled to bear,
When I think, oh, my God! on the chains,
That I know I'm yet destined to wear.

THE CLOCK THAT GAINS.

The Clock's too fast they say:
But what matter, how it gains!
Time will not pass away
Any faster for its pains.

The tiny hands may race,
Round the circle they may range,
The Sun has but one pace,
And his course he cannot change.

The beams that daily shine
On the dial, err not so,
For they're ruled by laws divine,
And they vary not, we know.

But tho' the Clock is fast,
Yet the moments, I must say,
More slowly never passed,
Than they seemed to pass to-day.

VIEW OF PUBLIC AFFAIRS.

There is not much public intelligence of pressing interest. The settlement of the affairs of Turkey, Egypt, and Syria, has been interrupted by the determination of the Sultan to depose Mehemet Ali from his vice-royalty, notwithstanding his submission to the terms dictated by the allies: but there seems little doubt that this impediment will be surmounted.—France has been occupying itself with paying gorgeous funeral honours to the dust of Bonaparte, forgetting, or forgiving, his depopulating conscriptions and deeds of despotism; and chafing its "young" blood against England; but we trust that more just and wise counsels will prevail among its statesmen; though it seems doubtful whether that estimable man and true patriot, M. Guizot, will be able to maintain his position. We are glad that France now possesses what it calls, in its unchristian vocabulary, the "ashes" and "manes" of its old ruler; as they were worthless to England, and might, at some future period, have become a cause of contention.

We rejoice to open the pages of a new year with the language of thanksgiving. The departed year has been crowned with many national mercies. Chartism, Socialism, and other evils, which, at its commencement, appeared to be assuming a portentous aspect, have been kept in check; we have been favoured with a bountiful harvest; the marriage of the queen and the birth of a princess, we regard, for the reasons we mentioned last month, as adding to the peace and security of the common weal; her majesty's arms by sea and land have been prosperous; and most of all, there has been, we trust, a continuance and increase of the revival of piety and religious zeal among us. Our "sins, negligences, and ignorances," have indeed been flagrant; nor have our chastisements been few or small; but the Lord has not given us over as a nation unto death; or withheld the light of his countenance from us. Let us be humble, thankful, and abounding in the fruits of love and gratitude.

ANSWERS TO CORRESPONDENTS.

A. F.; Viator; R.; A Constant Reader; M. Y.; An Inquirer; J. C.; J. M. T.; The Bible Secretary of a Local Association; X. Y. Z.; and B.; are under consideration.

We have received the following from the Editor of the Eclectic Review:

"Sir, 20th December, 1840.

"In the Christian Observer for this month, page 728, an extract from 'The Eclectic,' entitled by you 'An oft quoted passage,' is made, which I have been unable to trace out. Will you therefore oblige me by informing me where the passage may be found. I have no recollection of it whatever, and am persuaded that if quoted correctly, its meaning must be greatly modified by the context. Apologising for the trouble thus given you,

"I remain, Sir, your obedient Servant,

"34, Paternoster Row. "THE EDITOR OF THE ECLECTIC."

We of course comply with this just and reasonable request. The passage referred to will be found in the Volume for 1832, p. 144. We did not give it as new, but as an "oft-quoted passage." It occurs in a long and elaborate paper, written in so much more kind and candid a spirit than that which too many Dissenters (and some of the writers in the Eclectic among them) have evinced in later years towards the Church of England, that we gladly recur to it. The immediate context contains a statement to the effect that some Dissenters, by their intercourse with pious Churchmen in the Bible Society, had found (as *we* should express it) their prejudices diminish; so that in this way the Anglican Church had been benefited by the alliance. But the writer intimates that this abatement of virulence was not pleasing to all Dissenters; for that some considered that "pure attachment to dissenting principles requires to be kept up in the minds of a certain class by a keen hatred, and now and then a little round abuse, of the Church." The writer clearly intimates his own opinion that such barbarous warfare was not lawful; he would doubtless have wished that all men should become Dissenters by sound Scriptural reason, without invective; but his admission that he differed from some of his brethren in this matter was for this very reason the more oracular. It is perfectly certain, as many Dissenters have avowed, "that dissent upon principle," as it is called, is too etherial to satisfy the multitude; the abstract argument must be rendered pungent by "round abuse;" the "pure attachment," by "keen hatred." Hence the gluttony of the Patriot newspaper for tales against parsons—hence the Eclectic's own comparison of the Church of England to Juggernaut, in order to confirm the "keen hatred" of Dissenters to Church-rates. The writer of 1832 must blush and be grieved as he peruses much that has fallen from the pen of some of his colleagues and successors. Indeed, even then he showed what was his opinion of that fervid eloquence against the Church of England, which has since distinguished the Eclectic Review. For in mentioning the "Ecclesiastical Knowledge Society," the writers for which do not speak more "keenly" than some of those in the Eclectic, he says: "That British Christians—nay, ministers of the Gospel—nay, individuals enjoying the benefits of endowments, should be so far misled by party zeal, as to join in *the unprincipled clamour* against church property, raised by the advocates of uncompensated spoliation,—forgetful alike of consistency, the decencies of their sacred office, and the plain dictates of common honesty; this, we must avow it, has filled us with amazement and shame. The cause of Dissenters is under small obligation to those who have brought down upon it this deep disgrace."

So say we too. It is a "deep disgrace;" and deeply has the Eclectic Review itself incurred it. We received last month from some of our correspondents most just censures upon a recent article in that publication in reference to the Liturgy of the Church of England; which we omitted inserting, only because it is hateful to us to be always opening new controversies; and we fear we thereby failed in our duty, for remarks more reprehensible, and in a worse spirit, we have not often fallen in with upon such a subject. Take the following specimen:

"Oh! for the pen of Milton or Isaiah, to expose and denounce in words of fire that *awful* book by which myriads of deluded victims are blinded to their

character and danger. By all the love which they feel to their neighbours, their country, their kind, by their appreciation of the soul's worth, and their jealousy for God's honour, we implore our readers to do what in them lies towards counteracting the influence and destroying the reputation of the most dangerous and injurious book which the English language contains."

Our Prayer-book, the editor of the Eclectic affirms, is "the most dangerous," and "injurious," and "awful" book in the English language;—worse therefore than the works of Tom Paine and the tracts of the Socialists. Assuredly this is keen hatred and round abuse, to increase pure attachment to dissent.

So again those thrilling supplications: "We beseech thee to hear us, good Lord." "Son of God, we beseech thee to hear us." "O Lamb of God that takest away the sins of the world," &c. &c. are called "flippant sentences." And again: "The Laplander thinks his train oil the greatest delicacy which the universe supplies. The Episcopalian, from the same cause, viz. custom, thinks the Prayer-book the *ne plus ultra* of devotional forms."

We hope we have written enough to satisfy the editor of the Eclectic; but he shall have much more if he covets it.

We are exceedingly indignant at having been made the vehicle of conveying to our readers fiction and falsehood under the guise of truth. The manuscript inserted in January and February last year, entitled "A fortnight in England, by a French Protestant," was guaranteed to us as having been sent to England for publication by Mr. Jameson, an English resident at Pau, whose "Notices of the Reformation in the South West of France," we had reviewed in October 1839. It purported on the face of it to be the genuine production of a French Protestant; there was the affectation of translating gallicisms; and the fabricator, to keep up the deception, pretended to give notes of his own explanatory of what he called "the original;" and he affirmed that his friend said to him, "Translate away in your holiday style; clothe my French ideas in the best English fashion;" and no private intimation was sent with them that they were not genuine documents; so that fully crediting the solemn assertions in the papers themselves, and believing that Mr. Jameson would not transmit them for publication if they did not speak truth, we inserted them; and in our Number for April, in reply to a correspondent who censured some things in them, we expressly stated, relying upon the above evidence, that they were the statements of a foreigner, which caused us to pass over in revision some passages which we would not have allowed a fellow countryman to have uttered in our pages. We yielded some indulgence to a supposed "French Protestant;" thinking that his remarks upon men and manners in England possessed an adventitious interest, and might perhaps be entertaining or useful, even where in the lips of a native they would have been superficial or incorrect. We feel keenly the wrong which has been done us by the imposition of Mr. Jameson's private lucubrations as the genuine letters of a foreigner. Nothing could have induced us to insert a single line of them, had we been aware of the deception. As it was, we omitted, as we stated at the time, some flippant remarks upon the bishop of London; and we inserted an apology for some uncivil things respecting the Church of England, which Mr. Jameson was pleased to pen under the disguise of a translation from the French. We have now made the best reparation in our power, by giving up the name of the author, which of course we should not have done, had he candidly stated, when he sent the manuscript to England, that the letters were not genuine. We should merely have declined using them; and have urged him not to commit a fraud upon the British public. Should he wish to republish the letters, we shall insist, as our pages have been made responsible for them, that he shall add that they are *not* the productions of a French Protestant, and were never translated at all; for as the copy-right is legally ours, we will use our right of forbidding the publication, should it retain a deceptive form.

We cheerfully insert the following statement from a Dissenting minister, who sends us his name. It forms a pleasing contrast to the ultraism of some modern zealots, though we fear his testimonial for his brethren is far too general. We regret that there should be Dissenters from the Anglican Church; for the reasons assigned by Howe, Baxter, and the (*not*) "two thousand;" but such men did not say they would not pray for it, simply because it is connected with a national establishment, even if all its services were immaculate, and "all its ministers believed its doctrines, and practised what they preached." Our reverend correspondent says: "Observing, in your valuable Miscellany for October, an inquiry as to whether 'Evangelical Dissenting Ministers' do still pray for 'our Established and protected Churches,' I beg to say, that having

been the Pastor of a Dissenting church considerably more than twenty years, I do not remember to have once omitted supplication for the blessing of God upon the faithful labours of the Ministers of the Established or Episcopal Church of these realms, during all my public services for the above period. Nor do I belive that any of my brethren of the independent denomination to which I belong, fail of interceding, at least once in the course of the Sabbath, for the same object. Circumstances may have arisen, most unhappily, to have compelled many of these gentlemen to take decided ground in the maintenance of those principles for which 'Howe and Baxter,' and two thousand more, suffered the loss or all things,' but I believe that the spirit which they cherish towards the clergy, and the Establishment in general, is quite worthy the descendants of their illustrious ancestors. The acts of a few individuals among Dissenters, should not be taken as interpretative of the spirit of the body. Such a rule would tell fearfully against your own church, if it were acted upon. Hoping you will do the Dissenters the justice to insert this note, and deeply regretting the failure of that charity which hopeth all things between the two great bodies of Protestants, I am, Sir, yours truly, &c."

We reply to VESPUCIUS, that we have not seen the recent reports or other papers of the American Colonization Society; and if any have been sent to us, they probably slumber among the unfranked heaps of appeals, circulars, reports, pamphlets, packets of newspapers, letters, lottery circulars, &c. sent from foreign lands to English Periodical Publications; and which being chiefly concerning the business of the senders, and laden with onerous postage or carriage, often amounting from a few shillings to as many pounds, publishers are obliged to decline taking in, unless they know the correspondent. But we have no need of the recent publications of the American Colonization Society to enable us to speak decidedly respecting it; for we have all along denounced it as a pro-slavery institution—an institution which stamps a brand of ignominy upon all persons whose ancestors were of African origin; and the object of which is to expatriate free-coloured men, however well-conditioned, moral, or religious, as a nuisance and pest to their lordly white brethren. The friends of slavery in the United States view with alarm the vast amount of the free-coloured population, whom they tyrannously retain in the abject political and social condition of slaves; and hence they wish to send them to what they insultingly call "their own country," though they and their forefathers—perhaps for many generations—were born in America; and have a priority in its soil before nine tenths of their oppressors. It is "a rank offence," and "smells to heaven."

We are much obliged to the Dean of Ardagh for his kind note and prayerful salutation, and we rejoice that he is in health. We alluded to his reported death, as the last page of our Appendix was passing through the press, within a few hours of publication; and it was too late to correct the mistake. The newspapers have this month incorrectly reported the death of the Rev. H. Melvill; as once, if we recollect, they did that of the Rev. H. Blunt; who is now at Rome, and we are happy to say is able to use his pen,—and we hope for future public edification—though he is laid aside from pastoral labours.

As the Secretary of the Hibernian Society gave his name to his communication, we cannot permit A SINCERE PROTESTANT to reply to it anonymously; nor indeed is there any need for further controversy, as the facts are now clearly before the public, and every person may form his own conclusions upon them. The only personal matter between our correspondents is, that in the advertisement signed by the Secretary in reply to our correspondent's letter, his charge is called "indefinite and vague," because he said that the Society "employs" Romanist teachers, whereas "it appoints no teachers whatever," but only grants pecuniary aid, and exercises visitorial control; the local patrons choosing the teacher, subject to the permission of the London Committee. The Secretary thinks that this fact, and the other particulars and considerations mentioned in his letter, are of great importance in the argument; the "Sincere Protestant" thinks that they are of no account whatever; that the question is one of principle; that the number of the schools and the circumstances of the locality have nothing to do with it; and that the distinction between appointing a master, and consenting to his appointment and paying him his salary, knowing his sentiments, is of no avail.

Erratum.—There is a misprint (as the reader will have perceived by calculating the rupees) of £60,000, for £6,000, as the annuity to Juggernaut, at p. 816 of the Appendix.

THE

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THE DANGERS, DUTIES, AND ENCOURAGEMENTS OF THE CHURCH OF CHRIST AT THE PRESENT EVENTFUL ERA.

(*Continued from page 9.*)

For the Christian Observer.

IN our opening Number for the year, we proposed to consider the dangers, duties, and encouragements of the church of Christ, at the present eventful era; viewing them in regard first to those *without*, and secondly to those *within* its visible pale. The former contemplation included the case of Jews, Mohammedans, and Heathens; and the latter, which is our present subject, relates to the Greek and Eastern churches; the Latin church; the Protestant churches; and that vast body of persons who are Christians only in profession; and some of them not even that, being, though baptized, secret or avowed unbelievers.

1. The Greek and Eastern churches demand the most thoughtful consideration of those who are blessed with the knowledge of the Christian faith in its scriptural purity. Scarcely had our Lord ascended on high, and the gift of the Holy Ghost been poured out upon the day of Pentecost, when strifes, errors, and heresies, began to distract the infant communion. We discern mournful traces of this in the Acts of the Apostles, in the Epistles, and in the book of the Revelation. These evils continued to increase from generation to generation; so that long before the age of Constantine,—to whose secular patronage of Christianity the opponents of national churches are prone to attribute the great corruptions of the faith which afterwards prevailed,—the mystery of iniquity had made such fearful advances in its subtle workings, that there needed only shape and consistency to be given to them, to exhibit the full-grown enormities of the Latin church, which at length subdued the Western world.

Had the visible communion of our Lord's kingdom continued in a good measure pure to the era of the separation of the Eastern and Western churches, we might have hoped that the former, by their exemption from the delusions of the Roman apostacy, would have presented, in after ages, a favourable aspect of sound doctrine and

holy life. But many of the chief mischiefs were rife before the disruption, and the seeds of others were sown; so that though the Eastern churches did not follow the Latin rule, they diverged into grievous errors, heresies, and superstitions of their own. Protestants often make incorrect estimates of the oriental communions, as if their exemption from certain specific occidental corruptions, were a presumption that they maintain in a good measure pure doctrine; but nothing can be farther from the truth. If we examine the tenets, and survey the actual condition, of the Constantinopolitan Greek church; the Russian and Georgian Greek church; the Antiochian, or Jacobite churches; the Armenian church; the Abyssinian church; the Coptic church; or the Syrian church; we find awful heresies pervading some; and serious errors, gross superstitions, debasing ignorance, and practical ungodliness overrunning all. We do not attempt classification in this cursory sketch; but there is not one of the oriental churches which does not exhibit some deviation from scriptural truth with regard to matters connected with the fundamental doctrine of the Trinity itself: for even the opinion held by the Greek church, both Russian and Constantinopolitan, that the Holy Ghost does not proceed from the Son as well as the Father, may be made to bear, by inference, upon the doctrine of the Trinity; though, of course, the Greek church maintains that doctrine, and "acknowledges the Holy Spirit to be of the same substance with the Father and the Son; to be God from eternity, proceeding from the essence and nature of the Father, and to be equally adored."* But as we proceed further Eastward and also Southward, the aberrations from Scripture respecting the Godhead become wider: the delusive opinions of various ancient heresiarchs being perpetuated, and often strangely blended. The churches subject to the Jacobite patriarch of Antioch, (each successive patriarch assumes the name of his venerable predecessor St. Ignatius), are Monophysite; as are also the Armenian, Coptic, and Abyssinian churches; though as each differs from the others in many points of faith and worship, there is not much cordial intercourse among them; and in some instances they stand aloof even to mutual anathematization. The Syrian church (these descriptions are vague, and variously used) is Nestorian; as its epithet *Syrian*, from Nestorius, who was a Syrian, imports; and it extends its sway very widely throughout the East."†

But it is not singly, or we might say chiefly, from distinctive appellations derived from the early controversies within the Christian pale, that the actual condition of the Oriental churches is to be inferred. We doubt whether one in a hundred of the clergy, or one in a thousand of the laity of those churches, has any clear notion of the peculiar opinions of the heresiarchs whose names designate their

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* Advocates of the Greek church have asserted that there still exists at Rome a copy of the Nicene creed, engraven upon two tables of silver, and hung up in the church of St. Peter by order of Leo III. in the ninth century, which does not contain the "filioque;"—an interpolation, they maintain, of the bishops of Rome without consulting the Eastern church. As there are many Englishmen at Rome who take an interest in such inquiries, it would be worth while to test the truth of this story.

† The Syrian, or St. Thomas, Christians on the Malabar coast of India, disclaim the heresies of Sabellius, Nestorius, and Manes; and deny that they are Eutichians, or Jacobite Monophysites.

sects; and it may be that in some of the elaborate controversies which have divided them, the litigant parties understood neither their adversary's tenets nor their own. But one thing is certain, that however much they may differ either upon questions of dogmatic theology, or in matters relating to worship, rites, and ceremonies, which are often a still more prominent barrier between them; they have all departed from the simplicity of the Gospel; from the "first love" of the apocalyptic churches; and have reduced Christianity in effect to a barren ritual, a code of carnal ordinances, a routine of vague devotion; regarding it, in short, as anything rather than a spiritual, and, as the Apostle Paul says, a "reasonable," service. The Greek church agrees with Protestants, and differs from the Latins, in disowning the supremacy and infallibility of the bishop of Rome; in administering the Lord's Supper in both kinds; and in disavowing purgatory, clerical celibacy, and the worship of images: but in its practical superstitions and unmeaning mummeries; its popularly idolatrous use of pictures; its invocations of saints; its chrism as a second sacrament after baptism; its mystery of the holy oil, (its seventh sacrament); and its transubstantiation, in fact if not in name, it has reduced Christianity to an *opus operatum* religion, to the almost entire exclusion of correct views of the doctrines of grace; and to the neglect of "the life of God in the soul of man." The other oriental churches are, if possible, still more debased by ignorance, superstition, and ungodliness. Their most stirring zeal is often exhausted, as in some of the early councils, upon the most trifling matters;—matters of no moral or religious moment; and for the pardon of trangression and protection from evil, far more dependence is placed upon charms, amulets, the burning of votive lamps before pictures, and a host of vain ceremonials, than upon that Blood which alone cleanses from sin, and that grace from on high which alone is effectual to the conversion and sanctification of the heart of fallen man.

The *dangers* to Christianity from the present condition of the Eastern churches extends far beyond the mischiefs—great as they are—to the souls of men within their respective pales; for the Mahommedans and Pagans around them, seeing the Gospel of our Redeemer only in its corruptions, may well be deterred from listening to the claims of a religious code so little recommended by the lives of its professors. These dangers are not ideal; the degeneracy of the once flourishing churches of Africa and Asia created facilities for the successful machinations of the false prophet; and to this hour, Christianity, so far from triumphing over his incursions upon her nominal territories—for we must ever distinguish between the visible and the spiritual church; the divine kingdom against which the gates of hell shall not prevail, and the terrestrial precincts of Christendom—has never resumed her former influence, but is set at nought and despised in the person of her degenerate professors, who are enthralled and oppressed by the dense masses of Pagans and Mohammedans who environ them. They are, religiously viewed, a starved and stunted race; and instead of being a nucleus around which conversions to the faith of Christ may agglomerate, they continue nearly stationary, in a state of moral stupor, chilled by the icy atmosphere around them, and without any vivifying principle within; while numbers of them, under the influence of fear or temptation, fall off altogether from their allegiance to the Son of God. Till these stumbling-blocks are removed,

we cannot, humanly speaking, hope to see Christianity making large conquests in the East. A few foreign Missionaries from purer churches can effect little by personal labour amidst hundreds of millions of Pagans and Mohammedans, occupying interminable tracts of Asia and Africa; but if God should graciously bless their efforts for the revival of the native churches, there will be numerous bands of local missionaries acquainted with the languages and habits of the countries, and thus qualified for the most efficient system of Christian operations. Of course we speak "after the manner of men;" only as meaning that it is our part to use human instrumentality, though it is God alone who can bless it to any spiritual purpose. We corroborate our statements by the following passages, penned many years ago, in reference to one of these fallen churches, the Armenian:—

"Next to the Jews, the Armenians will form the most generally useful body of Christian Missionaries. They are to be found in every principal city of Asia: they are the general merchants of the East, and are in a state of constant motion, from Canton to Constantinople. Their general character is that of a wealthy, industrious, and enterprising people. They are settled in all the principal places of India, where they arrived many centuries before the English. Wherever they colonize, they build churches, and observe the solemnities of the Christian religion in a decorous manner. Their ecclesiastical establishment in Hindostan is more respectable than that of the English. The proper country of these Christians is Armenia, the greater part of which is subject to the Persian government; but they are scattered all over the empire, the commerce of Persia being chiefly conducted by Armenians."—*Dr. Buchanan's Christian Researches.*

"The Church of Armenia may be rendered an important instrument in the work of evangelising the western parts of Asia. Divine providence has placed that primitive church in a most important situation, and has preserved it many centuries in the midst of a numerous people who are yet aliens from the Christian community, and strangers to the hope of the Gospel.

"The glory of this church has indeed long since departed, but if, after sitting so many ages in the dust, she should at length arise and shine as in former days, it would be like life from the dead! All the regions of Western Asia would behold her light, and fifty millions of people now sitting in darkness would be cheered by her beams. From Armenia the word of life would naturally advance into Persia, Mesopotamia, Syria, Palestine, and Asia Minor: and thus, without a crusade, the Church of Christ might recover those long lost regions, where the light of Divine truth first dawned upon the world where the Saviour was born, and where the standard of the cross was first planted."—*Conversion of the World.*

Such being the case, the *duties* of the Protestant churches towards their lapsed oriental brethren are most solemn and binding. British Christians, in particular, from their large possessions and powerful influence in India; from the extensive commercial access which they enjoy to the localities comprised under our present contemplation; and in return for their own religious privileges, are responsible for much more than they have done, or attempted, or even thought of, for the revival of the Eastern churches. The location of missionaries at important stations; the translation, printing, and wide circulation of the Sacred Scriptures; and, subordinately, of religious books and tracts, especially of liturgical services in the native tongues;* with

* One reason why we speak so strongly of vernacular liturgical services, is that it has been one of Satan's devices in the Eastern churches, as in that of Rome, to separate the ecclesiastical from the popular tongue. As all Roman Catholics must, in the public services of the church, pray in Latin, whatever may be their native dialects, and whether they understand it or not; so in the Oriental churches, the Nestorians are of various nations, but their church books are in Syriac; those of the Greek church are in Greek, though the worshippers may understand no language but Romaic, Arabic, or

the founding of schools; and as much as possible the oral preaching of the Gospel—are all excellent instruments; a better beginning could not perhaps, with human ignorance and infirmity, have been made; but the means are quite inadequate to the exigency.

Nor are *encouragements* wanting to urge us to pursue with greater zeal these affectionate Christian labours. We have the promises of God; and we have also many actual omens for good. The tenacity with which, during many centuries of contempt, oppression, and persecution, the Eastern churches have adhered to their forms of Christianity, though for the most part destitute of the power, shew that, however ignorant and superstitious, they are sincere and in earnest; and experience proves that they are not insensible to kind words and holy counsels. They still retain the external edifice of Christian churches; they have their ancient and venerable, though often corrupted, liturgies; they reverence the word of God, though they know little of its sacred contents, and often make them void by their traditions; and we must not omit to add that they have that platform of church discipline in episcopal government, which we of the Church of England believe to be according to the appointment of Christ; and which opens to the missionaries of the Anglican Church peculiar facilities for acceptable and successful labours among them. To all this we may add, that, unlike the Papists, they do not repel the approaches of Protestant missionaries; or refuse to converse with them, or to receive the Scriptures in their own tongues at their hands. There is also in many places a spirit of inquiry awakened among them; their most enlightened and pious men feel their degraded condition, and are beginning to desire a revival of pure religion in their borders. Shall we then carelessly or faithlessly stand aloof and say, "Can these dry bones live?"

2. From the Eastern churches we turn to the Church of Rome; for it has now no claim to the title of the Western, and it never had to that of the catholic, church; its proper designation is the Papal apostacy. Assuming, as we are authorised to do, in addressing Protestants, that this heretical communion is hostile to the pure Gospel of Christ, and awfully baneful to the souls of men, we will notice a few considerations which shew that much special *danger* is to be apprehended from its insidious and persevering efforts.

We pass over those features in the system of popery which render it peculiarly ensnaring; these being essentially the same at all times, though skilfully adapted in their application to meet every variety of exigence. Its proud assumptions; its sometimes soul-lulling, and at others, soul-terrifying dogmas, as either may be wanted to work out its machinations; its sacerdotal pretensions; its abuse of the sacraments as instruments of fraud, cupidity, and oppression; in short, its whole machinery; its confessions, penances, and purgatorial fables; its monastic vows, its lying wonders, its gorgeous worship; and most of all, its perversions of the doctrines of grace and salvation;

Turkish; while in Abyssinia the Amharic is the vulgar and the Ethiopic the ecclesiastical tongue. It is impossible that any people should be well instructed in Christian doctrine among whom this system of priestcraft is perpetuated. In this view, if there were no other reason, the wide dispersion of the Scriptures, and of books of doctrine and devotion, in the spoken dialects, is of unspeakable importance.

and its adroit adaptation of its whole economy to suit the innate, inborn popery of the human heart, fix upon it the brand with which it has been justly stigmatized as the "master-piece of Satan" to delude the souls of men. But not to touch upon these general considerations, we shall advert only to a few specific facts.

(1.) It is a circumstance which may well excite serious inquiry, that whereas, at the period of the Reformation, nation after nation threw off the papal yoke, and the very tap-root of Romanism seemed about to be eradicated from the soil of Europe, there has never since been any one very large similar secession from that corrupt communion. The countries which then embraced the Reformed faith retain it now; but no new national conversion from popery has taken place; and in some instances, as in the case of Spain, the South of France, and Italy itself, the footing which scriptural doctrine gained was soon lost; the partial light was extinguished, and gross darkness again covered the land. If while popery was in the plenitude of its power, and with all its prescriptive pretensions in full vigour, so many nations dared to burst their chains, and to defy its tyranny; we might have hoped, that afterwards, when the corruptions of Rome were widely exposed, and the first obstacles in the path of reformation were cleared away, others would have followed their example. But it has not been so; and the fact shows (so far as we may lawfully refer effects to subordinate causes) either that some principles were in operation then which have not operated with equal potency since; or that Rome modified her policy to meet and turn aside the coming storm. It often happens that when a flagrant evil is first pointed out, there arises a vehement outburst of indignation; but if the momentary thrust can be parried, and some concession is made in order to prevent its recurrence, the tumult dies away, the old arguments lose their effect by repetition, and the wrong-doer is enabled to retain his vested wickedness in peace. The church of Rome was at first taken by surprise; the Bible was widely circulated in vernacular tongues; the people listened eagerly to the arguments of the Reformers against a system which they felt to be grinding, and now saw to be unscriptural; and before the papal army could rally, England and Scotland, with large portions of Germany, Switzerland, Holland, and other nations, had achieved their religious freedom. But the council of Trent was called to the aid of the discomfited phalanx; the crafty and unscrupulous order of the Jesuits, the faithful Janissaries of the papacy, was instituted; the Inquisition opened its dungeons, sent abroad its familiars and spies, and prepared its racks and flames; a new and skilfully devised system of attack and defence was adopted, which checked the inroads of the dreaded enemy; from which period, though innumerable individuals have been converted from popery, the large masses of its victims have been retained for the most part in abject subjection.

(2.) Another fact which bears upon our present discussion is, that Romanism always keeps up, so to speak, its staff, even where its forces are disbanded; so that it is prepared to recruit its ranks as soon as occasions can be found or made. It has never relinquished England itself; it still regards us but as wanderers who are eventually to be restored to its fold; it claims to itself to be the old and universal religion; it professes to come as a legitimate sovereign to demand its rights; and even when one of its missionaries goes out

solitarily to a pagan land, he sets himself, as an agent of an earthly master, to procure subjects, not simply for the kingdom of Christ, but for the pope, whose sway he makes commensurate with it. A Protestant missionary does not tell the heathen that in becoming Christians they are to be vassals to the hierarchy of his own church; he exhorts them to set up an independent sister communion: but the Papal missionary claims every thing for Rome. He professes to be the officer of an unchanged and unchangeable visible church; he has also in his favour the conventional influence of many centuries of domination, and of the wealth, rank, and pomp of secular dignity. These things tend to dazzle the eyes, and prepossess the hearts, of men; and they open an easy way for the reception of the seductive doctrines which popery has invented, or modified, to reduce the world to her yoke.

(3.) And this leads to the consideration of another fact, that not only is popery thus prepared to make disciples, but that it is actually making them, and in large numbers. Can it be denied that there is danger, when we see what it is effecting even in our own land, with its books, tracts, and popular addresses; its rapidly-multiplying chapels, schools, and societies; when we follow its recent progress also in distant countries where its sway was formerly unknown, from the United States of America to Australia; from Newfoundland to New Zealand; when we observe how artfully and perseveringly it often contrives to re-establish its influence in nations whence it appeared well-nigh banished, as in France itself, where it is assuming an ostentatious prominence, the expectation of which a few years since would have been generally accounted chimerical?

(4.) Again, the increased popular and political respect rendered to popery indicates much danger to pure religion. There is scarcely anything more remarkable in the strange history of Romanism, than its present position in our own land. During three centuries it has been popularly identified, as well it merited, with civil and religious thraldom;—as the fruitful mother of all that is intolerant, persecuting, and despotic. The flames of Smithfield had combined with the unanimous testimony of historical records, to deepen this impression; and when from generation to generation popery was proscribed by the legislature, and when the populace, as in the riots of 1780, rose in masses to express their horror of it, the proscription and detestation were caused, in no small measure, by the national opinion that our liberties, secular and religious, would not be safe under its influence; for it cannot be imagined that one in many of those who opposed popery politically, understood accurately the peculiarities of its theological system. Now we of course do not believe that our Lord committed the guardianship of his kingdom upon earth to rioters, or intended that it should derive its strength from penal acts of parliament; but the fact is indubitable, that the incursions of popery were checked by the just sense entertained by the people, of its bigotry and cruelty; and to reverse this opinion was therefore a matter of no small moment to its advocates. During many years therefore it has been their policy to endeavour to discredit the annals of its tyranny; and to yoke it to the car of modern liberalism. Now and then an honest bigot, like Dr. McHale of Tuam, tells us plainly its real character; but his voice is drowned by the popular shouts called forth by the silken accents of his right reverend titular brother

of Dublin; or the smooth harangues of its political demagogues, who, amidst their fiercest declamations, take care to praise the meekness, mildness, tolerance, and sweet temper of their church. She is forsooth the friend of reform, of liberty, of free inquiry; she abhors tithes, church rates, and national ecclesiastical establishments, as inconsistent with her exalted idea of spiritual and civil freedom; and though nothing can be more obvious than that she only wishes to pervert all other systems that she may build her own upon their ruins, our Protestant ecclesiastical and political agitators hail her as their friend and ally; so that to vote for a Papist to sit in parliament, is held forth as a pledge on the side of all that is charitable and liberal.

This modern notion has caused many evangelical Protestant dissenters to make common cause with popery in public measures, in hopes to subserve their own ends—though they would find themselves among its first victims, should it gain power to oppress them. Statesmen also court its influence, or are afraid to contend with its power. We salary its bishops and priests in our colonies; we allow it to wrangle with us for its right to appoint chaplains at the public expense in our jails and hospitals: and as for Ireland, Queen Victoria is permitted to exercise power only by the connivance of the bishop of Rome; for no secret is made that an act of the British legislature would be of no avail, except so far as it was enforced at the point of the bayonet, if the Romanist priesthood prohibited their "subjects," as they call them, from obeying it.

And while on the one hand the most tyrannical of all systems is obtaining suffrages from those who profess to be the most zealous advocates for "civil and religious liberty all over the world;" it is gaining favour in an opposite direction from the revival within the pale of our own church of those very principles upon which it is mainly founded. True it is that the Oxford Tract sect are loud in their declamations against what they call "the errors of the church of Rome,"—though not so loud as in their denunciations of the fundamental tenets of the churches of the Reformation, under the unfair epithet of ultra-protestantism;—but amidst all their foil-fencing with popery, they manage never to put in a mortal thrust; there may be dust, and noise, and a little superficial wounding, but its vitality is safe at their hands; it plumes itself upon their aid; it boasts that they advocate its leading principles: and wherever the Oxford Tracts have produced any effect, popery has risen in estimation. It is not indeed immaculate;—that is not pretended—but it is much more estimable than Protestant slander has accounted it; and much is it lamented that the Anglican and Romanist churches do not better understand each others' good qualities, and make common cause against the incursions of that direful monster—Protestantism.

Under these altered circumstances with regard to the public aspect of popery, which well knows how to trim its sails to every wind, it surely is not pusillanimous to fear that true religion is in danger from its advances.

(5.) There is danger also in the false security of Protestants. How often had we heard that popery had fallen, never to rise again. It received, it was said, a death-stroke in Great Britain in the revolution of 1688; it was decapitated in France at the revolution of 1792; and so also in Spain, in Portugal, in the Western colonies of papal

States, and even in Italy itself, it has been often described as mortally enfeebled by the political and ecclesiastical vicissitudes of the nineteenth century. Above all, the schoolmaster, it was predicted, would prove too much for it; popery could never resist the popular extension of "useful knowledge." But have these surmises been realised? They have not; and least of all has the last; except so far as secular instruction, unsanctified by religion, has generated infidelity, and thus wounded Romanism through the sides of Christianity. And what has been the issue in such cases? The present condition of France is a reply to the question. The Church of Rome watches its opportunity when the heartless, hopeless gloom of infidelity has awakened aspirings in many hearts for something to fill the aching void; and then comes with its plausible panacea; and men rush to its embraces blindfold, to stifle the agonies of a disturbed conscience.

The duty of Protestants in sight of these dangers is not to dally with this inveterate enemy of the faith once delivered to the saints; but to oppose it with "the meekness of wisdom," and with faith, zeal, and perseverance. We did not include the circulation of the Sacred Scriptures among those means which have proved abortive; for to the extent to which they have been received and used, they have been signally blessed; and most unjust is it to exclaim, as some have done, What have all your Bibles effected among Papists? A medicine is of no efficacy if it be not made use of; and the strong efforts made in papal bulls and by priestly terrorism to keep the people from becoming acquainted with the word of God, shew that the leaders of Romanism dread its influence among their flocks; and their alarms suggest our duties. Nor are we to relax in our warnings to the members of that corrupt communion to come out from her lest they be partakers of her plagues, because there are many discouragements. It may be, as many interpret the prophecies, that the Papal Antichrist is yet to have another transient triumph; but be this as it may, it is the duty of those who hold the true faith to be clear of the blood of those who perish in unrighteousness; and the predicted ultimate issue is a powerful encouragement to do so; for sooner or later, we know, upon infallible authority, that the mystical Babylon shall be destroyed.

3. But let it not be supposed that, while surveying the Eastern churches or the Latin church, we are reluctant to acknowledge that all is not safe within the Protestant pale. Here too we meet, as elsewhere, with *dangers*, as well as duties and encouragements. It is too large a subject to enter upon in detail; but a few cursory suggestions may be offered, in relation to the three great branches of the Protestant church, *Presbyterianism*, *Congregationalism*, and *Episcopacy*.

(1.) Of the *Presbyterian* portions of the Protestant church, the condition a few years since was very melancholy. Even in Scotland pure evangelical doctrine—the doctrine defended by Knox and Calvin, irrespective of their sectional peculiarities—was well-nigh superseded by the miserably cold metaphysical philosophy so strikingly depicted by Dr. Witherspoon in his "Characteristics." The religion of rational "Moderatism" had expelled what was considered the fanaticism of the Reformation; and the Sermons of Dr. Blair, which found their way to so many English pulpits and families, were the model of elegant modern Scottish divinity. Upon the continent of

Europe the Presbyterians of Germany,* Switzerland, Prussia, and Holland, with the remnants of the persecuted confessors of France, had sunk almost universally into spiritual slumber: and rationalism and neology usurped the place of the saving doctrines of the Gospel; and in some instances, as in the case of the Geneva catechism, the accredited formularies of the Reformation were mangled to suit the new opinions.

The danger to the Gospel from anti-supernaturalism, as it is called, is the more to be dreaded, as the system appeals to the pride of human intellect, and to an assumed lofty independence of mind; while it degrades Christianity to a merely moral code, from which mysteries and miracles are to be expelled as devices fitted only for dark ages, and unworthy of belief by men of well-regulated mind.

We trust that the worst has passed away. In Scotland, the revival of Scriptural doctrine, and with it of piety and spiritual fruits, has been eminently conspicuous; and in France, Holland, Germany, Prussia, and Switzerland, a powerful stand has been made against neology, rationalism, and other contortions of perverted learning; and it has pleased God signally to prosper these endeavours to restore Scriptural doctrine. England has not done all that behoved her, from her proximity and influence, to aid the rescue; and what she has endeavoured, has not always been in the best spirit. But what has been begun gives bright hopes of better days; and there are many ways in which the members of our own church, if they would lay the matter to heart, might aid the efforts of their evangelical brethren on the Continent.

(2.) Of the Congregationalists we shall say little, as much that we might remark would not be favourable, and might be considered invidious. They comprise various denominations, including Socinians, Arians, and a hundred other sects; but our specific reference—confining our notice to Great Britain—is to those called "Evangelical;" chiefly Baptists and Calvinistic Dissenters. Now we sorrowfully believe that this class of Christians is in much danger itself, and is endangering religion elsewhere, by the agitationing and secular spirit which it has of late years exemplified. It had gained influence to a considerable extent, by its piety and zeal, among the middle classes of society—for the higher, whether in wealth, rank, or education, for the most part repelled it; and the lowest could not afford it, as its voluntaryism builds meeting houses and appoints pastors for those who can pay, and not for the indigent. But when, quitting this unostentatious course, it began to frequent hustings, and to engage in political strifes, and to oppose every effort to do good, which does not comport with its fond notion of "dissent upon principle:" it gave away its advantages as a communion (if we may apply that word to ropes of sand), professing to regard only spiritual advantage; and its members became exposed to the soul-debasing influences of a litigious secularity. While it opposed tithes, church-rates, and national churches, only on the alleged ground that they were unscriptural, whatever might be thought of the justice of the argument, some respect was considered due to a conscientious opinion; but when it

* We may, without impropriety, include the Lutheran church in Germany and Prussia under the present head; for its consistories are in effect presbyteries. The Lutheran church in Denmark, Norway, and Sweden, is strictly episcopal.

came to be indignantly argued that the neighbourhood of a State Church blights the laurels of Dissenters; that it causes a man who rides in his carriage to his green-baize pew to feel exceedingly uncomfortable when he meets his conformist neighbour walking to church, with a prayer-book under his arm; that a clergyman from Oxford or Cambridge is often arrogantly placed above his brother from Homerton or Hoxton; with much more to the same purpose, as is set forth in the manifestoes of Dissenting grievances; the public began to impute to pride much which had hitherto passed for principle; and many who took part with the conscientious seceder shewed that they had no indulgence for the proud and envious sectarian. The chafing, therefore, of spirit has continued; and is exhausting the very vitals of piety among those who live under its irritation; and the strifes thus engendered are perilling our common Christianity. Such men as Owen, and Howe, and Baxter, quitted the Church of England not because it was established, but because there were some things in its doctrines or discipline which they disapproved; they sought what they believed to be its purity, not its destruction. But did they oppose the national worship of God? Would they have striven to prevent any aid being devoted from the public purse towards building churches and providing sacred ordinances for the destitute population of our overgrown parishes? Would they have striven to precipitate the legislature upon a godless scheme of education, just to shew their opinion that nations and legislatures, as such, have nothing to do with God? The Dissenters failed, it is true, in this last matter; but by their banefully exerted influence they have defeated or crippled many wise and large measures which might otherwise have been devised and carried into effect. We are not disposed to undervalue the actual good which evangelical Dissenters have been the instruments of effecting; but if we must weigh contending good and evil, after Mr. Binney's manner, we must say that what they so unhappily endeavour to obstruct is of immeasurably greater moment than all that they have achieved. It is in our view a very serious injury to the extension of national religion, that every year young men of dissenting families, often utterly destitute of the piety of their parents, are coming forth as the determined opposers of national churches; and set themselves everywhere to thwart the best interests of the community as a people fearing God, and anxious, in their aggregate, as well as sole, capacity, to maintain His worship.

The *duty* of the members of the Church of England, in regard to these matters, is calmly to persist in well-doing, with as little of altercation as may be; and they may discern, even amidst these unfavourable symptoms, omens for good even in the camp of the seceders. Many pious Dissenters are beginning to lament the secularising spirit which has diffused itself among them, and which is bringing leanness into their souls, and converting houses of prayer into arenas of political agitation. They lament also the breach between themselves and those of their brethren of the church whose piety and zeal they believe to be owned and honoured by their divine Master. We may add also among these favourable indications, that the revival of religion in the Church of England, and the rapid multiplication of churches and sacred ordinances, are bringing back to her fold many pious and candid Dissenters, who, either from education or the want of church accommodation and pastoral offices, had been estranged from her; and this

process is sometimes quickened by the disapprobation which Dissenters of this class feel in regard to the unhappy spirit which we have been describing.

(3.) Last, not least, we are to refer to that body of Christians to which we ourselves belong. Of our *duties* and *encouragements* we will say little; because we have often and recently dilated upon them. We will only remark that if God requires much of the Anglican communion, He has also graciously bestowed an abundant increase upon its labours. In no church—we speak it with gratitude and humility, not in boasting—has there been in these our days a more marked and widely-diffused outpouring of His grace and benediction. We of course include Ireland in our statement; for we are a "United" Church. We should also add our sister or daughter communions in America and elsewhere, the revival and enlargement of which have been very remarkable. The duty incumbent upon the Episcopal Church, as an institution appointed by God, and bound to do all things for His glory, is, everywhere to labour abundantly in the work of the Lord; at home and abroad; in churches and in houses; in schools and parishes; from the pulpit and the press; with Bibles and with Prayer-books; with the heart and the purse; with faith and with prayer; and from her central precincts to the ends of the earth.

But we are not insensible that there are *dangers* in this part of the Lord's vineyard also. A brief reference to the history of our church will show that there have always been wide differences of opinion among our divines; and this internal schism is fraught with evils; and is a formidable impediment to the progress of religion in the land, and wherever the influence of the English episcopate extends; for our daughter church in the United States of America, and the branches of our church in the colonies, adopt and repeat our controversies, and stumble at the same rocks of offence with ourselves.

The prominent opinions which divide our church, may be classified under three heads.

There was first the school of the Reformers. This comprised the Cranmers, Ridleys, Latimers, Hoopers, Jewels, and Hookers, of the days of Edward VI. and Queen Elizabeth. The divines of this school regarded the word of God as the sole authoritative rule of faith and practice; they considered Rome to be Antichrist; and though persuaded that episcopacy is of divine institution, and zealously attached to it both upon principle and by experience, they yet cordially embraced the Lutheran and Reformed churches as sisterly communions. Their tenets were clearly set forth in the Thirty-nine Articles, and more largely unfolded in the Homilies; and that which gave special life and efficacy to them, was that fundamental doctrine of grace which Rome had repudiated, Justification by faith; with which, after the example of St. Paul and St. James, they connected all other scriptural doctrines, with their blessed fruits in the heart and life.

Towards the close of the reign of Elizabeth, and in the beginning of that of James I., there sprang up a new school, widely differing from that of the Reformers, and the tenets of which at length acquired the coherence of a system; and, under the influence of Archbishop Laud, in the reign of Charles II., became widely prevalent. At the Restoration they were resuscitated by the surviving divines of Laud's

school; and they were, for the most part, embraced by the non-jurors. Many of the disciples of this school were men of devout and mortified lives; but they inclined towards the church of Rome in various matters in which the Reformers had separated from her; they carried to the very verge of popery their notions of priestly power and sacramental efficacy; they made, like her, tradition a concurrent rule of faith with inspired Scripture; they lamented the absence in our Liturgy of many things which they wished to see restored from the Breviary and the Mass-book; the Articles they barely consented to as not being erroneous, though grossly defective; and the Homilies they regarded with aversion.

There grew up at length a third school, which overwhelmed both the former. As the school of Laud and the Non-jurors was denominated Altitudinarian, this was denominated Latitudinarian. It is sometimes called Tillotsonian, after one of its chief founders and brightest ornaments. Dr. Birch, the biographer of Tillotson, and himself a pupil of this school, gives the following account of it, which he means to be highly laudatory.

"He (Archbishop Tillotson) thought, that the less men's consciences were entangled, and the less the communion of the church was clogged, with disputable opinions or practices, the world would be the happier, consciences the freer, and the church the quieter. The Scriptures were the rule of his faith, and the chief subject of all his meditations. He judged that *the great design of Christianity was the reforming men's natures, and governing their actions,* the restraining their appetites and passions, the softening their tempers, and sweetening their humours, and the raising their minds above the interests and follies of this present world, to the hope and pursuit of endless blessedness; and he considered the whole Christian doctrine as a system of principles all tending to this. He looked on men's contending about lesser matters, or about subtleties relating to those that are greater, as one of the chief practices of the powers of darkness to defeat the true ends for which the Son of God came into the world; and that they led men into much dry and angry work, who, while they were hot in the making parties and settling opinions, became so much the slacker in those great duties, which were chiefly designed by the Christian doctrine." (*Birch's Life of Archbishop Tillotson, Ed, 2. p.* 327.)

This description, which actually leaves out the atonement, and pardon of sin, and converts Christianity into a mere system of ethics, is not fair to Tillotson, or his friend Burnet, and the other founders of this school; but it shows what were the sentiments of not a few who professed to be their followers, and what was the general impression left upon the readers of their own writings. Dr. Birch has faithfully described what was the too frequent character of the pulpit instructions of our clergy during the eighteenth century. They exhibited neither the scriptural doctrines of the Reformers, nor the mystical devoutness of the Non-jurors; but were a frigid inculcation of moral duties, with a very scanty admixture of Christian principles or motives; and their leading theological tenet was, that men are justified by their good works, and not by faith. The *articulus stantis vel cadentis ecclesiæ* was denounced as an unchristian and demoralising doctrine. It were ignorance or party-spirit to deny that such was, to a wide extent, the state of matters in our church antecedently to the great revival of scriptural truth which took place in the last century; and it was only by slow degrees, and after much controversy, that the doctrines of the Reformation, which are the doctrines of the word of God, came to prevail, in a large measure, over this deadening and destructive system.

These three types of doctrine still continue in our church. First, blessed be God, we have a large and increasing number both of clergymen and laymen who are genuine Anglican Protestants. These men love our Articles, Homilies, and Liturgy; believing them to be in accordance with the word of God; and they zealously preach the doctrines contained in them; and their labours have been rewarded with souls for their hire. But nevertheless there are dangers to be guarded against here also. There is danger of shunning the offence of the cross; there is danger when evangelical doctrine, in its general outline, is not popularly offensive, of diluting those parts of it which are not so acceptable; or of following desultory imaginations, in order to avoid sameness; or of affecting novelties of explanation, and pursuing the phantoms of enticing speech and man's wisdom; and there is danger also, in these times, from the natural re-action of the human mind, of giving to ecclesiastical agreements or differences greater prominence than to those of spiritual religion; whereby the essential characteristics of sound doctrine come to be less regarded in public opinion, than the adventitious externals of sect or party.

It behoves those of the clergy who hold the genuine principles of the Reformation, to inquire what are the special dangers which lurk in their allotted portion of Christ's vineyard. In particular, it would be desirable that they should seriously consider whether the effects of the preaching of the Gospel at the present day are as strikingly marked as they were at the time of the Reformation, or in the revival of which we have spoken in the last century. The aggregate of benefit is indeed larger; as we might have scripturally expected from the great increase of pious and zealous ministers, and the multiplied machinery of Christian love; but if we take the case of any twenty parishes in which, during a long series of years, there have been faithful servants of Christ ministering among the people, we shall scarcely perhaps find one in which any very large proportion of the population appears to be walking in the right way. One or two generations have grown up in the Sunday and daily schools; and the majority of the people have from childhood had opportunities of hearing scriptural preaching, and receiving pastoral instruction; and yet not one in many seems seriously impressed with religion and the concerns of his soul. It may be said—and truly—that God is a sovereign; and that Paul may plant and Apollos water, but He only can give the increase; but as he is not straitened, and is not wanting to his own promises, we may and ought to ask, so far as regards human instrumentality, what are the apparent causes of want of success. He has not left our schools, or religious institutions, or preaching, or parish labours, unblessed; the amount of good is great, very great; but if we advert to individual instances, we find deep feelings of disappointment among not a few of the most conscientious and pains-taking of our clergy. They had read perhaps the memoirs of Baxter, and Whitfield, and Wesley, and the Venns, and Berridge, and Hervey, and Romaine, and many other remarkable men; and had hoped that by following their examples, so far as they followed Christ, and by avoiding what was objectionable in their doctrines or ecclesiastical proceedings, they might witness similar extraordinary outpourings of divine grace, and haply with less of human and undesirable admixture. But their labours, though honoured by their divine Master, both for conversion and edification, have not been so

widely and strikingly effective as the perusal of the annals of religious revivals had led them—and as they trusted in humble faith—to anticipate. We might attempt to solve this paradox—as many deem it;—but the inquiry would require some detail, for which this is not the place. A wide distinction must, however, be made between the ordinary workings of God's grace, and those peculiar manifestations which, from time to time, seem to have been vouchsafed, in periods of general slumber, to arouse men from their spiritual lethargy. But still it is a very serious inquiry, whether those who, holding the genuine doctrines of the Reformation, have entered into the labours of those holy men whose ministrations God so abundantly prospered, do in truth always set forth the Gospel as clearly, as fully, as boldly, as experimentally, and as free from human philosophy, as their predecessors. The circumstances to which we have alluded are not confined to the Church of England; for the Methodists and Evangelical Dissenters admit that though their spiritual affairs proceed in a more settled and orderly manner, there are few of those remarkable revivals which their forefathers witnessed.

But we turn from those who hold the doctrines of the Anglican Reformation, to those who follow the Laudean model. And here we must repeat, what we have often stated, that there is great danger to the cause of pure scriptural religion, from the revival, and with exceptionable additions, of this system. We have written so much upon the subject, that we need not now dilate upon it; but when we think of the proud sacerdotal assumptions of a school which thrusts in man every where between the sinner and his God; when we reflect upon its subversion of the scriptural doctrine regarding our justification, by attributing to sacramental influence what the Bible ascribes to faith; when we consider that it virtually sets aside the atonement by making it an exorteric, and therefore not a fundamentally-necessary doctrine; when we remember its mystifying and popish doctrine of reserve, where ignorance, alas! is fatal; when we see how rapidly it is making converts among the unstable and unwary; how it is injuring many of our most valuable religious institutions, and depreciating every means of spiritual benefit that comports not with its own views and pretensions; and how it is disparaging the Protestant Reformation, and affording triumphs to the apostate church of Rome;*—we should neglect our duty as spiritual watchmen, if we did not sound an alarm in Zion.

* This statement is often denied; but we have cited many proofs of it. We add the following from the Catholic Magazine for 1839, p. 165, 175.

"Most sincerely and unaffectedly do we tender our congratulations to our brethren of Oxford, that their eyes have been opened to the evils of private judgment, and the consequent necessity of curbing its multiform extravagance. It has been given them to see the dangers of the ever shifting sands of the desert in which they were lately dwelling, and to strike their tents, and flee the perils of the wilderness. They have already advanced a great way on their return towards that church within whose walls the wildest imagination is struck with awe, and sobered down to a holy calm, in the enjoyment of which it gladly folds its wearied wings, &c. They have found the clue which, if they have perseverance to follow it, will lead them safely through the labyrinth of error into the clear day of truth. Some of the brightest ornaments of their church have advocated a re-union with the church of all times and all lands; and the accomplishment of the design, if we have read aright the 'signs of the times,' is fast ripening. Her maternal arms are ever open to receive back repentant children; and, as when the prodigal son returned

With regard to the third school which we have mentioned, many of its former disciples, by the teaching of the Holy Spirit, have been led to embrace the truly scriptural doctrines of the Reformation; while, on the other hand, not a few have of late gone over to those of the Altitudinarians, between whom and the Latitudinarians, as they were called, there soon came to be a closer alliance than these opposing appellations would seem to admit. But the blending was not unnatural; for if we look to the great mass of those publications of the Society for Promoting Christian Knowledge, (many of them now justly abandoned) which, during more than a century, were considered accredited expositions of the doctrines of what were called the "orthodox" clergy; we shall find that while they were as drily ethical as Dr. Birch himself could have wished, and were specially opposed to the doctrine of justification by faith; they advocated, with the Romanists, a primary justification by baptism, and a supplementary justification through the Lord's Supper; at least, through this combined with good works. The whole system was indeed a strange medley; it had no coherence; and it could not withstand an appeal either to the writings of St. Paul, or to the Articles and Homilies of our Church. Few clergymen, therefore, now venture to assert that we are justified—that is, primarily—by good works; and, so far, the language of our pulpit theology is greatly improved: but we grieve to add that the improvement is often more in words than in ideas; an improvement rather to meet objections than to inculcate verities. For sometimes faith is described as justifying, because it lays hold of sacramental grace—not of the atonement of Christ; and sometimes because it produces good works, which is tantamount to making good works the real instruments of justification. In these and other ways Scriptural doctrines, though admitted in name, are often explained away; so that though our Anglican preaching is more doctrinal, and less ethical, than it was a century, or half a century, ago, the real improvement is not always co-extensive with the nominal; and there is danger lest men should still be deceived by "another Gospel" which is "not another." The trumpet might as well be silent as give an uncertain sound. Let us indeed have Christian ethics; they cannot be enforced too strongly; and some of what were called the "evangelical clergy." were formerly grievously defective in not dwelling upon practical duties with sufficient frequency and minuteness; but let the precepts of the Gospel be indissolubly connected with its doctrines; and grace be made to accompany us in every step in the path of duty. Let us not neglect either table of God's law; much less break one table against the other; as does the self-justiciary on the one hand, and the antinomian on the other.

We had reserved yet another particular of our subject; but we have so far overstepped our limits that we can only mention it, and leave

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to his father's house, the fatted calf was killed, and a great feast of joy made, even so will the whole of Christendom rejoice greatly when so bright a body of learned and pious men as the authors of 'Tracts for the Times' shall have made the one step necessary to place them again within that sanctuary where alone they can be safe from the moving sands, beneath which they dread being overwhelmed. The consideration of this step will soon inevitably come on; and it is with the utmost confidence that we predict the accession to our ranks of the entire mass."

it to the reflection of the reader:—we mean those dangers to religion which arise from the principles and conduct of the vast body of persons who are Christians only in profession;—that is, they are not Jews, or Mohammedans, or Pagans;— and also of those who, though baptized, are concealed or avowed infidels. Many excellent men are strangely ignorant of the widely-spread mischiefs which infidelity is working. They occasionally hear of it in the startling outbreaks of Socialism or the "Dispatch" newspaper; but they fail to discern it in its secret but baneful influence in the popular literature of the day; in multitudes of magazines and journals; in books of science; in works upon education; and in addresses at town-halls, mechanics' institutions, and in parliament itself. The seeds of infidelity so profusely sown, especially among the working-classes, have sprung up into a broad harvest; and hence perhaps it is that much Christian labour loses its effect, the ground being pre-occupied and poisoned with this noisome weed. It may not be well for the clergy to preach often directly against infidelity; but they should endeavour to lay a solid foundation of Gospel evidences. We believe, however, that infidelity has its seat chiefly in the heart; at least "with the heart man believeth unto righteousness;" and therefore it is the Gospel itself, as "the power of God unto salvation," and not the mere proofs of its authority, that will most effectually facilitate its admission.

PURIFYING AND DEFILING INFLUENCE OF THE MIND.

For the Christian Observer.

It is interesting and profitable to retire sometimes from the din and bustle which a connexion with society unavoidably produces, into the deep recesses of our own bosoms, and from this calm retreat to look abroad upon the world: to view, not the mere words and actions of men, which, like the lightning's flash, vanish with the moment that gives them birth, leave no trace of their existence but in those temporal effects which can but for a few years survive them; and which, therefore, when viewed in the light of eternity, are in truth nothing but to carry the eye of contemplation inward to the movements of mind which they indicate, and to trace these again to those more deeply-seated and more general principles and affections which stamp upon the soul, in eternal and ineffaceable characters, its image and its destiny.

To the mind thus occupied a new world opens. It feels as though it stood upon the confines of two systems wholly different; and that every step which it recedes from this world of time and vanities, of delusive pleasures and more real cares, it enters upon a world of what it feels to be solid realities, and plants a firm foot upon eternity.

Experience of this kind, generalized, presents to the mind two leading features of character: and even the society of apparently sincere professing Christians—I mean of those who appear to take a sincere interest in pursuits connected with religion—resolves itself into two classes. These, while they unite in the grand principle that the care of the soul is the one thing needful, seem to differ essentially in their definition of this common object, and to pursue it by means to-

tally different. One seeks his congenial food in critical research and elaborate investigation of the Divine word, and in orthodoxy of views and opinions; in a cold statement of doctrine, or a dry detail of duties; in zealously espousing the peculiar tenets of one creed or party, and refuting those of another; or in the flippant conversation and bustling activities of an unsubdued mind, and in all that may be called the business and machinery of religion. The other feels that even Scripture itself ministers to him no spiritual food, except as it calls out the affections or describes the experience of his own soul; and finds his highest enjoyment in this intimate communion of spirit with Christ, and with His members, the pious living or the pious dead, and in the calm and unobtrusive charities of life. The one, in fact, seems interested about the accessories of religion, the other about religion itself. The one seeks his religion in something without him, whether it be forms and ceremonies, doctrines or duties; the other seeks his religion within him, and finds it in the frame and character of his own soul. And he asserts, with St. Paul, the broad principle, that the soul is the theatre of real and vital religion; that "unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure: but even their mind and conscience is defiled."

The most careless observer is ready to admit in theory, and indeed in all the grosser exhibitions of character, and more palpable manifestations of mind in action, that it is the motive alone which confers upon the action its moral denomination: that the person, for instance, who contributed to a charitable object, merely to gratify some selfish or ostentatious feeling, or to avoid the reproach of covetousness or singularity, is wholly deficient in that principle which alone can confer upon a moral agent a claim to the title and meed of charity; that the person whose restless or ambitious spirit seeks to emerge, through the only avenue which circumstances have opened to him, from the listless insipidity and tame obscurity of his providential situation into the open light and busy theatre of active religionism—however laudable the particular object of his pursuit may be, however earnest and unwearied his exertions—is yet deficient in that simplicity of love, which alone can sanctify even the most diligent pursuit of the most useful and excellent object. All this the most careless observer of character is prepared to admit. But few trace this to its principle; and seem to perceive that it is not this or that particular line of conduct which imparts to the mind its moral character, but that it is the state of the mind, previous to, and wholly independent upon, any series of action, which is not only the originating cause of that particular course of action, whether virtuous or vicious, but which also confers a moral character upon actions in their own nature indifferent, and thus sanctifies or pollutes all the pleasures and the duties, the employments and the contemplations, amid which the mind expatiates. As the mind is the medium through which all these must pass before they are liable to be summoned to the tribunal of conscience or of God, like the painter's coloured glasses, it imparts to the moral landscape its own peculiar tint and character. Therefore, unto the pure in heart all things are pure, all things exhibit God: to the defiled and unbelieving is nothing pure; because their mind and conscience is defiled.

In considering the principle which the Apostle here suggests, we

must not suffer the mind to contract itself within the narrow limits of the popular acceptation of the term purity, as opposed to the vicious impurities of a licentious imagination or a sensual life. This, undoubtedly, is mainly comprehended in it; because purity, in this its popular sense, is an essential and fundamental attribute of the Divine Mind, and consequently of the Christian character. It is the attribute in which, above all others, the mind, with scrupulous delicacy, with a shrinking sensitiveness, invests "God manifest in the flesh." Purity is the atmosphere in which the renewed soul moves—the congenial element in which it breathes. But its meaning in the passage to which I have alluded, seems to be more general and comprehensive; and to denote a state of soul free from the guilt and pollution of sin of *whatever* kind. In the previous verses, the Apostle censures the Cretans for their deficiency in holiness of heart and life, and at the same time their scrupulous regard to merely ceremonial observances: their abstinence from meats and drinks, their "foolish questions, and genealogies, and contentions, and strivings about the law;" while they "subverted whole houses, teaching things which they ought not, for filthy lucre's sake;" and meriting what "one of themselves, even a prophet of their own, said, The Cretans are always liars, evil beasts, slow bellies." He then ascends to this general principle, which the subject before him naturally suggested to his mind, that "unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."

1. To the mind defiled by the pollution of deliberate and indulged sin, every object of nature, however pure and lovely, every circumstance of providence, however awakening and sanctifying its tendency, is but an occasion of sin: and thus all that should have been for its wealth is to it but an occasion of falling. Even grace is abused to licentiousness, and Christ himself is made the minister of sin. Thus creation, providence, and grace, all but supply fuel to those flames by which it prepares and anticipates its everlasting burnings. Even its natural affections are but the unsanctified ebullitions of sensuality or selfishness; unsteady in their direction, inconstant and transitory in their duration, low and earthly in their aim and tendency, debasing to their subject, and injurious to their object. Even its seeming virtues are but offerings to the idol of society—honour,—and thus are but more splendid sins. Nay, they are more damning sins; because they manifest a preference of man to God. They prove that it is not the urgency of temptation, the strength of passion, and the weakness of fallen and corrupt nature, which leave the man Satan's reluctant captive; but that, whenever the world sanctions him in his rebellion and apostacy, he is the willing slave of sin. And if some form of godliness appears to co-exist with vicious practices, depraved and worldly principles, or vitiated tastes and affections, it is but the self-justifying compromise of an unregenerate and ungodly soul, which would do penance, but will not repent—which would sacrifice even life to some cruel or impure idol, but will not sacrifice its lusts to a pure and holy God. If it thus possess some base and adulterated coin, which bears upon it the forged impress of the Divine image, even though man who looketh upon the outward appearance may not be able to detect the cheat through the gilded surface of regular duties, self-righteous observances, conscientious scruples, yet God assuredly

will. None of this base metal can be received into the treasury of heaven; for it is the self-justifying compromise of a carnal mind: it is the substitute for holiness: it is the purchase-money of cherished and indulged iniquities: "it is the price of blood,"—the blood of an immortal soul!

The same fountain cannot send forth sweet water and bitter. However you may mingle and disguise any portion, the fountain must impregnate with its own nature the issuing stream. "Out of the abundance of the heart the mouth speaketh," and the whole life and conversation flows. "Out of the heart are the issues of life." And such as this fountain is, such will be the stream through its remotest wanderings and most intricate mazes. The highest authority has taught us that "from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." If then you would purge the foul and turbid stream, you must, with Elisha, cast into the spring of waters the purifying salt of Divine grace; and then the waters shall be healed, and "there shall not be from thence any more death or barren land." You must, with Moses, cry unto the Lord, and He will shew you a tree, even that tree on which Christ was lifted up to draw all men unto Him, and by which, when cast into Marah's fountain, the bitter waters will be made sweet.

2. But are there, amid the unregenerate world, none but those whom we have been now describing, whose souls are dark and foul as winter's brooding tempest, and yet who, heedless of the coming desolation, can thoughtlessly or indolently slumber beneath the treacherous calm of its gathering thunders, its concentrating strength? Are there none who have felt sin in its guilt and in its terror, and shuddered at the havoc with which it has desolated the soul, and the dark prospects which it has opened upon it? Are there none to whom nothing is pure, not primarily because their minds are defiled by the pollution of cherished sin, but because their consciences are defiled by the guilt of unpardoned sin? Are there not also the unbelieving, to whom nothing is pure because their consciences are defiled?

The first work of the Spirit of God is to convince the soul of sin: His next of the righteousness of Christ, the sole balm for the wound which the sword of the Spirit has thus inflicted. The Spirit takes of the things of Christ, and shews them to the convinced soul. He shews it the only atonement for the sins of a lost world which the treasures of eternity could furnish, or the wisdom of God devise, in the sorrows and sufferings, the righteousness and blood of the co-equal and co-eternal Son of God. This atonement alone, received and applied by a realizing faith, can free the conscience from the guilt, and the heart from the ruling power, of sin. Until then, self-justifying scruples and slavish fears prove sources of discomfort, and even occasions of stumbling in its best-intentioned services. It views even the Father of mercies and God of all comfort through the discoloured and distorted medium of its slavish terrors, and as reflected from the sullied mirror of an evil conscience. It moves through the sphere of its duties dissatisfied with itself, and spiritually blind to that faith, and dead to that hope, which would bring in a better righteousness. To such we

would say, Look unto Jesus, the author and finisher of faith. Think that it was while we were yet sinners Christ died for us. Quit the last lingering grasp of a self-justifying dependence, and fearlessly sink, naked, powerless, and defenceless, into the supporting arms which were extended upon the cross to embrace a guilty world: and though your sins are as scarlet, they shall become white as snow; though they be red like crimson, they shall be as wool. To such we would say, "Believe in the Lord Jesus Christ, and thou shalt be saved."

3. Nor is it to the depraved and profligate, the unbelieving and unregenerate alone that we have to address ourselves. The Apostle, in a far different spirit indeed, and with a far different meaning, appeals to the personal experience even of the regenerate. He pleads with them in the milder terms of amicable controversy, and asks them, Whether some passion yet unmortified, some temper yet unsubdued, some unregulated desire, some inordinate affection, during the sad hour of its usurped dominion, has not desolated the heart of its wonted comfort and enjoyment: whether the jaundiced eye of a diseased soul has not seen in its own sickly hues the whole field of moral vision, and thus levied tribute to its sin and to its misery from every object which it contemplated: whether, through the clouds and darkness which the presence of sin never fails to generate round about Him, the soul has enjoyed uninterruptedly bright and cheering views of God: or whether, in these hours of heaviness, it has not been forced to cleave unto Him in the obscurity of faith, in the spirit of suffering adoption, and in the language of the man of many sorrows and persevering love, "Though he slay me, yet will I trust in him."

4. But to the soul sprinkled with the blood of Christ from an evil conscience, and sanctified by the Spirit of Christ from the pollution of inherent and cherished sin,—"to the pure all things are pure." There may be many an error in judgment, and many a deficiency in practice; many a constitutional infirmity still unmortified; many an acquired and inveterate habit still unsubdued. Much that is heedless and inadvertent in conduct may mingle itself with his holiest actions, and grieve his soul. But simplicity and godly sincerity characterize, and in a subordinate sense sanctify, every voluntary and deliberate action, word, and thought. The objects of his pursuit, as relates to this lower world, may neither be as excellent in their own nature, nor as extensively beneficial to society, as those of many who know not God: but to acquit himself of the prime duties of love to God and love to man according to his ability, is the very principle of his being; and from such a spirit, the duties of the meanest occupation to which he may be forced to labour for his daily maintenance, will be received as an acceptable sacrifice by Him "who is no respecter of persons." He walks not only in holiness, under an abiding sense of the continual presence of a heart-inspecting God; but he walks in love, by a spiritual vision of God who is love. "Blessed are the pure in heart, for they shall see God;"—shall see Him *now*, reflected, in unmutilated and undistorted image, from the unsullied mirror of their own purified hearts. In his providential walk through life, free from servile fear and causeless scruple, he may widely range in all the liberty of love; but there will ever be a moral rectitude in his path, a principle which will ever tend to God. He will ever seek, as his highest *duty*, to *serve* God, by a faithful and diligent

employment of the best means which Providence has placed within his reach; and as his highest *happiness*, to *enjoy* God's favour and presence in his soul. To such a soul creation, providence, and grace, every object amid which the eye or the imagination can expatiate, will ever minister spiritual food, and often a pure and rich enjoyment.—But why thus grovel amid the dust of earth? why thus linger to contemplate the imperfect attainments and the imperfect enjoyments of this scene of probation, this vale of tears? why not rather soar to Pisgah's top on wings of hope and love, and view with eyes of faith the promised land; and contemplate that happy country, where no passing cloud of sin or sorrow casts its darkening shade upon a soul on which the light of God's countenance is mildly and eternally beaming,—that happy country, where all is purity, and peace, and love. Oh! think upon this consummation devoutly to be wished; and earnestly and fervently pray, "that God will shortly accomplish the number of His elect, and hasten his kingdom."

J. M. H.

ON THE REV. A. JENOUR'S TRANSLATION OF JOB vi. 1—21.

To the Editor of the Christian Observer.

IN your last Number you offer some remarks upon a reading in a specimen-sheet of a new Scotch Commentary upon the Sacred Scriptures. The plan of circulating specimen-sheets of projected works is very useful. Mr. Bagster's specimen-sheet of his English Hexapla Testament, enabled me to make up my mind whether or not to procure it. But my reason for addressing you is, that I have lately seen a sheet, headed "Specimen of the Work," relative to an intended publication, entitled "The Books of the Old Testament, translated from the original Hebrew and Chaldee, being the authorized version, revised and compared with other translations, ancient and modern, by Alfred Jenour, Rector of Filton, Northamptonshire, author of a Translation of the Prophet Isaiah."

I, sir, am a man of very little learning, making no pretensions to Hebrew, and utterly ignorant of Chaldee; but I am anxious to embrace all facilities within my reach for understanding the lively oracles of God. With me the English Old Testament is of necessity in the place of the sacred text, and I feel grievously confused and puzzled by the varying versions of new translators; and no where more so than in the Book of Job, which seems to be the favourite field for novel renderings. Dr. Mason Good's translation perplexed me not a little; and Mr. Jenour, I see, has selected Job vi. 1—21, for a specimen of his work. This brief specimen differs so considerably and remarkably from the authorized English version, that either there is no reliance to be placed upon any thing written in Hebrew, or there are some marvellous blunders upon the part either of Mr. Jenour or our translators. Thus, in verse 13, our authorized version reads, "Is not my help in me? and is wisdom driven quite from me?" which Mr. Jenour diametrically reverses, translating the passage, "Is not my help [that was] in me, and my power, driven quite from me?" What is an unlearned man to make of such discrepancies? though I think the context leads to Mr. Jenour's version. But, in verse 6, where the authorized translation reads, "Can that which is unsavoury be eaten without salt? or is there any taste in the white

of an egg?" and where Mr. Jenour reads, "Can that which is tasteless be eaten without salt? and is there any sense in the drivelling of dreams?" the context seems to me to indicate that our Bibles are right and Mr. Jenour wrong; for the very next verse in his own translation runs: "My soul refuseth to touch [such things]; they are to me as loathsome food;" which applies aptly to a sick man's disgust for what is insipid; but is irrelevant to "the drivelling of dreams." It seems very odd to insert a clause about "the drivelling of dreams" (or as Mr. Jenour gives it in a note from Schultens, "Est sapor in saliva somnolentiæ?") between the first clause of verse 6, which refers to tasteless food; and verse 7, which refers to the same; whereas the allusion to "the white of an egg," or Lee's "Is there flavour in the whey of cheese?" coheres with the context.

It seems to me that there must be much ignorance or rashness among biblical scholars; for I cannot understand how any language can be so vague as to admit of meanings quite unconnected, and often contradictory, in the same passage. The white of an egg, and a man drivelling in sleep, cannot surely be expressed by the same words in any dialect whatever. There is no analogy by which the one might be connected with the other. And Mr. Jenour, it should be added, admits the "almost universal integrity of the received Hebrew text, as well as the general accuracy of the Masoretic pointing;" so that there is no question about the original reading. Surely there must be something wrong in such matters; for we cannot believe that the all-wise Author has not made his Revelation to mankind as intelligible as any other book. May not the fault be in the negligence of Christians, in not addicting themselves more to the study of the sacred language? May it not also be, that God sees fit to punish us, as he did the builders of Babel, for our transgressions, by the self-same instrument of confusion of tongues; thus causing truth itself to be acquirable, only, like the fruits of the ground, by severe toil? But the toil ought to be patiently borne in both cases for the sake of the results; whether food for the body, or—and still more—food for the soul.

M. L. R.

MAUNDRELL'S LETTERS FROM ALEPPO.

To the Editor of the Christian Observer.

HAVING lately referred to Maundrell's journey from Aleppo to Jerusalem, I have met with two letters from the author, while chaplain to the British Factory at the first-mentioned city, addressed to the Rev. Mr. Osborne, Fellow of Exeter college, Oxford; one of which is graphically descriptive of the Mahomedan principles; the other of Judaism, as well as of Greek and Papal superstition;—and both of unregenerate human nature. The Mahomedan religion keeps its votaries enslaved under a system of fatality which has brutified the human mind, and rendered it adverse to enlargement, improvement, and refinement. As the intellect has been thus blunted, literature has flagged. The people have hitherto groaned under the heavy exactions of tyrannical rulers, who have decided most questions by force of arms,

which, in the past history of their nation, has been that frequently of wild warfare, and dishonest depredation. Love of power, pride, lust, avarice, and revenge, have been their reigning passions; while, partly through the relaxation of their climate, their character has degenerated into effeminacy and inertness. Polygamy has rendered them strangers to the true endearments of social and domestic life. Seclusion, and the fear of contamination by free communication with nations of another faith, have tended to increase these evils; and they have been seldom brought into collision with other minds, and with persons whose habits of thinking are foreign to their own. The Saracenic and Ottoman races, who overran Europe, Asia, and Africa, may be likened appropriately to the locusts of the Apocalypse, who, for a permitted time, have darkened in their course the atmosphere of heaven, and to scorpions with stings in their tails. (Rev. ix.) The date of the Hegira is cotemporaneous indeed with the flight of the Prophet, but his crescent is a wrong emblem. Since Maundrell lived, Eastern potentates have been more accessible to counsel and negociation; and some amelioriating alterations have taken place in the military affairs, civil government, navigation, trade, agriculture, finance, science, and education of Turkey, Syria, and Egypt. At the present juncture and aspect of political affairs in those countries, however, I think that these letters may be aptly transferred to your pages, as they have not of late seen the daylight of the press.

LETTER I.

"I received your's of June 27, 1698, and returned you an answer to it in brief, about three months since; promising to supply what was then wanting, at some other opportunity; which promise I shall now make good. You desired an account of the Turks, and of our way of living amongst them. As to the former, it would fill a volume to write my whole thoughts about them. I shall only tell you at present, that I think they are very far from agreeing with that character which is given of them in Christendom; especially for their exact justice, veracity, and other moral virtues, upon account of which I have heard them mentioned with very extravagant commendations, as though they far exceeded Christian nations. But I must profess myself of another opinion; for the Christian religion, how much soever we live below the true spirit and excellency of it, must still be allowed to discover so much power upon the minds of its professors, as to raise them far above the level of a Turkish virtue. It is a maxim that I have often heard from our merchants, that a Turk will always cheat when he can find an opportunity. Friendship, generosity, and wit, in the English nation, and delightful converse, and all the qualities of a refined and ingenuous spirit, are perfect strangers to their minds; though in traffic and worldly negociations they are acute enough, and are able to carry the accounts of a large commerce in their heads, without the help of books, by a natural arithmetic, improved by custom and necessity. Their religion is framed to keep up great outward gravity and solemnity, without begetting the least good tincture of wisdom or virtue in the mind. You shall have them at their hours of prayers, which are four a-day always, addressing themselves to their devotions with the most solemn and critical washings, always in the most public places, where most people are passing, with most lowly and most regular prostrations, and a hollow tone, which are among them the great excellencies of prayer. I have seen them, in an affected charity, give money to bird-catchers, who make a trade of it, to restore the poor captives to their natural liberty, and at the same time hold their own slaves in the heaviest bondage. And at other times they will buy flesh to relieve indigent dogs and cats, and yet curse you with famine and pestilence, and all the most hideous execrations; in which way these Eastern nations have certainly the most exquisite rhetoric of any people upon earth. They know hardly any other pleasure but that of the sixth sense. And yet with all this they are incredibly conceited of their own religion, and contemptuous of that of others, which I take to be the great artifice of the devil to keep them his own. They are a perfect visible comment upon our blessed Lord's description of the Jewish Pharisees. In a word,

lust, arrogance, covetousness, and the most exquisite hypocrisy, complete their character. The only thing that ever I could observe to commend in them, is the outward decency of their carriage, the profound respect they pay to religion, and to everything relating to it, and their great temperance and frugality. The dearness of any thing is no motive in Turkey, though it be in England, to bring it into fashion. As for our living among them, it is with all possible quiet and safety; and that is all we desire, their conversation not being in the least entertaining. Our delights are among ourselves; and here, being more than forty of us, we never want a most friendly and pleasant conversation. Our way of life resembles, in some measure, the academical. We live in separate squares, shut up every night after the manner of colleges. We begin the day constantly, as you do, with prayers; and have our set times for business, meals, and recreations. In the winter we hunt in the most delightful champaign twice a week; and in the summer we go as often to divert ourselves, under our tents, with bowling and other exercises. So that you see we want not divertisements, and these all innocent and manly. In short, it is my real opinion, that there is not a society out of England, that, for all good and desirable qualities, may be compared to this. But enough of this confusion, which I should have shortened, and put in better order, if I had had time.

"*March* 10, 1699."

LETTER II.

"As for your questions about Gehazi's posterity, and the Greek excommunications, I have little to answer; but yet I hope enough to give you and your friend satisfaction. When I was in the holy land, I saw several that laboured under Gehazi's distemper, but none that could pretend to derive his pedigree from that person. Some of them were poor enough to be his relations: particularly at Sichem,* now Naplosu, there were no less than ten, the same number that was cleansed by our Saviour not far from the same place, that came begging to us at one time. Their manner is to come with small buckets in their hands to receive the alms of the charitable: their touch being still held infectious, or at least unclean. The distemper, as I saw it in them, was very different from what I have seen it in England: for it not only defiles the whole body with a foul scurf, but also deforms the joints of the body, particularly those of the wrists and ancles, making them swell, with a gouty scrofulous substance very loathsome to look upon. I thought their legs resembled those of old battered horses, such as are often seen in drays in England. The whole distemper indeed, as it there appeared, was so noisome, that it might well pass for the utmost corruption of the human body on this side the grave; and certainly the inspired penman could not have found out a fitter emblem whereby to express the uncleanness and odiousness of vice. But to return to Gehazi, it is no wonder if the descent from him be by this time obscured; seeing the best of the Jews, at this time of day, are at a loss to make out their genealogies. But, besides, I see no necessity in Scripture for his line being perpetuated. The term *for ever* is, you know, often taken in a limited sense, in Holy Writ; of which the designation of Phineas's family to the priesthood (Numb. xxv. 13) may serve for an instance. His posterity was, you know, cut entirely off from the priesthood, and that transferred to Eli, who was of another line, about 300 years after."†

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* The city of Schechem, Sichem, or Sychar, now called Naplous, or Napolose, is supposed to be as ancient as the time of Abraham. It is often mentioned in Scripture, in the Books of Genesis, Joshua, Judges, Psalms and Kings, also in the Gospel of St. John. It is finely situated under Mount Gerizim, upon which the Samaritan temple was built after the Babylonish captivity. Near here also has been identified by travellers the site of Jacob's Well, where our Lord conversed with the woman of Samaria, together with the pathway leading to Jerusalem. In describing the features of this fertile and picturesque tract of country, Dr. E. D. Clarke adds, "Under a wise and beneficent government, the produce of the holy land would exceed all calculation. Its perennial harvest, the salubrity of its air, its limpid springs, its rivers, lakes and matchless plains; its hills and vales; all these, added to the serenity of its climate, prove this land to be indeed *a field which the Lord hath blessed.* (Gen. xxvii. 27). God hath given it of the dew of heaven, and the fatness of the earth, and plenty of corn and wine."

† The author is not strictly correct in this place. The term *for-ever*, used in Scripture, has certainly a tem-

"I have inquired of a Greek priest, a man not destitute either of sense or probity, about your other question. He positively affirmed it, and produced an instance of his own knowledge in confirmation of it. He said that, about fifteen years ago, a certain Greek departed this life without absolution, being under the guilt of a crime which involved him in the sentence of excommunication, but unknown to the church. He had Christian burial given him, and about ten years after a son of his dying, they had occasion to open the ground near where the body was laid, in order to bury his son by him. By which means they discovered his body as entire as when it was first laid in the grave. The shroud was rotted away, and the body naked and black, but perfectly sound. Report of this being brought to the bishop, he immediately suspected the cause of it, and sent several priests, of whom the relater was one, to pray for the soul of the departed, and to absolve him at his grave; which they had no sooner done but, as the relater goes on, the body instantly dissolved, and fell into dust like slacked lime. And so, well satisfied with the effect of their absolution, they departed. This was delivered to me *verbo sacerdotis*. The man had hard fortune not to die in the Romish communion; for then his body, being found so entire, would have entitled him to saintship. For the Romanists, as I have both heard and seen, are wont to find out and maintain the relics of saints by this token. And the same sign, which proves an Anathema Maranatha among the Greeks, demonstrates a saint among the Papists, perhaps both equally in the right."

F.S.

ENGLISH GRAMMAR NOT OPPOSED TO CHRISTIAN MYSTERIES.

To the Editor of the Christian Observer.

OUR beloved church suffered a severe injury, from which it has never recovered, by the inertness, in part, and in part the hostility, of a large number of her members and clergy, in regard to popular education, during the many years which elapsed from the first awakening of public zeal on the subject, at the commencement of the present century, to the period of the establishment of the National School Society in 1811. At length, however, the chief difficulties were overcome; and those who were still averse to popular education have for the most part been silent, and allowed the great experiment to proceed, without opposition, and perhaps with their reluctant aid.

Thus much appears on the surface; but in the more confidential intercourse of life it is not uncommon to hear much in disparagement of popular education; many ominous remarks that the labouring classes of society are becoming too intellectually elevated for their stations; that we should have a more docile, contented, moral, and religious population, if the poor were never taught any thing more than to read the New Testament and their Prayer book; with now and then a hint that even this might be dispensed with, for that it is sufficient that "the priest's lips keep knowledge," and that "the people learn the law at his mouth." The plans suggested by

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poral limit, when applied to the duration of human life. The descendants of Gebazi most probably at this remote time are extinct. The promise, however, to the posterity of Phineas, was not nullified, for though the priesthood, for reasons which are not explained, but no doubt by Divine appointment, was removed to the house of Eli for the space of about 120 years, or more; yet after that period it returned to the family of Eleazar, remaining with them till after the birth of Christ, and thereby prefigured his everlasting priesthood.

several well-judging and religious prelates, and wisely adopted by the National Society, for enlarging the intellectual range of popular education, still keeping it subject to, and sanctified by, religious training, are met in some quarters with a spirit of narrow-minded grudging, nor is it certain that there are not some among us who cherish the Popish notion, that notwithstanding the fine talk about education, ignorance is, after all, the mother of devotion.

Whether the National Society has found its excellent plans thwarted by these admirers of the long-tried scheme of keeping the populace in submission to authority upon earth, and training them for heaven, by stunting their intellectual growth, I know not; but a printed letter has been widely circulated, addressed by the Rev. J. Sinclair, its able and indefatigable Secretary, to "A. B., Esq., one of the managers of the National School in the town of C.;" from which it appears that one particular branch of education meets with opposition, and that branch, strange to say, is "the knowledge of English." Mr. Sinclair says:

"When you called upon me, a few days ago, to apply for a master to take charge of your school, you appeared to be at a loss to understand why I attached so much importance to *the knowledge of English* as an indispensable qualification for that important office. You seemed to undervalue grammar and etymology, and to think that they might very well be dispensed with, provided other branches of knowledge were sufficiently attended to. I had no opportunity, at the time, to enter fully into the subject; but I now propose to answer, if possible to your satisfaction, all the various objections which you seemed disposed to urge against the method of instruction which I have long been anxious to recommend."

Mr. Sinclair proceeds to detail and refute his correspondent's objections. I pass by the first five heads of his letter; but I crave the serious attention of your readers to the sixth and seventh.

"6. But your most serious grounds of opposition remain to be removed, and are those which concern religion and morality. As regards religion, you insist that the explanatory method is inconsistent with those doctrines of Christianity which contain mysteries; that a child trained up upon the system I am advocating, and accustomed to have everything brought down to the level of his capacity, will be wanting in that faith unfeigned—that spirit of docility—that reverence for authority, which Christ enjoins, and which our own Church is so solicitous to maintain. If this effect resulted of necessity from the etymological system, I should at once abandon it; but you will not, I think, find many of my reverend brethren ready to agree with you in the suspicion that grammar and etymology are dangerous to religion. An academical education has made them well acquainted with the force of English particles, though in a different way from the popular method which I have described. They are especially acquainted with theological terms, and they do not find that knowledge to excite in their own minds a prejudice against mysteries. They see clearly the distinction between explaining a mystery, and explaining the terms in which it is expressed. Unless the terms are understood, no idea whatever is conveyed, and consequently the doctrine remains, to all intents and purposes, as if it had never been revealed at all. A young person, instructed on the explanatory method, may be made to perceive more distinctly than any other the actual boundaries to which all human knowledge is necessarily restricted. What he sees, he sees clearly; and therefore he can tell how far he sees. He is prepared accordingly to receive the assurance that there is much beyond the sphere of mortal vision; and is peculiarly capable of comprehending the distinction between what may and what cannot be known; between what may be explained, and what admits of no explanation.

"7. But you insist, finally, that although the grammatical studies I have been recommending should have no injurious tendency, with respect to the Christian faith, yet that they are destructive of that ingenuous humility, which is, or ought to be, the characteristic virtue of youth, and are thus hurtful to morality. But surely it is a strange assumption, to take for granted that children are to be suffed up merely by the knowledge of their own language. Such knowledge, it

may be hoped, will soon be nearly universal; and then, at all events, it will not inflate the possessor with the conceit of its rarity. I would besides remark, that if we are to consider knowledge as the treasure of the mind, language is the key to it, and not the treasure itself. A conceited spirit is more likely to be engendered by having gained a treasure, real or supposed, than by possessing the means of gaining it. The youth who has employed himself laboriously in desultory reading, and in accumulating miscellaneous facts in history or science, ill-assorted and worse digested, is far more liable to ostentation and display than the youth whose chief attainment is, that he understands what he speaks and hears."

I know not how these paragraphs may strike the minds of others; but for myself I feel convinced that more is couched under them than directly meets the eye or ear. Whether Mr. A. B. of C. is a member of the Oxford Tract sect, must be left to conjecture; but Mr. Sewell, the Professor of Moral Philosophy at Oxford, has published a book, which for narrow-mindedness and bigotry might vie with any production of the dark ages: his chief drift being to retain the great bulk of mankind in abject intellectual prostration, and blind subjection to a domineering priesthood. Could the abettors of this system attain such strength as to render them rash enough to attempt to reduce it to practice, the results would be most awful; for a collision would ensue which might endanger our most sacred and venerable institutions; and our National Church in particular would be sure to fall in the struggle, if the great majority of its friends did not promptly shew that they abhorred such absurd and tyrannical notions, as hostile both to civil liberty, and to that still higher liberty "wherewith Christ hath made us free." And what could the infidel, the Socinian, or even the Socialist, wish more to his purpose, than the preposterous argument that the mysteries of our holy religion are not safe, if the people learn to understand their own language; that Lindley Murray is the English Voltaire in disguise; and that to teach a child to inquire into the meaning of the word Trinity is to endanger his belief of the doctrine? "I speak," said the Apostle Paul, "as to wise men; judge ye what I say;" but our new uninspired teachers ask for passive submission to their dogmas, though they have no Apostolic authority; and if men proceed meekly to inquire a reason of the hope that is in them, they are told that they have thereby made rapid strides in the road to atheism. The mischiefs which such anti-Protestant and anti-Scriptural opinions are doing to the Church of England in public opinion—guiltless as she is of them—are incalculable.

SENEX.

ON OVER-STRAINED TERMS OF COMMUNION.

To the Editor of the Christian Observer.

I am deeply impressed with the truth and importance of the following remarks cited by the Rev. T. Bickersteth, in his work on "Luther and the Lutheran Reformation" (vol. ii. p. 325), from your review of the first volume of Scott's Milner, in your volume for 1827, p. 46, which Mr Bickersteth ascribes to the pen of the present Bishop of Calcutta:

"No historical topic can be more instructive to every class of readers, and especially to those whose opinions may have weight in a revival of religion, than this lamentable discussion (the sacramental controversy). The only question on which Luther lost his temper, betrayed his cause, injured the progress of reforma-

tion, grieved the Spirit of grace, and split the infant church, *was that in which he was most clearly wrong;* [so wrong that after three centuries the Lutheran and Calvinistic Churches have admitted the charge by agreeing to bury the recollection of it in an ecclesiastical union.] Let those who are in danger of magnifying points in dispute, be warned by this example. Let them see how prone to error, are the greatest and purest minds; let them be slow in committing themselves beyond the exact prescriptions of divine truth; and above all, let them dread erecting such points into terms of communion, and creating a lasting division in the affections of Christians."*

If there was much wisdom in this salutary advice in 1827, it has lost none of its force in 1841. The chief schism which is now rending our own Church, arises from the efforts of some who are going "beyond the exact prescriptions [or even the intimations] of divine truth," very much after the fashion of Luther himself respecting consubstantiation: but the remark applies generally; for there is a strong tendency both in individuals and churches to set up unprescribed "terms of communion;" just as some among us are ejecting the foreign Protestant churches, even the Lutheran itself, from covenanted mercy, by reason of their alleged loss of apostolical succession. In the days of Whitfield and Wesley, Toplady and Fletcher, a prominent "term of communion" was the Arminian or Calvinistic view of the divine predestination. Many of the sect of the Anabaptists make not only the subjects of the ordinance of baptism, but the exact mode of its administration, a term of communion. We should be zealous for "the faith once delivered to the saints;" but let us beware of substituting our own fallible interpretation for the inspired text. F. L.

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* The words inserted in brackets are left out by Mr. Bickersteth, as not being, I suppose, to his immediate purpose, or for some other reason; but having turned to your volume, to see what intervened, where he has placed his..... I thought it as well to supply them.

In glancing two leaves further on in your review, I observe a passage on which I will venture a remark. Mr. Scott had said (p. 42), "The doctrine of the merit of works we have lately heard it pronounced, and that by Protestants high in office, is less to be dreaded than that of justification by faith only." Mr. Scott did not name the Protestants (or rather Protestant) to whom the world is indebted for this wonderful discovery; he merely referred to "Debates on the Catholic question." Your reviewer (whom I suppose I must not in your own pages follow Mr. Bickersteth in surmising to be other than an incorporeal abstraction, or rather a corporative WE) records that the official personage alluded to, was Mr. Canning; and as passing facts are soon forgotten, your readers would do well to add his name in the margin of their copies of Scott, and it should be supplied in the next edition. Your reviewer copied the passage, in which Mr. Canning said: "The next objection which has been insisted upon, and it is one which I certainly did not expect to have heard, is, that the Roman Catholics ascribe an over-weening merit and efficacy to human actions. Be it so. But we who are considering these several tenets only as they affect the State, may perhaps be permitted to ask, are those who lay so much stress on works, likely to be worse or better subjects than those who believe that good works are of no avail, but that faith alone is all in all? I presume not to decide which is the more orthodox opinion; but for a good subject of a State, whose safety I am to provide for, I, for my part, would unquestionably prefer the man who insists on the necessity of good works as part of his religious creed, to him who considers himself controlled in all his actions by a pre-ordained and inexorable necessity, and who, provided he believes implicitly, thinks himself irresponsible for his actions."

Upon this passage your reviewer remarked as follows: "The error of the statesman was much more extensive (than Mr. Scott said.) It proceeds on the notorious mistake that the Protestant doctrine denies or weakens the necessity of good works; it takes for granted, contrary to all experience, that Popery insists more than Protestantism

MAN'S RELUCTANCE TO THINK UPON GOD, ILLUSTRATED FROM SHAKESPEARE.

For the Christian Observer.

IN discoursing some time since with a senator of multifarious erudition, the conversation happened to fall upon the various readings of biblical manuscripts, some of the most extraordinary of which are conceived to have originated in the ignorance, misapprehension, or conceited criticism of copyists, in foisting marginal remarks into the text, or expelling words from the text into the margin. He illustrated this by a singular comment of some critic upon Shakespeare, who, speaking of the passage in which Mrs. Quickly describes the death-bed of Falstaff, said that the remark "'A (he) babbled o' green fields" was probably a copyist's mistake; the words "green fields" he thought being only a marginal direction to the scene-shifter. Had this critic been a transcriber, or superintended a transcription, we should have had a copy in which the text was merely, "'A babbled." This critic must however have studied book-glosses more than human nature; for what can be more strikingly descriptive of the actual phœnomena of death-beds, than that a bloated sensualist, who had spent his manhood and old age in city taverns—as taverns then were—the Boar's Head, Eastcheap, to wit—and other haunts of crowded vice and profanity, should, in the mental ramblings of his dying hour, wander back to the fresh scenes of childhood and youth, and with vagrant reminiscences "babble of green fields." It is one of those fine touches of nature in which no uninspired author equals Shakespeare. Man's ruling passion is strong in death; but oftentimes it is not merely the ruling passion of the moment, but some vivid recollection of former days; and Shakespeare may have been indebted for the hint to some actual gossipping Mrs. Quickly, or to his own ever-wakeful observation beside a dying-bed; for I do not suppose he had studied physiological writers, though if he had he would find them abounding in such descriptions as the following, which I copy from M. Richerand's "Elements of Physiology." Speaking of old age and death, he says:—

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on the importance of human actions: it insinuates, or rather asserts, in face of the real fact, that Protestants do not teach the necessity of good works, as a part of their religious creed, but consider themselves to be governed by an inexorable fate, and therefore to be irresponsible for their actions. If such deplorable mistatements should be often made in a Protestant legislature, and should pass current amongst the nobles and rulers of our country, the worst effects may be expected to follow."

I concur in your reviewer's remarks; but as he added something to Mr. Scott's statements, permit me to add something to his own; for the objection referred to respecting the Romanist, was not, if I recollect rightly, so simply theological as Mr. Canning affected to consider it. Its drift, I believe, was not merely that Papists make a merit of what they consider good works; but that they believe the promotion of their own faith, and the depression of Protestantism, to be so eminently entitled to that appellation, and that the end would in such a case so sanctify very equivocal means, that they were not to be trusted with political power which their very religion might lead them to abuse, to the civil injury of others, in order to promote the interests of the Church of Rome.

"New impressions are now less easily made, and the motions necessary to the operation of the understanding are performed with difficulty. Hence in decrepitude, man returns, as far as relates to his intellectual faculties, to a state of second childhood, limited to certain recollections which are at first confused, and at last completely lost, incapable of judgment or will, or of new impressions. . . . The close of life is marked by phœnomena similar to those with which it began. The circulation first manifested itself, and ceases last. The right auricle is the first to pulsate, and in death the last to retain its motion. . . . . The following is the order in which the intellectual faculties cease and are decomposed.—I am not here speaking of the immortal soul, of that divine emanation which outlives matter, and freed from our perishable part returns to the Almighty; I am speaking merely of those intellectual faculties which are common to man, and to those animals which, like him, are provided with a brain.—Reason, the exclusive faculty of man, first forsakes him. He begins by losing the faculty of associating judgments, and then of comparing, of bringing together, and of connecting a number of ideas, so as to judge of their relation. The patient is then said to have lost his consciousness, or to be delirious. This delirium has generally for its subject the ideas that are most familiar to the patient, and his prevailing passion is easily recognized. The miser talks in the most indiscreet manner of his hidden treasure; the unbeliever dies haunted by religious apprehensions. *Sweet recollections of a distant native land! then it is that ye return with your all-powerful energy and delight.*" "At last he ceases to feel; but his senses vanish in succession, and in a determinate order. The taste and smell cease to give any sign of existence; the eyes become obscured by a dark and gloomy cloud; but the ear is yet sensible to sound and noise; and no doubt it was on this account, that the ancients, to ascertain that death had really taken place, were in the habit of calling loudly to the deceased.

"A dying man, though no longer capable of smelling, tasting, hearing, and seeing, still retains the sense of touch; he tosses about in his bed, moves his arms in various directions, and is perpetually changing his posture."

This passage will shew how true to nature was the dying Falstaff's "sweet recollection" of "green fields,"

> "Where once his careless childhood strayed,
> A stranger yet to pain;"

and how in his mental wanderings the thoughts of them might "return with all their powerful energy and delight."

But it was not for the sake of a physiological criticism upon Shakespeare that I put pen to paper. Much as I admire the genius of this prince of dramatists—admiration is a term inexpressive toc onvey the wildering astonishment I feel at the thick clustering of wonderful things in the writings of this extraordinary man—I am not ashamed to say that for many years I have but sparingly opened them, and then chiefly for the sake of some particular passage or reference; for their frequent indecency and obscenity, their profane sportings with sacred things; and indeed the general plot, scope, and subject of most of them—as is inevitable if a play-writer wishes to cater, as he must, for the ungodly tastes of man's depraved heart—make me feel oppressed in conscience when the love of intellectual beauty, or idle amusement, causes me to linger amidst such soul-ensnaring fascinations.

It so happened, therefore, that my recollections of Falstaff's death-bed were not particularly prompt; but upon being reminded of the passage, I turned to it, and it is so remarkable that I will transcribe it, for the sake of a striking incidental illustration which it affords of the aversion of the unrenewed heart to meditate upon God. In other respects, graphic and vivid as it is, and so minutely correct in delineation, that one can scarcely believe it is not a description of an actual occurrence; it is so painful to witness the solemnities of death pourtrayed for scenic effect, and even mixed up with associations of gross ribaldry, that it seems astonishing that persons of refined mind,

even though unimpressed by religious feelings, do not shrink from such pictures in theatrical representations. Mrs. Siddons's mimickry (for what is it but mimickry?) of death is related to have been awfully natural; but is death, after which comes judgment, a subject for amusement? It is too solemn even for tragedy; in comedy it is revolting. The passage which I am about to copy, omitting the context and circumstances, is simply descriptive.

"'A made a finer end, and went away, an it had been any chrystom child.* 'A parted even just between twelve and one, e'en at turning o' th' tide; for after I saw him fumble with the sheets, and play with flowers, and smile upon his fingers' ends, I knew there was but one way: for his nose was as sharp as a pen, and 'a babbled of green fields. How now, Sir John? quoth I. What man! be of good cheer. So 'a cried out—God, God, God! three or four times. Now I, to comfort him, bid him 'a should not think of God: I hoped there was no need to trouble himself with such thoughts yet. So 'a bade me lay more clothes on his feet. I put my hand into the bed, and felt them, and they were as cold as any stone."

With incomparable skill—though the images are too painful to be gazed at without distress in fiction by any person who has witnessed them in reality—has Shakespeare here brought together the visible prognosticators of dissolution. We have the "facies Hippocratica," 'his face was as sharp as a pen" (query *pin*, for Mrs. Quickly was not familiar with *pens*); and we have the peculiar and characteristic restlessness alluded to by Richerand,—"*I* saw him fumble with the sheets, play with flowers, and smile upon his fingers' ends,"—which Shakespeare well knew betokened that "there was but one way." But perhaps the most striking part of the description is the half-disclosed

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* "Chrystom," scilicet *chrisom*. From Mrs. Quickly's version of the word, (for doubtless Shakespeare intended to give the popular dialect, and I suppose his spelling has been retained,) we may conclude that uneducated persons, and perhaps others, confused the anointing *chrism*, and the baptismal robe, called *chrisom*, with *christen*; that is, man's unwarranted addition to Christ's sacrament, with the sacrament itself whereby we are admitted visibly into the Christian church; in vernacular phrase *christened*. The rite of chrism was retained in the first service-book of Edward VI., but happily it was expunged in the second, though Dr. Pusey says, in his Treatise on Baptism, *un*happily; "the alterations were all *unhappily* of one character"—namely, the omission of anointing, of the holy robe, and above all, of exorcism, the absence of which, Dr. Pusey contends, has exposed us peculiarly to the power of Satan; who by this omission he says has secured a "more undisputed possession;" as if our spiritual adversary were not too tenacious in his grasp to be expelled by holy water or consecrated unguents of oil and balm, or whatever ingredients; or by the salt and saliva which Rome added to baptism. Chrisom was, in popular language, the holy-robe, or chrism-cloth, put about, or upon, the child, at or in token of his baptism; and with which the women used to shroud it, if it died "within the month;" otherwise it was usually brought to church on the day of the mother's purification. Hence Chrisoms, in the Bills of Mortality, are properly such children as die within the month, or before they have left off the chrisom-cloth; but the parish clerks ("in their ignorance," justly says Wheatly,) mean, by the word in those Bills, infants dying unbaptised, who therefore were *not* chrisoms. It came to be popularly used, as Shakespeare makes Mrs. Quickly use it, in the sense of innocents,—infants who had not committed sin after baptism. That wonderful man knew well the rites, and even the technical language, of the Church of Rome, to which he often alludes; as in the well-known lines of the ghost in Hamlet:

"Cut off e'en in the blossom of my sins,
Unhousel'd, unanointed, unassoiled."

Such I suppose are the true readings; but the copy in my hands reads "disappointed, unanealed." The word "soil" is still used in our Hymn in the Ordination office for priests: "anoint and cheer our *soiled* face." The penitent was "cheered" by being "assoiled." The word "ousel" is Saxonic, for the sacrament of the Lord's Supper.

intimation of what was passing in the dying man's mind, even in its incoherence, when he "cried out, God, God, God! three or four times;" with the counsel which the woman, with the utmost simplicity, tells us she gave him: "Now, I to comfort him, bid him 'a should not think of God: I hoped there was no need to trouble himself with any such thoughts yet." How wonderfully in these few words has Shakespeare exhibited the feelings of the unrenewed mind, which is "enmity with God;" and also the popular delusion that it is not necessary to think upon God, till it is too late to think of anything else. The narrator dreams not that there could be two opinions upon the subject; she relates with perfect complacency the advice she gave; she does not conjecture that any person could suppose that a man would think upon God except as a matter of necessity; it might be requisite if he were in the very article of death; but why should he "trouble himself"—a most apt expression to convey her idea—with such reflections, so long as a ray of hope remained? It comes out also—for Shakespeare is evidently painting from nature—that such was, and I fear still is, the advice given by ignorant, officious persons to the sick and dying. In numberless cases it is not till there is urgent danger, or perhaps till the sufferer expresses such alarming apprehensions about his soul that the attendants find themselves unable to "comfort him" after Mrs. Quickly's fashion, that a clergyman is sent for to visit him; unless a desire for temporal relief antedated the request. And then, when the minister of Christ has faithfully discharged his office, he no sooner perhaps quits the chamber, than some Mrs. Quickly strives to "comfort" the sufferer by undoing all he has attempted to do; urging him not "to take on so;" that he has lived a good life—or if that is not decently predicable, that he is not worse than many others; that there is time enough before him, and that "there is no need to trouble himself with any such thoughts yet." I was once sent for to "pray to" a farmer's wife, who had just been confined with twins, and was considered in danger. Of course my visit under such circumstances was short and unexciting; and consisted chiefly of a few kind words and exhortations; the suggestion of one or two suitable texts, and a brief prayer for herself and her babes. Upon calling next day, the nurse, with a a low courtesy, thanked me for my kind intention, but said she was happy to say that Mrs. ——— did not need to be prayed to now, as she was much better. I doubt not she had tried to "comfort" her by bidding her not think of God. She was however more honest than Mrs. Quickly, for she did send for the clergyman when she considered the case desperate; whereas Shakespeare's gossip tells the dying man there was no need to trouble himself about religion yet, when she knew well "there was but one way." Would that nurses, and doctors too, were not still addicted too often to this sin of uttering conscious falsehood beside the beds of the sick and dying.

The language put by Shakespeare into the lips of Mrs. Quickly is the more striking, because he is making her speak in character, as an ignorant irreligious woman; her being dissolute does not touch the question, for he might have caused her to speak thus without her being grossly vicious. I say that he is making her speak in character; for when, a few pages further on, Henry V., whom he means to represent as a reflecting, religious, and high-souled man, is describing how a sick person should feel and act, very different are the sentiments.

Speaking of the wicked lives of too many soldiers before they entered the army, he says:

"Now, if these men have defeated the law, and outrun native punishment, though they can outstrip man, they have no wings to fly from God: war is his beadle, war is his vengeance; so that men here are punished for before breach of the king's laws, in now the king's quarrel: where they feared death, they have borne life away; and where they would be safe, they perish. Then if they die unprovided, no more is the king guilty of their damnation, than he was before guilty of those impieties for the which they are now visited. Every subject's duty is the king's; but every subject's soul is his own. Therefore, should every soldier in the wars *do as every sick man in his bed, wash every mote out of his conscience; and dying so, death is to him advantage; as not dying, the time was blessedly lost, wherein such preparation was gained;* and in him that escapes, it were not sin to think, that making God so free an offer, he let him outlive that day to see his greatness, and to teach others how they should prepare."

In this passage, which might have been written by Jeremy Taylor, there is nothing of its being time enough to repent when we are dying. The time, he says, which men accounted lost, was "blessedly lost," wherein such preparation was gained. He vents no such folly as the popular notion that a sick man is to seek his comfort in banishing serious reflection.* Shakespeare, though irreligious himself, knew, as a matter of information, that it is the wicked who say unto God, "Depart from us; for we desire not the knowledge of thy ways."

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* Shakespeare keeps up, in a very striking manner, the character for devoutness which he follows the historians in attributing to Henry V. after his reformation. At the outset he prepares us for this by the remark of the Archbishop of Canterbury in the very first scene:

"Hear him but reason in divinity,
And, all-admiring, with an inward wish,
You would desire the king were made a prelate."

Accordingly, in our very first introduction to him, we find him conjuring the Archbishop and the Bishop of Ely to give him honest and religious counsel as to what were his rights and duties in regard to his claims upon France. He says, "We charge you, in the name of God," not to "fashion, wrest, or bow" their reading to pervert truth; but to speak faithfully:

"And we will hear, note, and believe in heart,
That what you speak is in your conscience, washed
As pure as sin by baptism."

He tells his ambassadors not to dilute the Dauphin's words, for fear of irritating him; for,

"We are no tyrant, but a Christian king,
Unto whose grace our passion is as subject
As are our wretches fettered in our prisons."

He checks himself in his remark of what he hoped to do in France, by interjecting "by God's grace;" equivalent to "If the Lord will." He makes prayer go before and follow his designs, not allowing his absorption of mind to cause him to neglect this duty, but viewing the duty as an indispensable preliminary to action:

"Therefore, my Lords, omit no happy hour,
That may give furtherance to our expedition;
For we have now no thought to us but France,
Save those to God, that run before our business."

Scriptural allusions seem familiar to him: thus the base and treacherous treason of Cambridge, Scrope, and Grey, who had been honoured and confided in, he says, "Is like another fall of man;" and when it is discovered, he attributes his deliverance to God, who

"So graciously hath brought to light
This dangerous treason;"

and he adds,

"Let us deliver
Our puissance into the hand of God;"

and on another occasion:

"We are in God's hand, brother, not in theirs:"

and when he seemed to wax self-confident, he checks himself:

"Forgive me, God,
That I do brag thus .... I must repent."

In the following passage, as I under-

The righteous man—the true believer—finds comfort in thinking upon God; though alienated by nature, he is brought nigh by grace; though he fell in the first Adam, he is restored by the second; though he had destroyed himself, yet in God is his help; his offended Creator has become his reconciled Father in Christ Jesus; God is his shield, and his exceeding great reward; he has followed the advice which Elephaz gave to Job in his affliction, and has enjoyed the blessing which he predicted should follow: "Acquaint thyself with Him, and be at peace; thereby good shall come unto thee." This was sound and salutary advice, not only to a sick man but to mankind under all circumstances; though in Job's days, as in all other ages, there were those who would have pronounced a contrary opinion, urging him not to "trouble himself with such thoughts," at least not yet; and indeed his own wife seems to have been of this, or even a worse, way of thinking, when she bade him "curse God and die." Thus have "foolish women," and men, spoken in all ages; sometimes with scornful profaneness like Job's wife; oftener with fear arising from the consciousness of guilt; and with aversion, from alienation of heart to his laws. When we reflect that man was made in the image of God; and that his highest bliss in a state of innocence was, as it will be in heaven, and is already in his regeneration upon earth, to enjoy communion with his Creator, we may infer how great must be his degradation and misery in his present fallen condition, when to comfort a sorrowful soul the sufferer is popularly recommended to turn his mind to pleasing objects, and not to think upon God. How different the language of the renewed heart. "When I am in heaviness," said the psalmist Asaph (Ps. lxxvii. 3; Prayer-book translation,*) "I will think upon God." And so also David: "My meditation of him shall be sweet." "Whom have I in heaven but Thee? and there is none upon earth that I desire in comparison of Thee."

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stand it, he disclaims the merit of his good works,—as good works were, and are, accounted of in the Romish church:

"Not to-day, O Lord,
O not to-day, think not upon the fault
My father made in compassing the crown!
I Richard's body have interred now;
And on it have bestowed more contrite tears,
Than from it issued forced drops of blood.
Five hundred poor I have in daily pay,
Who twice a-day their wither'd hands hold up
Towards heaven, to pardon blood; and I have built
Two chantries, where the sad and solemn priests
Sing still for Richard's soul. *More will I do:*
Though all that I can do is nothing worth;
Since that my penitence comes, after all,
Imploring pardon."

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* The rendering in the Bible version is directly opposite: "I remembered God and was troubled." Without undertaking to decide between these translations, I will only remark, that either is consistent with facts; for though the believer's solace is in God, yet when bowed down by conscious guilt, and not exercising faith in His promises, he will shrink from the contemplation of the Divine purity and justice; just as Adam and Eve after their fall sought to conceal themselves from their Creator amidst the trees of the garden. The pious commentator Scott observes upon this passage: "It is probable that conscious guilt gave Satan the occasion of exciting in him dismay and distress, when he reflected upon the Divine perfections. The thoughts of the Lord's mercy and truth, his former kindnesses, and the comfort which he had experienced in religion on other occasions, instead of giving him encouragement, served to enhance his disquietude, now that God hid his face from him, and seemed to become his enemy."

ANCIENT LITURGICAL FORMS, FROM THE APOSTOLICAL CONSTITUTIONS.

To the Editor of the Christian Observer.

The investigation of Christian antiquity is a pursuit which must at all times prove interesting and instructive to the theological student; but in these our days his attention seems more especially called to it. In his encounter with Romanism, an intimate acquaintance with the earliest authorities is required to confute her ill-founded pretensions to Catholic consent, and to the possession of that primitive verity, which must of necessity have prevailed in the Apostolical churches, before sufficient time had elapsed to permit the insinuation of error, or perversion of corruption; and the discussions which have of late arisen within the pale of our own church, render it most important to ascertain the sincerity and value of the floating traditions generally current in any given period of the first five centuries of Ecclesiastical History, that we may thus detect and clearly expose the gradual and stealthy progress of superstitious innovation in its successive stages. One of the most useful documents for this purpose will, I am persuaded, be found in the so called Apostolical Constitutions and Canons, falsely attributed to Clement the associate of St. Paul, but yet certainly old enough to have acquired a character of considerable authority, when Epiphanius published his work on Heresies, about the year 370; and which, therefore, we may fairly assume to present a correct exhibition of the state of the Church before the close of the third century. As this work comprises ample specimens of the liturgical forms employed in that early age, and a body of directions bearing upon almost every point of the rites and discipline of the Church, it necessarily exhibits a full portraiture of the very form of that church; and the information it affords must therefore claim an importance and authority, as to the views then prevailing among the Christian body, far superior to any that can be obtained by consulting the writings of any individual fathers. The working of the whole system, in all its parts, must also be brought far more distinctly into view, than if we look on them through almost any other medium. Yet I do not believe that these documents have ever been laid before the English reader. The pious Bishop Beveridge, indeed, thought it no unworthy employment of his time to illustrate "The Canons" of this collection with a very learned and elaborate Commentary; but this, according to the fashion of scholars in his day, was published in the Latin language.

If, from the specimen now annexed, you should agree with me in opinion, as to the interest and usefulness of such a plan, I propose to contribute, to your esteemed periodical, a monthly series of extracts, which may illustrate the most important points as to the real spiritual condition of the Christian church at the close of her third century. I shall commence the series by those portions of the work which set forth the earliest known liturgical forms; convinced that we may best appreciate the state of any church, from the manner in which she directs the addresses of her members to her head and Lord. From these extracts your readers will be able to form their own judgment as to the real complexion of ecclesiastical affairs in that day. Were I required to state the impression on my own mind,

it would be, that undoubtedly some seeds, which afterwards ripened into deadly fruit, had already been sown, and began to disclose their earliest shoots; even now the church could no longer be justly typified as "the milk-white doe, unspotted and unchanged;" but yet, as compared with the corruptions of the Roman church in a later age, she might still almost boast to have neither spot, nor wrinkle, nor any such thing. It would be injurious to the interests of true religion, if we were to take even those early forms as our sacred standard, without strictly testing them by their agreement with the only indisputable Apostolical traditions, the writings of the Apostles themselves; but they are most valuable, as demonstrating, by their wide and irreconcileable discrepance from many of the Romanist innovations, the absurd futility of the claim of the latter to primitive antiquity. Though certainly not absolutely free from every trace of principles which afterwards grew to gross corruptions, still I think the great bulk of these services will be found to exhibit pure offerings, holy and acceptable to the Lord. They probably preserve the substance of the devotions of the Church, if not from the very days of the Apostles themselves, yet from the age which immediately succeeded them; for they will be seen to present the common skeleton on which every subsequent Liturgy has evidently been constructed, by variously filling up the subordinate parts. The first sources of corruption in the progress of Christianity, appear to have arisen from the natural tendency of minds trained in, and from the dawn of reason deeply imbued with, the Gentile superstitions, to transfer to the new ideas which they derive from a purer faith on their conversion, some foreign colouring from the infusions which had so entirely tinctured their own souls. The craving of the soul for religion was doubtless strongly and sincerely experienced by many a heathen mind. Such persons earnestly sought peace with the heavenly powers by the blood of sacrifices, and regarded the solemn and imposing mysteries of their gods with devout awe. Now minds animated by these natural feelings of devotion would, when the sublime truths of a pure religion were preached in their ears, have ever been the most ready to listen and believe. Such persons, however, might naturally have been expected not to have seized at once all the spiritual simplicity of their new creed; but quite innocently and unsuspectingly to have mingled with it some of the leaven so long working in their own souls. To such, therefore, the Christian minister would still appear as the sacrificial Priest, the Ἱερευς; his Bishop as the supreme Pontifex, the Αρχιερευς; and the bread which they broke, and the cup which they blessed, not as a mean of grace conveying to the souls of the faithful the efficacy of the one great sacrifice once offered, but as a repeated sacrificial oblation (θυσια, the victim or Host,) presented in order to obtain by its influence, as offered at the time, the objects of their prayers. The rite by which the catechumen was engrafted into the Christian church became in such minds associated with the impressive forms of initiation into their former mysteries, and familiarly received the same title Μυησις. The external splendour of the Gentile ceremonies was also coveted, and the imposing effect of rich sacerdotal rites required to add dignity to the ministrations of those whom they had already invested with the sacerdotal character.

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We must undoubtedly regret often to find plain traces of such a departure from primitive simplicity already presenting themselves in the so called Apostolical Constitutions, and clearly distinguishing them from every genuine Apostolical record; but as yet these corruptions were very far from having developed themselves in such full proportions as should at once betray their evil tendencies; and although they may have partially overshadowed, yet never entirely obscure, the fair face of pure and genuine Christianity; nor is it, I think, at all difficult to separate from some mixture of alloy the pure and unadulterated metal, which had descended from a still earlier age. I shall prefer, however, presenting to the reader fair samples of the work in its actual state, leaving the task of its refinement to his own judgment.

The work itself consists of a compilation of various Ecclesiastical regulations and rites, which had already grown old in the customs of various churches, so as to have become traditionally attributed to such of the Apostles as had originally founded those churches. This applies especially to the body of the work—the Apostolical Constitutions. Bishop Beveridge has clearly proved, that the appended Canons, attributed to the whole body of the Apostles, are, in fact, a collection of the *Canons of various local Councils,* held before the close of the third century. He has historically shewn this to be the case with many of them, and the inference from analogy as to the rest can scarcely be resisted. He has shewn also, that they were repeatedly referred to by Ecclesiastical writers, subsequently to that period, as authoritative, under the title of "*The Canons.*" Some of them prove that they must have originated in Eastern churches, by referring to Oriental months in determining the time of celebrating the Christian festivals; yet those relating to the Quartodeciman controversy have been accommodated to the practice of the Western church. Both the Constitutions and Canons purport to be issued through the instrumentality of Clement, afterwards Bishop of Rome. This may possibly throw some light on the objects of putting forth such a collection in its present form, claiming a direct Apostolical sanction to regulations, of which a great part could only have been required by the Church when in a state of more mature organization, and which are actually known from history to relate to questions agitated and determined in Councils of the third century. It was understood thus to assert this high and inspired authority for the whole body of Ecclesiastical usages, and to represent them as having been issued through a Bishop of Rome, as the great centre of Apostolical unity.*

The possibility of putting forth a forgery so gross in its form, with any probability of success, must at once shew how very little reliance can be placed on any foundation so extremely slippery and treacherous as Tradition. But although the *form* of this work is thus stained with the crime of forgery, the *materials* which have been wrought into

* Thus in the Office annexed, the portions, marked in the Extracts 1, 2, 3, 4, are ascribed to the authority of St. Peter; those which follow, to that of St. Andrew; the Canon of the Eucharist (which will be contained in the next communication), to St. James, the brother of John; but it is clearly the origin of the form used in the church of Jerusalem, and there attributed to the other St. James, our Lord's brother.

it are nevertheless in themselves highly curious and valuable. The very purpose of the forgery could not have been answered, unless the rules and observances, thus ascribed to Apostolical institution, had really been those which were known to have been established in the church for more than one generation before the age of the compilation. It must therefore of necessity, as we have before observed, present to us an exact picture of the Church as it existed before the close of the third century. These Apostolical Constitutions are generally supposed to be identical with the Διδαχαι των Αποστολων, enumerated by Eusebius among spurious books, (Hist. Eccl. lib. iii. c. 25), and stated by Athanasius to have been read under the sanction of the Fathers, although not Canonical, (Epist. Fest.) Epiphanius however (about 370) is the first writer who clearly cites them in Hær. 70, num. 10. He thus speaks—"The book of Apostolical Constitutions, although controverted by many, is yet far from deserving reprobation. For the whole Canonical order is introduced into it, and nothing is represented contrary to the Faith, or the Confession, or the Ecclesiastical discipline and Canon." Epiphanius cites this work in seven different places. Of these references some agree exactly with the present editions of the "Constitutions;" but those relating to the controversy as to the due time for celebrating the crucifixion and ascension of our Lord, appear to have been altered since the time of Epiphanius, who says that the Audian heretics abused a passage in them, alleging it as if it might countenance their following the Judaical computation of the Passover. This passage has been (probably in consequence of the use so made of it) expunged and replaced by a distinct condemnation of the Judaizing practice.

The Council of Trullam (A.D. 681,) decrees, that the 85 Canons are undoubtedly authoritative and Apostolical, but rejects the Constitutions, (though directed in those very Canons to be received), charging them with subsequent corruption from Heretical interpolations. This charge is still more distinctly urged by the learned Photias, (Patriarch of Constantinople, 860.) He thus speaks of the work in question: "These Constitutions are only liable to three charges. 1. Fraudulent forgery, which however it would not be difficult to refute. 2. Some apparently injurious remarks on Deuteronomy;* but this may be with the greatest ease dissolved. 3. A tendency to Arianism; but this also an advocate, though with some violence, might be able to repel."

With respect to the last of these charges, incautious expressions, with regard to the official subordination of the Son to the Father, are

* The compiler of the Apostolical Constitutions appears to include the whole of the ritual laws, given subsequently to the Decalogue, under the name δευτερονομια, the secondary law; he also employs δευτερωσις as an equivalent term; but as this latter word was often used by later Ecclesiastical writers to denote corrupt innovations, such as the traditions with which our Lord reproached the Jews, our author may have been misunderstood as having employed it in this offensive sense. He opposes these secondary and positive precepts to this natural or moral law of the Decalogue, and says, that almost the whole of it has been abrogated by Christ, as the great legislator, himself the fulfilling of the law, (vi. 22.) He also represents its burthensome ceremonies as having been imposed on the Israelites by God, in consequence of his displeasure at their ingratitude and tendency to revolt, and as a necessary check to correct their abuse of a more free dispensation, and to preserve them from the infection of polytheism. (vi. 20.)

undoubtedly to be found; but this may be observed in other authors who wrote before the development of the Arian heresy had called the attention of divines to the injurious consequences which might be deduced from such admissions, which yet, in themselves, seem to go no further than our Lord's own declarations; and it will be seen, in these extracts, that, in the Constitutions, Christ is without scruple addressed by the title of God, and has all the Divine attributes ascribed to him; and prayer, in its highest form, is offered up to him as the source of all grace. We may therefore rather consider such unguarded phrases as a proof that the work was written before the age of the Arian controversy, and not under the influence of that heresy.

Oriental versions of these Constitutions are extant both in the Arabic and Ethiopic dialects. As these works bear the titles respectively of *aldidaskalia* and *didaskalia*, which are merely the Greek διδασκαλια, written in Arabic and Ethiopic characters, it is manifest they are translations from a Greek original. And this title, moreover, seems to prove that the Διδαχη των Αποστολων, referred to by Eusebius and Athanasius, must have been the same work.

Of the Arabic version there are two MS. copies in the Bodleian Library, and two in the British Museum. Dr. Grabe states that the Bodleian MSS. contain a nearly exact translation of the first five books of the Clementine Apostolical Constitutions, and part of the sixth; only that the order of some of the parts is transposed.

Wansleb and Ludolf, at the close of the 17th century, mentioned the existence of the Ethiopic version; and the latter gave a list of its contents, extending to twenty-seven sections; but it does not appear that any copy was known to exist in Europe, till, about fifteen years ago, one was found among the Ethiopic MSS. collected by the Rev. W. Jowett of the Church Missionary Society, at Jerusalem, and transmitted by him to that Society, by which they were presented to the Library of the Bible Society. Mr. T. P. Platt, honorary librarian of that institution (a distinguished Oriental scholar,) undertook to translate this copy into English, and in 1834 superintended the edition of the original, which, with his translation, was then published by the "Oriental Translation Fund."

This Ethiopic version is only a fragment, containing the whole of the first three books, and the first twelve chapters (according to the Greek division) of the fourth Book. In the Ethiopic there is no distinction of Books, and the chapters generally contain four or five of those marked in the Greek copies. A very close substantial agreement generally prevails between this version and the Greek, though the language is in some places paraphrastically expanded; in others condensed and abridged. The most material variations I have observed, are the substitution, for the short Apostolical salutation with which the Greek commences, of a form which describes the Apostles as assembled in conclave at Jerusalem (as they are said to be in vi. 14 of the Greek), followed by a dozen lines, magnifying the office and dignity of the bishops and clergy, in the spirit, and almost in the words, of many passages in the second Book. Two whole chapters are omitted, i. 9. (περι του μη συλλουεσθαι γυναικα ἀνδρασιν), possibly passed over from motives of delicacy; and ii. 52, which recommends the cautious spirit of investigation, which marked the criminal proceedings in Gentile courts, as a model to be followed by Bishops in their examination

of delinquents against ecclesiastical discipline, this perhaps may have been rejected as too complimentary to the heathen magistracy. There may be about a dozen more instances of the omission of shorter paragraphs, but generally only of such as appeared superfluous, and were probably left out for the sake of condensation—one or two passages I suspect to have been modified, in order to obviate any suspicion of Arian or Macedonian tendencies. Thus in ii. 44, where the Greek has a direction to "the Deacon to refer all things to the Bishop, even as Christ doth to the Father;" the Ethiopic adds, "for there is one will of the Father, of the Son, and of the Holy Ghost." The original, however, does not go at all farther than that high Episcopalian, Ignatius—in the ancient and genuine copy of whose Epistle to the Smyrnæans, we find Παντες τῳ Επισκοπῳ ακολουθειτε ὡς Χριστος τῳ Πατρι. Again, in ii. 26, where the Deaconess is directed to do all things only on the authority of the Deacon, the Greek compares this to the subordination of the Holy Ghost to Christ, which illustration the Ethiopic omits.

The Ethiopic version does not extend to those passages of the fifth Book, on the proper observance of the Christian Passover, which appear, in the extant Greek MSS., to have been altered from the text they presented in the days of Epiphanius; but I have carefully collated all the passages contained in the books which are presented to us in the Ethiopic fragment, which Archb. Usher, in his Dissertation on the genuine and interpolated texts of the Ignatian Epistles, has brought forward as probable interpolations in the Constitutions, proceeding from the very same hand; and I find the great majority of them to exist in the very same form in the Ethiopic and Greek—the only variation at all material (in addition to those I have already mentioned) pointed out by these suspicions of the learned Archbishop, is that where, in ii. 36, the several religious and moral duties of the true Christian are enumerated, the Greek has this passage, which is wanting in the Ethiopic, "Thou shalt keep the Sabbath unto Him who then ceased from the work of creation, but not of providence—a Sabbath for meditation of the law, but not as a period of manual idleness!" It is clear that a religious observance of the seventh day is here inculcated; for in vii. 24, it is said, "Thou shalt celebrate both the Sabbath and the Lord's day; because the former is the memorial of creation, the latter of resurrection."

On the whole, the evidence of the Ethiopic version is calculated, as far as it goes, to increase our confidence in the general authenticity of the text of the extant Greek editions; for as it is said that the Ethiopian church had admitted no books from the Greeks, after the fourth general Council in the middle of the fifth century, this will carry us to within seventy years of the citation of the work by Epiphanius. The Ethiopic fragment does not include any of the liturgical portions given in the present papers; but as the allusions to the Eucharist, ii. 57, and the passage on Baptism, iii. 16, entirely agree with the Greek, we may infer that the rest would do so likewise, if recovered.

SCRUTATOR.

(To be continued.)

REVIEW OF NEW PUBLICATIONS.

THE WORKS OF GRAVES.

The whole Works of Richard Graves, D.D., late Dean of Ardagh, and Regius Professor of Divinity in the University of Dublin; *now first collected, with a Memoir of his Life and Writings by his Son,* R. H. Graves, D.D. Rector of Belgown. 4 vols. 8vo. Dublin, 1840.

It did not require the partiality of a son to suggest reasons for collecting the works, and writing the life, of that learned, amiable, and useful man, the late Dean Graves. In England he was known chiefly by his work on the four last Books of the Pentateuch, which is still highly and justly valued, and has not been superseded; but in Ireland he was during many years what is called a "public character," and was much esteemed both as an academical divinity lecturer, and a fervent, affectionate, and impressive preacher.

These volumes comprise besides the memoir, "The Apostles and Evangelists not Enthusiasts;" his work on the Pentateuch; his academical Discourses on the Trinity and on Predestination; and his miscellaneous Sermons.

The Lectures on the Books of Exodus, Leviticus, Deuteronomy, and Numbers, though they won their way to public notice and favour somewhat slowly, became at length a standard work in theological libraries, and justified the anticipations held out in the review of them in the Christian Observer for 1808, shortly after their publication. We propose offering a few remarks respecting this, and other of Dean Graves's writings; in doing which our best course will be to interweave them with the personal narrative of the author, whose amiable character and many virtues cannot but interest the reader. We shall thus also present in the least ungracious form some exceptions which we may feel it our duty to take against certain particulars in the learned writer's theology.

Richard Graves was born in 1763, at the secluded picturesque village of Kilfinnan, in the county of Limerick. He was educated by his father, a learned, amiable, and conscientious clergyman, who witnessed with much gratification the talents and attainments, and still more the personal character, of his son, (the youngest of five) who was much esteemed and beloved for his artless and affectionate temperament, his warm benevolence, and his exuberantly cheerful disposition. To complete his studies for the University his father resigned him to the care of his eldest brother, Thomas; who was eighteen years older than Richard, and was settled in a small country benefice in Kerry, and who watched over him with paternal solicitude. Thomas was afterwards preferred to the living of Kinsale, and the deanery of Ardfert. He lived to the age of eighty-seven, and was able to officiate in his church till within a few weeks of his death. Their father, though spared to the age of seventy-three, died before Richard's ordination; but the following passages from a letter to Thomas, when Richard was a child, will shew somewhat of his character, and the principles in

which he educated his family. At that period the church of Ireland, though flourishing in its temporalities, was, religiously considered, in a state of great declension; and too little of sound doctrine or of pastoral diligence was to be found among its clergy; so that we have the greater pleasure in copying the passage.

"*Kilfinnan, December 30th*, 1768.

"You desire that I should draw up for you rules of conduct in the sacred function you have undertaken; and perhaps, hereafter, if health and leisure permit, I may gratify your desire. At present, I shall only recommend you constantly and fervently to pray for God's grace, to enlighten your understanding, and direct your actions to the advancement of His glory, and fulfilling the gracious purposes of the Christian dispensation for saving sinful and wretched man. Read the Holy Scriptures over and over, with the best comments, explanations, and paraphrases, and be ever ready, with modest zeal, to oppose, refute, and, if possible, convince atheists, deists, and papists, and all, even of our own communion, who hold the faith in unrighteousness. But in all your reasonings and disputes, beware of passion and intemperate heat. They disturb and unguard reason, and, instead of persuading and convincing, affront and offend."

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"I hope there is no occasion to put you in mind of praying and preaching without cant or affectation; and that your principal aim in both, must be the glory of God, and the salvation of souls, and not the vanity of getting a name or popular applause; which, however, seldom fail to attend merit in a good clergyman. That you, my son, may approve yourself such, I have strong hopes; and to this purpose do I, morning and evening, humbly and earnestly implore the Divine favour for you and for myself."

"I have felt the want of a church more than ever at this sacred season. The late storms and constant wet weather, rendered our Market-house utterly unsafe for weak and sickly constitutions; so that I was obliged on Thursday before Christmas-day, to administer the holy sacrament to eight persons at Bosnet's-town; the next day, to fifteen at Castle Oliver; on Saturday, to seventeen at Mrs. Crawley's; on the Nativity, to above ninety at the Market-house; on Monday, to ten at Sunville; and on Wednesday, to eight at Bettyville. All these calls of duty I cheerfully obeyed, rejoicing in the Lord, who gave the strength, and with heartfelt delight at the prospect of salvation for so many souls of my flock."

Richard Graves's career at Trinity College, Dublin, was eminently successful. He was diligent, prudent, persevering, of irreproachable moral character, highly gifted in mental endowments, well-trained, and of a cheerful buoyant spirit; and after gaining other honours, he obtained a fellowship in 1786, when he was only of six years' standing, and before he could take his Master's degree. We copy the following passages as furnishing to our younger readers valuable lessons as to the spirit in which the pursuit of academical honours should be prosecuted.

"Such an event, and so unexpected, (the death of his father) could not but give him a great shock. And though under a sense of duty he struggled against it for a time, and endeavoured to continue his preparation for the next examination, yet the effort was so trying, that he was soon obliged to relinquish it. And he has been heard to say, that during the suspense of the conflict, his memory became impaired to such a degree, that he found the results of his previous studies, daily escaping from his recollection. Nor did he recover his former tone of mind, till he gave up the hope of immediate success; and bowing himself to the will of Providence, placed his future prospects entirely at his disposal.

"Naturally of a delicate constitution, though previously to commencing his academic course he had greatly improved in this respect, yet the sudden change from a country to a college life, united to four years of nearly unremitting exertions, had made considerable inroads on his health and spirits. In consequence of these disadvantages, he not unfrequently observed candidates for the same prize, starting with apparently more promising prospects, and seeming for a time to make a more rapid progress. Being likewise of that modest disposition, that is apt to underrate itself in comparison with others, he was often under such circumstances considerably, and might have been

totally, discouraged, had he not been supported by a sense of duty, which taught him to make the best use of the talents and opportunities committed to this care, and to leave the result to Him who doeth all things well."

"In another way also, his religious views contributed to the successful prosecution of his studies; though the contrary might, by a worldly reasoner, have been naturally expected. He was accustomed, on principle, to lay aside his studies on the Sabbath; though he saw many of his competitors regularly gaining that day a-head of him. But if he thus appeared to lose ground, he was, on the other hand, enabled (and it is his own remark) to return to his task, not only with renewed physical energy, but with a tranquillized spirit, free from all injurious anxiety, and cheerfully resigned as to the result."

In 1787 he received holy orders; and the same year married a daughter of Dr. Drought, Senior Fellow, and Professor of Divinity, in the University of Dublin. An extract from his journal will shew the state of his mind at this period.

"Oh blessed Saviour, teach me to remember thy sufferings with sympathy and gratitude; with a deep sense of the odious nature of that guilt thou didst die to expiate; the value of the price thou didst pay for our redemption; the happiness I shall enjoy, if I fulfil the gracious terms of salvation thou hast offered me; and the dreadful guilt I shall incur, if I despise and renounce them.

"Teach me to imitate, with anxious and persevering zeal, thy humility, thy benevolence, thy unwearied efforts in diffusing the knowledge of thy Father's will by thy doctrines and thy practice; the purity of thy life, the simplicity of thy piety, and thy composed, cheerful submission to all the will of thy Father. May I be a vigilant and faithful shepherd of thy flock; amidst all the changes of this life, endeavour to obey thy will: at its close, meet my fate with humble resignation; and finally, when called to my awful account, find a friend and intercessor in my Judge; and be a partaker in the benefits of thy death, and the glories of thy resurrection.

"For thy peculiar blessings to myself, O my God, receive my peculiar and fervent thanks; for my parents, my family, my friends; for my education, my health, my understanding; for the success with which thou hast prospered my endeavours; and for the prospect now before me, of having all thy mercies crowned with the addition of domestic happiness, by a union with an amiable and virtuous woman.

* * * *

May we continue to increase in mutual affection for each other; may we be united in a close and harmonious union; may we assist each other in the discharge of every duty, in bearing every affliction, and improving every blessing thy providence may pour upon us; may we live long together, and whichever shall first be called, leave the other—with humble, cheerful resignation—for a short while, till we meet again, never to part more.

"These, and all other blessings, I thank thee for. Oh, may I show my gratitude, by improving them as I ought; by employing my time, my money, my talents in thy service; by living as becomes thy true and faithful servant here, that so I may enjoy eternal happiness hereafter. Amen, blessed Lord, Amen."

Mr. Graves soon became a favourite tutor in the college, and he devoted himself with diligence to his arduous duties. He was also much admired as an academical preacher; and was especially distinguished for the novelty of putting heart and unction into his sermons. He was equally popular as a city preacher; his delivery, as well as his composition, being marked not only by fervid and flowing eloquence, but by an evident sincerity and desire to do good. It was impossible to doubt that both his understanding and his heart went with his words. The following passage from an unpublished and unfinished discourse for the Female Orphan Institution will shew the impressive manner in which he was accustomed to enforce the claims of Christian charity.

"If you are animated with zeal for the glory of your God, the extension of His kingdom, and the diffusion of the blessings of the Gospel, now may you display that zeal. Take care that the Gospel be preached to these little ones, who, destitute of every other hope and help, are committed to your care by the

God of mercy and of love. Delegated by the express authority of him, who is their and your Redeemer, they claim protection against the miseries of ignorance, impiety, and vice. Capable of being reared up to virtue and happiness, they claim from you the inestimable blessing of education—industrious, moral, pious education; which alone can train them to virtue, and prepare them for heaven. Prepare here to give an account of your stewardship. Remember these children of poverty are, like yourselves, heirs of eternity—either of happiness or misery. Heirs of eternity! Oh, what transcendant dignity does this imply on their part—what awful responsibility on yours! When all the most magnificent objects this world admires, shall have passed away; when all earthly thrones and dominions, principalities and powers, with their provinces, their kingdoms, their nations, and their languages, shall have vanished from the creation; when for a countless series of ages their very existence shall have been forgotten—even then, each of these children—neglected, destitute, and insignificant as he now may seem, even then shall each of these children survive—either on the one side, polluted with vice, tortured by conflicting passions, condemned to eternal punishment, the victim and the associate of malignant fiends; or on the other, with his faculties inconceivably enlarged, confirmed in virtue, exalted in dignity, and blessed with happiness unspeakable, one of the illustrious assembly of 'just men made perfect,' the glorified companion of cherubim and seraphim around the throne of God!—And perhaps the first, the most decisive step which may lead to this glory, or this misery, will depend on your conduct at this hour. Yes, my fellow Christians, on your bounty this day, does it depend, whether this Institution, the most important of its nature in this entire metropolis, hitherto your glory and your pride, shall preserve or contract its numbers, shall remove or exclude those children of poverty. O, will you be the cause of this exclusion? Will you drive out those wretched children to vice and infamy here, and eternal misery hereafter, that you may keep your gold?"

We are unwilling to take exception to passages in charity-sermons; but we ought to remark—because the error pervades many pathetic appeals—that they assume without question that the auditory are as a body personally devoted to the service of God, and desirous of promoting his glory. Would that it were so! but sermons grounded upon this mistaken estimate are likely to delude many souls to their hurt. Not so the Apostle Paul, who, in eulogising the liberality of the Macedonians, says that "they first gave their own selves to the Lord," and then their alms-deeds became truly works of faith and labours of love. In the passage which we have quoted there is at the outset a significative "If," which excludes it from our stricture; but we should still say that Dean Graves's sermons are defective in this important particular; they are hortatory rather than probing; that is, in relation to this primary matter of the conversion of the soul to God; for, in regard to *the fruits* of Christian principles, they are solemn and heart-searching, and are very far from being couched in flattering terms. He too readily takes for granted that if the action was right the heart was right; whereas it is of unspeakable importance to warn men against Pharisaism and self-deception, and particularly in regard to alms-giving and other popular virtues. The following passage, from another unpublished charity-sermon, will illustrate our position. We do not mean that the preacher did not himself take into consideration the principle and motive—the giving to a disciple *in the name of a disciple*, that is, from love to Christ; love the fruit of a regenerated and sanctified heart—but he does not exhibit the distinction in his exhortation.

"When at the last hour you start from the sleep of death; when you look back, with a terrified and trembling heart, on all those talents you have wasted and abused—then you will not deem your bounty on this day profusion; you will not deem it a waste of your

treasure. Oh no! it will then be the only treasure remaining to you—a treasure in heaven, secure from chance and change. Oh, my friends, reflect on this—your Redeemer and your Judge has commissioned these heirs of poverty to stand in his place. Every bounty conferred on them, he will consider as conferred on himself. And—oh most awful thought—what the unthinking and unfeeling heart withholds from them, he will consider as to himself denied. 'I was an hungered and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked and ye clothed me not; sick and in prison, and ye visited me not: for, inasmuch as ye did it not to one of the least of these, ye did it not to me'—such is the dreadful charge, which is represented as refuting all defence, and precluding all mercy."

We trust we have not written uncharitably or hypercritically in the above statement; and indeed the filial biographer in part admits and explains that his venerated father's discourses might be open to some such remarks; for he says:—

"The foregoing short detail of our author's life and labours, though very imperfect, will, I trust, not only serve to introduce the reader to the general tone and style of his writings; but, what is likewise of importance, will also account for some of their more striking characteristics.

"For example, it will account for the frequent recurrence of the topics he most generally dwelt upon in his pulpit addresses and private instructions, and the arguments with which he usually supported them; and also, for his less frequently introducing, and less fully enlarging on others, which are regarded, and deservedly, as more primary and fundamental; and whose truth and importance were, upon suitable occasions, maintained by none with more uncompromising fidelity, than by himself.

"One instance may serve as an example. When reasoning abstractedly, both from Scripture and the general conduct of mankind, he acknowledged most fully, and deplored most deeply, the awful apostacy of the human race, and the fearful depravity of the human heart. But when he came to deal with his fellow-men, the effect of his previous experience joined to a never-failing kindliness of disposition, induced him to pass a more favourable judgment on those immediately around him.

"In fact, the quiet career of his early years, leading him first through the secluded paths of domestic education, then through the undisturbed shades of academic retirement, kept his footsteps far away from the haunts of vice, and introduced him to the ministry with little more experimental knowledge of human nature, than he could learn from contemplating the virtues of those he loved, or from the study of his own dispositions, which, independently of their natural excellence, had enjoyed the inestimable blessing of having been formed 'in the nurture and admonition of the Lord.' Self-examination indeed led him to detect and to deplore, as we have seen in his private thoughts, that 'infection of our nature which doth remain, yea in them that are regenerate;' 'whereby the lust of the flesh is not subject to the law of God!' But the faults thus exposed to his view, were, it must be remembered, the deficiencies of the sincere believer, not the wilful depravity of the unconverted sinner. They were but the struggles of the spiritual combatant, the conflict of the warring Christian; and while they unfolded the fearful nature of the contest, and shewed under what banner it could alone be successfully conducted, they still did not afford him any experimental knowledge of the awful character and feeling of that unhappy, and, alas, too numerous multitude, which is ranged in the opposite ranks. They left him unacquainted, except in theory, with the power and malignity of that 'carnal mind, which is enmity against God,' 'that spirit which worketh in the children of disobedience.'

"He seems, therefore, to have regarded the generality of professing Christians as sincere in their profession; while their various delinquencies seemed to him only the failings or short-comings of those, who either did not sufficiently understand, or diligently cultivate, their Christian duties and privileges.

"Hence his pulpit exhortations seemed chiefly intended to remove the delusions of sin most common to the believer—to inform the ignorant, or stimulate the careless; to animate the lukewarm or encourage the timid; to urge onward to Zion the tottering pilgrim, or to bring refreshment from the fountains of life to him that wearied on the road; and in the worst cases, to recall the froward wanderer, to

alarm the deluded backslider, or to threaten the contumacious and impenitent. All these seemed to him as already more or less within the pale of the Gospel kingdom. And if he occasionally met (as he sometimes did) with a professing infidel, the exception seemed to establish the rule; and while he gave even such a one credit for candour, he seemed not to suspect, that, in a world calling themselves Christians, there are thousands who would readily change this for any other appellation that might become more fashionable; and to whom it would cause any thing but concern to be informed, that there was no Christ, no God, and no hereafter.

"The foregoing remarks may also shew, how our author came to be so free from various rigid and exclusive views, which frequently follow on late conversions. In truth, those, who during their youth have lived without God in the world, have thus by habitual association so identified all their amusements and enjoyments, nay, frequently their useful occupations and pursuits, with an unchristian temper and carnal state of mind, that afterwards they cannot separate the one from the other; and in the hours of bitter repentance, they look back on all, as equally polluted; and seek to eradicate and discard them alike, as equally profane and unspiritual.

"How different is the case of those who have been taught to 'seek their Creator in the days of their youth;' to look to him as an indulgent Father, as well as a holy God; to associate the desire of pleasing him with the wish of gratifying themselves; and who thus learn to discern His hand in every bounty, and to taste His loving kindness in every enjoyment.

"To persons whose minds are so regulated, any occupation or pleasure, which is lawful in itself, and confined within lawful bounds, is also innocent in its consequences; and therefore, on the whole, not only allowable but useful. Those, on the contrary, whose previous habits have connected with the consciousness of guilt and the taint of vice pleasures and pursuits otherwise blameless, are right, when awakened to their situation, to proceed in their own case with a corresponding jealousy and rigour; and can have no safety against remaining infection, except in putting away altogether, 'even the garment spotted by the flesh.'

"But such persons should be equally careful, not to measure all their brethren by their own standard; and not hastily to condemn, as criminal in others, things in themselves lawful, and which have probably derived all the taint they discern in them, only from a contact with themselves."

Now, with much respect both to Dr. Graves and his venerated parent, we must contend that this is not a correct view of the matter. We readily admit that a Christian who has been under the sanctifying teaching of the Holy Spirit and the restraints of divine grace, from childhood, perhaps from infancy, and who has been mercifully kept from headstrong passions and depravity of life; or who has been "drawn by cords of love," and not amidst the thunderings of Sinai, will not dwell always upon precisely the same phases of the Christian life, as a reclaimed profligate; just as one who had been blessed with sight from his earliest recollections might speak in somewhat different terms from the man who had been blind from his birth, but was at length restored to sight; but still the word of God so strikingly describes the carnal and the spiritual, the natural and the renewed mind; and our own Thirteenth Article so scripturally affirms that "works done before the grace of God and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ," "yea, rather, for that they are not done as God commanded them to be done, we doubt not but they have the nature of sin;" that the minister of Christ is bound to warn men not to deceive themselves by supposing that all who "call themselves Christians," are such in heart; nor is it just to suppose that this careful discrimination argues "previous habits connected with the consciousness of guilt" in its grosser forms. We could point out individuals whose lives have been from infancy in a remarkable

manner "without offence towards God and towards man,"—so far as we may so speak of any fallen though regenerate creature—who yet dwell strongly upon this broad line of distinction between those who are in heart the true servants of God, and those who are merely Christians in name, or visibly by baptism, however amiable, moral, or charitable. Where this is not done, there is either a defect or an error in the theological system. There is a *defect* where the specific idea of a renewal of nature is passed over; there is an error where it is admitted but is relegated to the *opus operatum* of baptism; so that all baptized persons are regarded as having been thus renewed, and no persons as renewed previous to baptism. The Oxford Tractarians speak as strongly as those who are charged with dwelling too much upon the doctrine of conversion can do, of the necessity of an entire renewal of our carnal nature, without which there is no evangelical virtue; and so far they are right; but they do not allude to this renewal by way of discrimination in addressing baptized persons; because they regard it as past, and not to be repeated; their exhortation is to go back to the grace which they allege to have been once conferred, to awake it from its dormancy, and to carry it on to perfection. Now in this there is consistency, though consistency in error; but there is a striking defect in what used to be called the orthodox system, when, without assuming that the heart had been renewed, exhortations were given to bring forth the fruits of newness of life. Dr. Paley in his latter years justly admitted that the doctrine of conversion requires to be as much preached to ignorant, careless, irreligious baptised persons, as to heathens. It is even so; and to the clear forcible enunciation of this truth, must be, in a great measure, attributed, under the blessing of God, that revival of religion in the last century, the fruits of which we now behold. Dean Graves, and many other clergymen, avoided the unscriptural exaggerations of the Oxford Tracts in regard to the sacraments; but then, if they did not insist upon renewal of heart as a spiritual process, they left nothing to answer to the requisitions of Scripture in regard to it. If Dean Graves tacitly meant that every person who comes to church, being presumed to have been baptised, is, or has been, in possession of the pre-requisites mentioned in the Thirteenth Article, the line of demarcation referred to would be inapplicable; but if, as we judge, he did *not* regard baptism alone as satisfying the conditions, then a renewal of heart, and not merely an advance in holiness, remained to be inculcated; and especially in exhorting to almsgiving, which, without faith and love, would not receive "a disciple's reward."

In 1801 Dr. Graves (he had taken his D.D. degree) was presented to a stall in Dublin Cathedral, and to the small benefice of St. Michael's attached to it. His academical and literary engagements engrossed a large portion of his time, and he in consequence retained a curate; but he still gave much attention to pastoral duties, visiting from house to house, and devoting one day in the week to the instruction of the young in the Scriptures. He greatly delighted in these labours, and was much beloved by his parishioners.

In 1807 he published his Lectures on the (four last Books of the) Pentateuch: for he passed over the Book of Genesis as not comprehended in his design. It was a well-timed and valuable

work. The Christian cannot, and would not, separate the Old from the New Testament; and being satisfied with the evidences which prove the heavenly origin of Christianity, he cannot doubt that of the Mosaic ritual; for the Gospel recognizes the Law as the schoolmaster that was to bring men to Christ. But still the separate and independent evidences for the divine authority of the Levitical dispensation ought to be studied; for if the basis of Judaism were insecure, Christianity must fall with it. But the Scriptures of the Old Testament, and the writings of Moses in particular, have been the special theme of objection and obloquy; and it is to be feared that many even of the clergy have not made themselves so fully acquainted with the moral, political, and religious principles of the Jewish economy, with the reasons for them, and their connexion with the Gospel, as to be able satisfactorily to reply to the cavils of the infidel or the scorner. Dean Graves's book supplies much useful aid in prosecuting this investigation; and it is an excellent feature of it, that it is expository rather than apologetic. Great injury has accrued from devoting so much attention to the refutation of objections, that the fundamental principles of truth are apt to be obscured in the dust of the skirmish. The assailants of revelation usually endeavour to perplex the mind with minute difficulties, or alleged discrepancies, instead of arguing the whole question in its length and breadth. The defence, however successful, only covers an assailed point; but Dean Graves adopted the better plan of building up; he brings forward positive arguments; he sets forth the character of the Old Testament ritual; he defends principles; he proves the authenticity of the Mosaic history, and it is only as subsidiary to its elucidation that he replies to the cavils raised against it. The portion of the work in which he exhibits latent coincidences after the manner of Paley's Horæ Paulinæ is very striking and conclusive; as are those in which he replies to the respective hypotheses of Geddes and Warburton.

The learned author mentions, in his preface to his work on "Absolute Predestination compared with the Scripture Statement of the Justice of God," that Mr. Scott the commentator had written the following censure upon his Pentateuch Lectures in a letter published by Mr. John Scott, in the life of his father (p. 419 of fifth edition): "I have got Graves's Lectures on the Pentateuch, and so far as I have read am much pleased. I find original remarks, and that is what I want. But I am sorry to perceive him so unacquainted with evangelical truth." The Dean mildly observes: "The kindness mixed with this censure, I feel would give the latter more credibility and weight." Again he says, in the appendix to his work on Predestination:

"I would beg, also, to refer to the Lectures on the Pentateuch (part III. Lect. I. p. 199, et seq. of Ed. 5) where my opinion of the nature of God's moral government is illustrated and confirmed by the authority and arguments of Bishop Butler, Archbishop King, and Dr. Collier—a passage which, I apprehend, helped to bring upon me the very strong censure of the very respectable Dr. Scott, as to my being *wholly ignorant of the essential principles of the Gospel*; a censure in which I trust the candid reader will not join, until he shall have considered the passage now referred to, and the entire of the present volume. My anxiety not to be deemed deserving such a censure by any sincere Christian, will I hope excuse the apparent egotism of this request."

Dean Graves's anxiety not to be deemed deserving of such a censure, was not only excusable, but well became him, as a conscientious man, a Christian, a clergyman, and a Divinity professor. Possibly nothing we could say, as arbiters between Mr. Scott and the Dean, would have given satisfaction to either; but we can, perhaps, point out what were the turning points of the question, and thus suggest some important matters for inquiry. At the outset we think that Mr. John Scott was not justified in publishing, from his deceased father's correspondence, such a serious charge against a living writer, without an explanation of its purport, and a specification of the grounds upon which it rested. The Dean, in the passage in his Lectures which he supposed referred to by Mr. Scott (he was Dr. Scott by an American diploma, but he did not assume the title), is shewing the justice of God, in regard to the punishment inflicted upon the Canaanites, but we should rather doubt whether it was specifically this portion of his work which led to Mr. Scott's remark.

Nor, again, do we think that it was in consequence of his objection to the doctrine of predestination; for though Mr. Scott firmly held that doctrine in what is called the Calvinistic interpretation, and considered that the economy of the Christian covenant cannot be clearly or consistently explained without it, he did not, we believe, judge that a man must of necessity be "wholly ignorant of the essential principles of the Gospel," who was not a Calvinist. Certain it is, that in our own pages, to which he was a contributor, he connected himself with many Christian friends, who differed widely from him in his view of the doctrine of election; and Mr. Wilberforce, in one of his letters to Mr. Macaulay, in 1811, says: "We are all scandalised at seeing the advertisement of Scott's Final-perseverance Sermon staring people in the face on the outside cover of the last Christian Observer, next adjacent to the advertisement of his reply to the Bishop of Lincoln." Yet Mr. Scott did not think his friends and colleagues "wholly ignorant of the essential principles of the Gospel." It is true that many writers have so identified the peculiarities of Calvinism or Arminianism, with the Gospel covenant, that they would not admit that any man who did not adopt their hypothesis had any insight into the evangelical economy. Thus Mr. Fuller, the Baptist minister, a writer of great ability and piety, published "The Socinian and Calvinistic Systems compared," as if there were no alternative between Socinianism and Calvinism;—a proceeding which our reviewer denounced at the time, and which we do not think Mr. Scott would have considered equitable.

We judge, therefore, that Mr. Scott did not refer to the Dean's rejection of the doctrine of predestination, but to the arguments upon which he grounded his rejection. The second of the Lambeth Articles, which the Dean quotes, says that "The moving or efficient cause of predestination unto life, is not the foresight of faith, or of perseverance, or of good works, or of anything in the persons predestinated, but the alone will of God's good pleasure." Dean Graves, on the contrary, maintains that there is nothing "unconditional," and that God's foreknowledge has special reference to man's conduct; so that the only Scriptural manner in which we can say that he elected any individual, is, that he foresaw

in him "faith, perseverance, and good works."

We are not about to discuss the intricacies of the predestinarian controversy, which, we are bold to say, neither Mr. Scott on the one side, nor Dean Graves on the other, has divested of those perplexities which will probably always overhang it till we arrive at that world where we shall see and know even as we are known. The Dean admits of national election, and also of personal election, to special privileges; but in strictness, if one human being differs from another in advantages, whether the difference be little or much, in temporals or spirituals, for time or for eternity, the same abstract difficulty may be urged in regard to the justice of God; nor can human sagacity clear up the point. The Dean considered that he had cleared it up by saying that at the last day each will be judged according to the use he had made of the light he enjoyed; only that he who had the best opportunities will have the best reward, and that there is no injustice if each received what he had earned. But this does not answer the objection; for the inferior may upon this system still ask, "Why was I not placed in as good a condition as my neighbour; that with the same exertion I might obtain the same amount of reward?" Such questions cannot be solved by human philosophy. We must be content while upon earth to know that the Judge of all the earth does right; that he will decide with infinite wisdom and justice; but by building up one hypothesis in order to get rid of the difficulties of another, we only involve ourselves in new perplexities.

Now what we imagine Mr. Scott meant was, that though the Dean was explicit in not arrogating merit in the sight of God to the best works of man, since if we kept the whole law we should only discharge our bounden duty, yet that his whole argument, by making foreseen "faith, perseverance, and good works" the *causes* of election, tended to contravene the declaration of the Apostle, that "To him that worketh is the reward not reckoned of grace but of debt;" "If by grace, then it is no more of works, otherwise grace is no more grace; but if it be of works, then is it no more of grace; otherwise work is no more work." Now without at all opening up the abstract question of election, we do not see how the hypothesis of election for foreseen works can be divested of the Apostle's objection. The Lambeth Article chooses to say that "the moving cause" was "the alone will of God's good pleasure." Dean Graves affirms that it is

"According to the use which God foresees they will make of their powers and opportunities dispensed to them, by their sincere co-operation with the assisting grace of God, their humble submission to his will, and their consequent fitness to discharge the duties allotted to them on earth, and fill the places assigned to them amidst the assembly of just men made perfect." Vol. iii. p. 354.

Both parties seem to us to overstep Scripture by assigning reasons. The Lambeth Article conveys the notion—though the compilers did not intend it—of "good pleasure" in an arbitrary manner, as opposed to wisdom, benevolence, and justice; and Dean Graves conveys the *notion*—though he reprobates the *word*—of MERIT foreseen. We object to both; we believe that God acts wisely, justly, and graciously; but that man's goodness is not in whole or in part the procuring cause of his salvation. It was, we imagine, from Mr. Scott's conviction that the Dean's system involved this notion (however strongly he might

disclaim it) that he considered him "unacquainted with evangelical truth." We may add also that excellent as are the Lectures on the Pentateuch, they do not sufficiently explicate and urge that which renders the Mosaic economy so strikingly "evangelical;" they do not adequately dwell upon what Mr. Romaine used to call "the Gospel according to Leviticus;" namely the gratuitous justification and pardon of the sinner through faith, the sacrifices of the law having reference to the atonement of Christ in the Gospel. Of course the Dean did not wholly pass over this topic; but in his general review of the Levitical dispensation, it does not occupy its due place.

Beneath the question therefore of Predestination there is hidden another, namely, what is the real basis of the Christian covenant; and we conceive that it was to the latter, and not to the former, that Mr. Scott applied his observation. We might illustrate the difference between the two writers, by referring to their views of the doctrine of justification by faith. Dean Graves explicitly states that he maintained that doctrine; and in the introduction to his work on Predestination he quotes some of the strongest passages from the Homilies, as expressive of his sentiments. Apparently nothing can be more decisive; but we apprehend that he and Mr. Scott meant very different things by the same expressions; and also that the doctrine occupied a very different place in their two systems.

And first, they meant differently even when they used the same words. What Mr. Scott intended it were superfluous to state. Among other things he meant that our justification is irrespective of all works antecedent, concomitant, or subsequent to the exercise of justifying faith. He maintained, indeed, in conformity with the word of God, and as scripturally affirmed in our own Articles and Homilies, that justifying faith is always fruitful; that faith, if it produce not good works, is dead; that Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works;" and he faithfully and zealously inculcated the duties of the Christian life in all its details, so much so that some high-flying—or rather we should say grovelling—doctrinalists forsook his ministry when he began to lecture upon the concluding chapters of the Epistle of St. Paul to the Ephesians. On all this there is no question; and Dean Graves with much candour acquits such divines as Mr. Scott of any intentional leaning towards Antinomianism. But then Mr. Scott with equal care guarded his flock and his readers against the notion that good works foreseen, good works the fruits of faith, were pre-reckoned, as it were, or antedated, in the matter of justification; in other words, that faith is spoken of "singly" as justifying man, because in point of fact it is *not* single, but involves good works; that it justifies, not because it lays hold of the atonement of Christ according to God's appointment, but because "it includes the true principles of religion, of virtue, and of happiness." The expressions which we have just marked with inverted commas, are from Dean Graves; but in justice to him we will quote from his sermon, entitled "On Faith," the passage in which they occur. We might extract many other passages to the same effect; but one from an elaborate and carefully weighed discourse upon this very

topic, will suffice for an example:—

"Thus faith includes the true principles of religion, of virtue, and of happiness. Hence we can account for, and explain, all those passages which speak of faith singly, as justifying man with God. Undoubtedly, wherever it sincerely prevails, wherever the Searcher of hearts discerns it clearly to predominate, he will approve of a disposition so perfectly suited to the nature of man, to his dependence on his Creator, his relation towards his Redeemer, to the advancement of his virtue, and the glory of his God. And such sincere and heartfelt faith will, by the Judge of all the earth, be accepted, as fitted to partake the blessings of his kingdom, and to 'enter into the joy of his Lord,' even though no opportunity should have occurred of proving to human eye, by outward actions, the effective operation of this faith. Hence, 'faith will justify man without the works of the law,' the inward principle, where sincerely prevalent, will be accepted by God, though no adequate opportunity should be afforded of displaying its operation in any striking exterior effects. But when the God of righteousness vouchsafes to any man an opportunity of proving the sincerity of his faith by its operation on the entire tenor of his life—let no human being in this state of trial, if his conduct is not regulated by the influence of that faith which he professes, if his temper and his life do not correspond to the sacred principle under whose dominion he is bound to act, let him not dare to hope, that the all-righteous Judge will accept of empty professions, fictitious principles, and transitory emotions, in place of sincere piety, active benevolence, and vigilant self-government."

In this passage the Dean "accounts for" and "explains" the texts which "speak of faith singly," upon the ground that in fact they refer to faith conjointly, as including "the true principles of religion, virtue, and happiness." Faith, he says, is "a disposition which the Creator approves," on account of its excellent practical effects; in other words, because it is itself *a good work*, or at least an originator of good works, both in relation to our duty to God, and our "advancement in virtue." Faith, he teaches, is accepted, because God foresees that it will produce good works when opportunity is afforded; it justifies without the works of the law, that is, antecedently to them, because it is prepared in due time to discharge them; whereas if it were not thus regarded in its subsequent practical developments, it would be merely a nonentity of "empty professions, fictitious principles, and transitory emotions." In all this description nothing is said of faith justifying us by its uniting us to Christ; of Christ being made unto us "wisdom, righteousness, sanctification, and redemption;" of its "applying the fruits of Christ's death to our deadly wound," so that it "is the mean whereby we must obtain eternal life," (Second Homily on the Passion): of its being "a sure trust and confidence in the mercies of God, whereby we persuade ourselves that God both hath, and will, forgive our sins; that he hath accepted us again into his favour; that he hath released us from the bonds of damnation, and received us again into the number of his elect people, not for our merits or deserts, but only and solely for the merits of Christ's death and passion." (Ibid.) The Homily on Salvation, Part II. makes Faith say: "It is not I that take away your sins, but it is Christ only; and to Him only I send you for that purpose, forsaking therein all your good virtues, words, thoughts, and works, and only putting your trust in Christ;" whereas the Dean seems to make faith say, "It is not I that justify you, that is singly, but because I send you to those good virtues, words, thoughts, and works, which God foresees will spring from me; because in me are included the true principle of religion, virtue, and happiness." The same Ho-

mily, Part I., says that there are "three things which must go together in our justification," namely,

"Upon God's part, his great mercy and grace: upon Christ's part justice; that is, the satisfaction of God's justice, or the price of our redemption, by the offering of his body, and shedding of his blood, with fulfilling of the Law perfectly and thoroughly: and upon our part true and lively faith in the merits of Jesus Christ; which yet is not ours, but by God's working in us. So that in our justification, there is not only God's mercy and grace, but also his justice; which the Apostle calleth the justice of God; and it consisteth in paying our ransom, and fulfilling of the Law."

But to these three things Dean Graves adds a fourth, namely, the foreseen fruits of faith, which the Homilies throughout most emphatically exclude, when speaking of justification; though they strongly urge them as its evidences. The above quoted passage affirms that God's justice is satisfied in our free justification through faith, because that justice "consisteth in paying our ransom, and fulfilling of the law;" whereas the Dean's system, if pursued to its consequences, makes God just, in that he justifies those who exhibit "such sincere and heartfelt faith" as will lead them to fulfil the law for themselves, and thus work out their salvation. The same Homily teaches, that though "repentance, hope, love, dread, and the fear of God," are "joined with faith in every man that is justified;" yet that faith "shutteth them out from the office of justifying;" whereas the doctrine that God accepts faith for righteousness because it is prolific of the fruits of righteousness, instead of shutting them out, admits them, if not at the portico of the temple, at least at the side gate. Again, the Homily on Fasting says, that "the Pharisee directeth his works to an evil end, seeking by them justification;" but there is a direction towards the same evil end, if justification is made to hinge upon their being foreseen, and therefore reckoned as if actually existing. The Dean indeed disclaims human "merit" as much as the Homilies; but the latter embody throughout the conviction, that if good works, whether past, present, or future, are taken into the account in the matter of justification, then the notion of merit is not effectually "shut out;" man hath whereof to glory; whereas the Scripture doctrine, that "faith only justifieth," says the last quoted Homily, "advanceth and setteth forth the true glory of Christ, and beateth down the vain glory of man." The Homily on Good Works specifies three reasons why we must walk in them; "First, to shew ourselves obedient children unto our Heavenly Father, who hath ordained them that we should walk in them; secondly, for that they are good *declarations* and *testimonies* of our justification; thirdly, that others, seeing our good works, may the rather by them be stirred up and excited to glorify our Father which is in heaven." But according to the system we are combating, there is a fourth reason, which neither Scripture, nor our Reformers, knew of; namely, that the fruits of faith are not only "declarations and testimonies of our justification," but foreseen "conditions" of it.

The above remarks and illustrations will shew that though the Dean and Mr. Scott both professed to receive the doctrine of justification by faith, they did not attach the same meaning to that expression. But we also remarked that the doctrine held practically a very different place in their systems. With the Dean it is

chiefly an admission, we had almost said a concession; it is not the centre around which he collects both doctrines and duties. Even when, in reply to an opponent, he thinks it his duty to declare that he holds the doctrine, he is more solicitious to refer to its abuse than its use. For example, in the Introduction to the work on Predestination, before referred to, he says:

"There yet remains another doctrine involved in this discussion, on which I hold it necessary to deliver an explicit opinion at its outset; because it has been attempted to represent its admission, as the essential difference between two different parties of the clergy of the church of Ireland, from one of which I differ in many particulars, though I steadily hold the doctrine in question; as I firmly believe it to be found in Scripture, and from thence incorporated into the Articles of the Established Church—I mean the doctrine of justification by faith."

Then having quoted from the Homilies, he adds:

"Thus firmly do our admirable Reformers assert, and thus clearly do they explain, this most important doctrine of justification only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings. But let it never be forgotten, (which they who wish extravagantly to extol the importance of faith, appear sometimes too prone to forget) that, as Scripture teaches, so our church maintains, that 'faith without works is dead before God.'"

Now we submit that, however glowing the words, this is a grudging, almost an extorted, not a frank and spontaneous reference to the doctrine in question. Such men as Mr. Scott are represented as wishing "extravagantly to extol the importance of faith;" and a hint is thrown out as if they forgot that faith without works is dead. But what the Dean calls "extravagantly extolling the importance of faith," is only the placing it where the Scriptures, and the Protestant Reformers after them, placed it; nor is there any disparagement to good works in their representations. But the Dean, viewing foreseen good works as in effect the ground of our justification, applies himself to inculcate many excellent fruits of a renewed heart, with very little reference to their only source. He does not, in his sermons or other writings, dwell largely upon the offices and work of Christ; and when he speaks of the influences of the Holy Ghost, it is as if to aid our virtue, and to enable us to come up to the prescribed standard of God's law. His whole system is one of "terms" and "conditions;" and though it is perfectly true that the words "terms" and "conditions" may be used in an evangelical sense, it is not less so that they are very apt to assume an aspect directly opposed to the free grace propounded in the Gospel. He does not appear to us to set forth, as the basis of all his addresses, that we have not only "erred and strayed from God's ways," but that "there is no health in us." He justly reproves us for not doing enough; or striving or wishing to do enough—as is most true and mournful;—but he does not adequately convince us of sin (only the Holy Spirit can efficaciously do it,) as fallen and guilty creatures who have no hope, no strength, but in God. He shows us our short-comings or "irregularities;" but he leaves the impression that if we had striven more we could not only have done better, but have brought ourselves within the limits of what he calls "excusable weaknesses and infirmities," "common and pardonable offences;" and therefore within the range of a covenant grounded on a remedial law—which is only Sinai mitigated, and not the New Testament in the blood of Jesus Christ. We will quote one or two short passages

to illustrate our statement. Thus in the Sermons on "Christian Obedience" he remarks:

"To require obedience to this apostolic precept, does not suppose that we have no need of divine grace, or that it is in our own power to make ourselves perfect; but that, from the want of a sincere intention to please God, we fall into such irregularities, as, by the ordinary means of grace, we should undoubtedly have power to avoid. Now, though the goodness of God, and his rich mercies in our Redeemer, supply the strongest hope of pardon for all excusable weaknesses and infirmities, for all such failings as are the effects of ignorance which we could not remove, and of temptations which surprise and overcome us before we are aware—yet how can we expect similar mercy for offences which we have persevered in, not from weakness or infirmity, not from ignorance or surprise, but from mere want of intention to avoid them, from total indifference to our duty, and neglect of our God!"

"Let us suppose, according to the strict letter of the text, that the whole law is kept, sincerely and piously kept, except only in one point. With these extensive, very extensive concessions, does it follow, that he, whose virtues thus greatly preponderate, may safely rely on them for acceptance, though he retains that single offence unrenounced and unrepented of? Assuredly not. Though we approach ever so near to the kingdom of heaven, if there remains any one vicious indulgence, rather than resign the possession of which we depart sorrowful from Christ, we cannot be ranked among his followers. If we reject the Christian covenant though but for one condition, which we cannot induce ourselves to comply with, we have no claim to its benefits. Thus it was with the young man in the Gospel. He had kept all the commandments from his youth up. He was anxious to discover the way to eternal life. He had judgment to discern, and candour to acknowledge our Lord to be a teacher sent from God. He applied to him for instruction. But when informed by our Lord—'yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come and follow me.' 'He went away sorrowful: for he had great possessions.'"

These are not strong statements, and we might perhaps have quoted many stronger; but do they not convey the notion that man may obtain justification before God by his own obedience? The very declaration which seems at first sight to shew the strictness of the divine law, namely that we cannot rely upon even a great preponderance of virtue for our acceptance with God, is when examined with the context opposed to its claims, as well as to the doctrines of grace; for the inference conveyed is not that no man can be justified in whole or in part by his own deeds; and that he must rely alone for pardon and acceptance upon the mercies of God in Christ; but that something was wanting to the perfection of obedience by there being merely a great preponderance of virtue, whereas the virtue ought to have risen to the extent of divine requisition. Now this we say is to disparage the law, and to oppose the free grace of the Gospel; for the law is disparaged, if sincere obedience is accepted in place of perfect obedience; and the free grace of the Gospel is opposed, if man's obedience is substituted for, or mixed up with, "the righteousness of God in Christ." The Dean does not affirm that "it is in our own power to make ourselves perfect;"—he says it is not; but he argues that we might make ourselves a great deal better than we are, so as to come within the limits of pardonable imperfection; whereas the scriptural conclusion is, that not being perfect, and God's law requiring perfection, we have no resource but in the sacrifice of Calvary; the fountain opened for sin and uncleanness. He seems to consider that our Lord admitted the truth of the young man's declaration that he had "kept all the commandments from his youth up;" at least subject only to "excusable weaknesses and infirmities;" and that therefore there

was only one thing lacking; whereas it seems to us clear that the omniscient Searcher of hearts meant to shew, that irrespective of the spirituality of God's law, as explained in the Sermon on the Mount, and by which he would be brought in guilty where he least suspected his transgressions, he was also defective even upon his own estimate, for that he had not conquered his covetousness.

We think we have proved that the Dean and Mr. Scott differed widely in the meaning which they attached to the Scripture declaration, that we are justified by faith; and also that they regarded the doctrine as occupying very different places in the evangelical economy. The Dean seems chiefly alarmed lest men should abuse the grace of God; Mr. Scott, lest they should reject it, and perish in their sins and self-righteousness. Thus the Dean says, in his discourse on the Sermon on the Mount:—

"Some there have been, who, from an excessive anxiety to exalt faith, and put down all dependence on our own works or efforts, frequently speak of the Gospels as not intended to teach us the terms of acceptance with God: which are to be sought for, (according to them), in the more exalted and mysterious views of Christianity exhibited in the Apostolic Epistles."

"It excites the most melancholy reflections, when we perceive mankind frequently so much more attentive to what a merciful Saviour has himself done for them, than to the moral change he purposes to effect in them; so exclusively fixing their thoughts on the sufferings to which their Redeemer has submitted as the price of their pardon, as to forget that this pardon is offered only to those who sincerely repent, and strive to reform."

This morbid alarm about "an excessive anxiety to exalt faith" might well be spared, especially since, as the Dean himself admits, the interests of "virtue" cannot suffer by justification being connected with that fruit-producing grace. Then, as to the statement that some persons, in their anxiety about faith, frequently speak of the Gospels as "not intended to teach us the terms of acceptance with God," the persons who we suppose are alluded to, do not much admire, because of its liability to abuse, the phrase "the terms of acceptance with God;" but if by that phrase is meant merely the divinely-appointed way of pardon and reconciliation, we never heard of any person who denied that it is clearly pointed out in the four Evangelists. The supposition is to our minds most unaccountable. Nothing can be more explicit than such passages as John *i. 12; i. 29;* iii. 3; iii. 14, 15, *16;* iii. 36; vi. 51; xiv. 6; xiv. *17;* xvii. 5; with numerous other passages in that and the other three Gospels. Nor does it fall in with our experience that the hydra danger lies in men's "so exclusively-fixing their thoughts on the sufferings to which the Redeemer has submitted as the price of their pardon, as to forget that this pardon is offered only to those who sincerely repent and strive to reform." We fear that the too general error is *not* duly to fix the thoughts upon the sacrifice of Christ; but to substitute for it, partly or wholly, their own moral amendment if they have been grossly vicious, or their still better doing if they have been decently virtuous. For one real antinomian, how many thousands are there of Pharisaic self-justiciaries.

We have written freely, but we hope not unkindly, in regard to what we consider to have been the kind of defects which Mr. Scott attributed to Dean Graves's theology; but we should be guilty of great injustice, if we did not add the expression of our belief that personally the learned and

amiable professor far outwent his own system; and that he was very far indeed from building upon his own righteousness, or reposing his eternal hopes elsewhere than upon the sacrifice and merits of the Redeemer. We might also point out in his writings numerous passages which speak the language of Gospel truth with clearness. We will quote a few as a specimen; and shall rejoice if they are considered as disproving or blunting our remarks. Reviewers are often thought to love fault-finding; but if we know our hearts, we love better to find we were mistaken.

"Do we humbly and earnestly strive to love our God with our whole heart, and mind, and strength, and our neighbour as ourselves; relying all the while for acceptance not on our own merits, (for merits we have none to plead) but on the merits and mediation of that Jesus, who died for our sins, and rose for our justification; confessing, that having laboured to the utmost of our power, we are still unprofitable servants, nay miserable sinners; who have failed, deplorably failed, in doing what it was our clear duty to do.

"Oh my friends, this, all this is but a faint and imperfect sketch of a Christian's duty, an imperfect description of the 'way that leadeth unto life.' Are we sure, that we have hitherto walked, that we are now walking, or striving to walk, in this narrow way? Are there any of you who hear me, who feel the secret monitor within your breast, full of terror, and despondingat the idea of your eternal fate being this instant fixed suitably to your past conduct; and who, looking forward with trembling anxiety to future errors and departures, are asking with heartfelt humiliation and self-abasement, 'Who is sufficient for these things?' With you would I rank myself; with you would I pray, 'God be merciful to me a sinner.' O God! most holy, 'if thou shouldst mark iniquities, O Lord! who shall stand. But there is forgiveness with thee that thou mayest be feared.' Yes, brethren, let us not despond: our blessed Redeemer has declared on another subject similar to this; 'with men this is impossible; but with God all things are possible.' Let us then never forget, that though 'we are not sufficient unto these things,' yet 'our sufficiency is of God.' 'We can do all things through Christ who strengtheneth us;' and through His assisting grace alone."

"Surely, my friends, a little reflection will show us, that, if not thus deeply convinced of our guilt and subsequent misery, we can never receive as we ought the Gospel of Christ. Can we feel in our hearts His unspeakable mercy in redeeming us from the punishment due to our crimes, if we are not conscious of any crimes which merited such punishment? Can we rejoice at His reconciling us to God, if we do not feel, that without His interposition we should be at enmity with God? Can we attend effectively to His instructions, if we believe ourselves wise enough to discover every thing necessary to happiness, here or hereafter, without any such instructions? Can we with sincerity implore the assistance of the Holy Spirit, and with anxious watchfulness attend to His godly motions in our souls, if we believe our virtue strong enough to sustain itself without any aid, and our hearts so innocent, that they require no vigilance to guard, and no correction to purify them? No, my friends, we must be sensible of the corruption of our nature, and the multitude of our offences, *before* we can value aright the *gracious* offers of pardon and mercy *which* the Gospel holds out. We must feel our spiritual ignorance before we can listen attentively to divine instruction—we must be conscious of our weakness and frailty before we can implore with humble sincerity the assistance of the Holy Spirit, or with prompt obedience submit to that pure law, and practise that high and holy discipline, which will enable us in every temptation to find a way to escape, and to go on from strength to strength until we shall have fought the good fight, and shall be called to enter into the joy of our Lord."

"What is the first inquiry which must be pressed upon every mortal? Assuredly this; Hast thou not FORGOTTEN GOD? I do not mean to charge you with having seriously denied his existence, or deliberately blasphemed his name. But have you not forgotten him, in the general tenor of your lives, in the choice of your various temporal pursuits, in the principles and motives that have influenced your conduct? In all these, have you not acted without any reference to the divine will, any vigilant attention to secure the divine favour? Impelled merely by worldly interest, restrained only by the love of reputation and the law of

honour, without any reference to the pure and holy law of the Gospel, have you not in all these instances forgotten God?"

"Let us seriously contemplate the full extent of that danger and that misery, from which our Redeemer's mediation sets the repentant sinner free. Surely it is no common danger from which such stupendous means were employed to rescue us; no trivial suffering, our escape from which thus interests and rejoices the highest inhabitants of heaven."

"Such would be the effect of Christianity, if you consider its divine Author as the Instructor, the Guide, and Judge, but not as the Redeemer of the human race. In truth, it is this intelligency which constitutes the glad tidings of the Gospel of Christ. It is this that renders it the support of virtue, the encouragement of penitence, the instrument of reformation. "In many things we offend all." If God were extreme to mark what is done amiss, who could bear His all-pure, all-searching eye? The crime once committed no penitence can recall. The subsequent obedience, which would have been due had we never offended, cannot atone for past transgression. Again, who shall dare to plead in excuse for his guilt, the weakness which he has not diligently laboured to strengthen; the passions which he has encouraged, not restrained; the ignorance which, when the light of revelation shines clearly around him, was voluntary and contumacious: or the carelessness which in a being accountable and dependent is his crime, not his apology? The clearer the promulgation, the more awful the sanction, the more certain the execution of the divine laws, so much the more fearfully should we look to the final sentence of the Supreme Judge.

"But Christ Jesus, the Friend, the Redeemer, of man, has dispelled all these doubts, has banished all these terrors from those who sincerely repent of their past offences; who seek for pardon and acceptance, not through their own merits, but as the consequence of His redeeming love. He died to procure the remission of sins. Compared with the wonderful and heart-reviving knowledge contained in this simple but surprising Gospel-truth, all other knowledge is vain and worthless. Compared with the hopes it inspires, all other hopes are cold and comfortless. Looking to Jesus, we behold in the divine Lawgiver our unalterably steady Friend; in the divine Judge, our all-merciful Redeemer. As man, we are sure of His sympathy: as God, we are sure of His power. Do both united we look with full assurance of hope for our eternal deliverance."

"Such, my friends, is the awful description which Scripture gives of the nature and effects of sin; while it declares that the entire human race is guilty before God, convicted of sin, labouring under its consequences, and obnoxious to its punishment. And this description is, alas! too fatally verified by melancholy experience."

"Let us, my friends, imprint on our hearts these two great truths, that there is none, whose offences do not so far resemble those of the prodigal son, as to call for frequent and deep humiliation, sincere and heartfelt repentance; while at the same time there is no human being so vile and abandoned but that if he will sincerely return, he will find God all merciful to pardon, all powerful to save. Let us then contemplate the character of the prodigal son, the source of his guilt, and the steps which led to his degradation. His guilt originated in a spirit of disobedience and of alienation from his heavenly Parent; and every human being in whom a similar spirit prevails, partakes of his guilt, and will assuredly be exposed to his misery."

For the remaining memoranda of the Dean's life, we must refer the reader to his son's memoir. It did not abound with striking incidents; but was amiable, tranquil, diligent, and highly useful. In 1819 he published his "Select Scriptural Proofs of the Trinity," a very valuable work. He was a zealous friend of many excellent institutions; among others, of the Society for the Conversion of the Jews, and, for many years, of the Bible Society; though he was induced very reluctantly to withdraw from the latter, when the tide ran strongly against it among many of his brethren, thinking that his connexion with it might prejudice his other labours. We think that he sadly misjudged.

We gladly copy the following interesting passage, descriptive of his character and conduct as an academical professor, and the ever watchful Christian friend and spiritual adviser of his pupils.

"Never," writes one who sought his advice, and who afterwards became a distinguished servant of their common Master, "never, I trust, shall I cease to remember, with fervent gratitude, the intense and affectionate interest which he evinced towards me, when first I consulted him on the only really important subject to an immortal being —the everlasting welfare of the undying soul. I was then personally unknown to him, but no sooner had I communicated to him the solicitude I felt on the subject of religion, than he entered into the consideration of the case thus brought before him, and imparted suitable advice, and materials for reflection and reading, with a depth of interest, a tenderness of sympathy, and a warmth of Christian affection, which at once convinced me, that he had himself felt the constraining and endearing influence of redeeming love, on which I had, during my college career, heard him preach with that heart-touching eloquence, which first led me to the conviction, that the religion of the Saviour is a religion of love, and peace, and blessedness; and which prompted me, though a stranger, to apply to one, who, I felt assured, had experienced the power of that religion himself. Oh! how fresh in my recollection, after the lapse of so many years, is the memory of that day's interview. How his countenance beamed with the bright expression of Christian love and Christian joy, when he spoke of the inexhaustible compassion of the Father of all mercies, the pitying love to sinners which glowed in the bosom of the Son of God! How he delighted to expatiate on the tenderness of the Redeemer's love! the gentleness, the compassionateness, the divine benevolence of the Redeemer's character."

The death of this good man was caused by inflammation of the brain, which instantaneously deprived him of feeling and consciousness; so that he was thus mercifully delivered from what he had always feared, the physical struggle of dissolution.

OBITUARY.

HENRY COWPER, ESQ.

Mr. Henry Cowper was the son of General Cowper, and nephew of Major Cowper, of Hertingfordbury Park. He was educated at Charterhouse School, and afterwards went to Exeter College, Oxford. He practised as a barrister very successfully, and during that period published his Reports, which have ever been held in high estimation by the profession. He went the Western Circuit, and amongst his early friends and associates were the late Lord Eldon and Lord Erskine. He was lineally descended from Judge Cowper, brother of Lord Chancellor Cowper, the ancestor of the present Earl. He married the daughter of his uncle Major Cowper, by whom he had no issue.

The office of Assistant Clerk of Parliament becoming vacant, it was offered to William Cowper the poet, and upon his declining it, Mr. H. Cowper was appointed to it, and for many years performed the duties of that office with honour to himself and to the unqualified satisfaction of the House of Lords. This situation he filled during the long and protracted trial of Warren Hastings, the whole of which he took down in short-hand. For many years he acted as Chairman to the Quarter Sessions for the country of Hertford, which honourable situation he resigned in consequence of being afflicted with deafness. He resided in the county for about sixty years—having occupied the house of *Cole Green* during the minority of the Lord Cowper who died in 1799.

Mr. Henry Cowper was first cousin to the Poet Cowper, and there was something in his turn of mind that reminded the admirers of the Poet of their favourite author. He resembled him in his devotional spirit, but as his constitution was remarkably strong and vigorous, and his disposition lively and rather impetuous than timid, religion produced in him its natural fruits of cheerfulness and contentment. His flow of spirits was uninterrupted, even under the pain which continually harassed him during the latter part of his life, and in the solitude in which he lived. He was accustomed on all occasions to give vent to expressions of gratitude for the blessings of his daily life, and this habitual feeling no doubt contributed to the exercise of that be-

nevolence which in him appeared as a ruling passion. His thoughts were constantly occupied in devising schemes for the welfare of the poor and afflicted among his neighbours, and he found comfort under bodily suffering, in reflecting upon the alleviations which he had administered, through the instrumentality of the Hertford Infirmary, to the sufferings of others. Death came to him under an aspect which all might desire. It found him in the complete possession of his faculties, in unclouded faith, and a sole reliance on the atonement of the Redeemer. Hope predominated over fear, and he expired with these words upon his lips, "Sweet Jesus, receive me."

Amongst his princely acts of munificence was the donation of 9000*l.* towards the Herts General Infirmary, and an additional endowment for the payment of 160*l.* per annum to a chaplain, making altogether more than 12,000*l.* to that Establishment. No less a sum than 1,100*l.* has been raised by public subscriptions for the purpose of erecting some fitting testimonial to his character; and it was decided to make the memorial useful as well as permanent, by appropriating the money towards the erection of schools at Hertford for the education of 160 boys and 100 girls.

We copy the following interesting particulars respecting his character from the funeral Sermon preached by the Rev. J. Steel of Tewin, Herts:

"What a cheering sight is it, amidst all the frivolities, dissipations, and excesses of life, to behold station, and talent, and property combined together, and thrown into the scale of Christian influence. This is to 'live Godly in Christ Jesus,' to 'adorn his doctrine,' and 'to magnify his name.'

"A consistent life is the best apology for a right faith—it is the only one which an unbeliever will receive, or a believer recognise. And such was the life of Mr. Cowper. His heart was in his actions, so that it was 'known and read by all men;' and his labours of love were so multiplied that the imagination is perfectly fatigued in passing from the one to the other; and the memory seems burdened in the endeavour to collect them. His munificence flowed in a thousand channels, and his heart rejoiced in every additional opening that presented itself.

"'Our work (he said) is not half done if, while we attempt, under God's blessing to assuage and mitigate the pains of the body, we overlook the infinitely more important consideration, the interest of the soul.' We may fairly affirm that no man's works ever appeared with less ostentation or more intrinsic merit; and the only reward that he sought in them, was the holy joy of doing good.

"We may notice here also his strong attachment to the Established Church, which has lost a valuable, firm, and uncompromising friend. His munificence was displayed on all occasions, to her ministers — her buildings — her endowments—her schools. Nor was the influence which her doctrine and discipline held over his powerful and meditative mind, so much the result of education and habit, as of conviction and principle. As long as his bodily strength permitted, his place in the house of God was regularly occupied; and when debarred by age and infirmity from her public service, he still retained the book of Common Prayer as his manual of devotion, when morning and evening he assembled his household to family prayer.

"His disposition was naturally quick and irritable; but such was the power of religion over his mind, that, ere reason had time to reprove, conscience had done her work, and the momentary agitation had subsided into kindness and courtesy. And so softened was his heart, that the bare mention of the great objects of religion, would produce a burst of tenderness as fervent as it was affecting. I have witnessed him in those happy moments of mental enjoyment, when, with his whole soul reposed upon God, the tears of gratitude and love would stream from his eyes in acknowledgment of mercies as 'undeserved as they were countless.' His favourite reading (next to the Bible) were the works of our invaluable neighbour, Mr. Bickersteth, and of these, particularly that on Prayer, and the Lord's Supper. He read with a pencil in his hand, with which he marked, and thus impressed upon his mind the passages in which he felt more deeply interested.

"He seldom spoke of his religious joys or sorrows, though he often regretted that the subjects of the Bible were laid aside for the ordinary topics of the day. His life was a comment on his religion, which appeared in its fruits: munificence without ostentation, and a deep devotional feeling, which, while it shunned the greetings in the market, loved the retirement of its own secret communings. He was fully alive to the endearments of social life, which were heightened under the acknowledged leading of an overruling providence; he received them as the

gift of heaven, and he used them as in the sight of God.

"For nearly half a century Mr. Cowper has been the friend of your parents and the guardian of your youth—and after witnessing the removal of one generation, has been the instrument of bringing forward, with the fostering hand of a father, others to supply their place. What Newton said of the poet may be truly said of him. 'Cowper loved the poor: he often visited them in their cottages—conversed with them in the most condescending manner—sympathised with them in their sorrows, and counselled and comforted them in their distresses.'

"United to God in an everlasting covenant, all that he had was his, and I have heard him say, in the fulness of his gratitude to God, and his overflowing love to man, 'Heaven has blessed me with an abundance of this world's goods, that I might dispense them to others.' 'It is required of stewards that a man be found faithful.'"

VIEW OF PUBLIC AFFAIRS.

HER majesty has been enabled to open parliament under favourable circumstances for her advisers, in consequence of the successes which have attended the British arms in the East, from Syria to central Asia, and even to China. The speech however does not assume much, or disclose anything; and it is altogether abstinent on several points upon which the nation would have been glad to find it somewhat communicative; especially in regard to the traitorous attempts to dissolve the union between Great Britain and Ireland. It states generally that "from foreign powers" her majesty receives "assurances of friendly disposition and earnest desire to maintain peace;" which, so far as it goes, is a grateful assurance; but the vagueness of the phraseology, —which really means nothing—with the omission of the word "all" and the studied silence of the speech with regard to France, when a conciliatory word, if there was fair ground for it, would have been very desirable, detract materially from the plenitude of the announcement; and seem to indicate that the French remittent fever of the last six months has not subsided. The success of the proceedings in the Levant is next adverted to; and her majesty's ministers have received the approbation of the Duke of Wellington, and the acquiescence of Sir Robert Peel, in regard to the course of policy which they have pursued in reference to Turkey and Egypt. We respectfully defer to such high authority; but as a general question we think that England is much too prone to meddle with the international affairs of other communities: and that it is not every surmised disturbance of the chimerical "balance of power," and consequent possible ultimate disadvantage to British interests, that warrants our sending out fleets and armies, crippling our financial resources, injuring the peaceful interests of commerce, and deluging nations with blood. The friendly mediation which her majesty announces she has engaged in, for the composure of the differences between Spain and Portugal, well becomes us in the brotherhood of nations, and we trust will be successful in preventing war between them; but if in the *failure* of peaceful adjustment, we are *induced* to aid either with arms, as in the quarrel between the Sultan and his Egyptian Viceroy, we cannot believe that we have scriptural ground to expect the blessing of God upon our proceedings. So again, we cannot reflect, without much misgiving, upon the course of our policy in central Asia—upon which the speech is significantly silent. It is true that our arms and intrigues have been for the most part triumphant; that Dost Mohammed has surrendered himself to us, and that the pieces on the vast chess-board in and around India, seem more favourably disposed than might have been expected: but assuredly our engrossing spirit of selfish or ambitious aggression cannot be justified; nor does self-defence require it. For similar reasons we cannot look with satisfaction to our hostile measures against China, to which the speech alludes, seeing that the "injuries" and "indignities" of which her majesty i smade to complain, were of our own seeking; we having no more right to smuggle opium into Canton than the Chinese to smuggle tea into London. Her Majesty hopes that the Chinese will be induced "by a sense of justice" to enter into "amicable arrangements." They may be

compelled to do so by force of arms; and we trust that the all-wise Disposer of events will graciously bring good out of evil, and open China, not merely to British commercial enterprize, but to the entrance of spiritual light, and the temporal and eternal blessings of the Gospel; but if we are to receive only what "justice" demands, we do not see why the Chinese are bound to pay to England two or three millions of money, because they seized and destroyed a contraband and prohibited article in their own ports, any more than her Majesty is bound to make compensation to Louis Philippe, because a French smuggler's wares are confiscated in the port of London.

We rejoice to find that her Majesty has entered into treaties with Hayti and the Argentine Republic for the oppression of the Slave-trade; because it is earnestly to be wished that all the nations of the world should confederate against that desolating piracy, which we grieve to say is at this moment being extensively perpetrated under the protection of the United States' flag; our Western brethren having always refused to evince their sincerity for the suppression of the slave-trade, by allowing a mutual right of search of suspected vessels. The British commissioners at Sierra Leone write to Lord Palmerston, that "the flag of the United States is so extensively employed in the Slave-trade, that it is now met with in every slave-haunt on that coast; that American official functionaries assist "such illegal adventures;" that the United States' consul at Havannah is "conspicuous" for his "zeal and alacrity" *in so doing*; and that the government of the United States knows perfectly well "that Spanish and Brazilian Slave-trade is carried on to an immense extent under the American flag;" and this not only "by obscure and desperate individuals," but "by the accredited agents of the government," who have in repeated instances furnished fraudulent papers to enable the slavers to carry on their nefarious traffic. Numerous details are given in the Parliamentary Papers of 1840. Lord Palmerston has often remonstrated with the cabinet of Washington upon this flagitious proceeding; but has been only sneered at for his pains. We wish he had himself acted with consistency in refusing to recognize as one of the family of nations, the Texans who revolted from their parent state, Mexico, because the Mexicans had abolished Slavery: and whom the United States eagerly allied themselves to as a useful auxiliary against the abolitionists; and actually procured the extraordinary privilege of being the only foreign nation which should be allowed to import Slaves into the Texas. The following is

"Sec. 9. of Texan laws.—'All persons of colour who were slaves for life previous to their emigration to Texas, and who are now held in bondage, shall remain in the like state of servitude, provided the said slave shall be the *bonâ fide* property of the person so holding said slaves as aforesaid. Congress shall pass no laws to prohibit emigrants from the United States of America from bringing their slaves into the republic with them, and holding them by the same tenure by which such slaves were held in the United States; nor shall Congress have the power to emancipate slaves; nor shall any slave-holder be allowed to emancipate his or her slaves without the consent of Congress, unless he or she shall send his or her slave without the limits of the republic. No free person of African descent, either in whole or in part, shall be permitted to reside permanently in the republic, without the consent of Congress; and the importation or admission of Africans or negroes into this republic, excepting from the United States of America, is for ever prohibited and declared to be piracy."

The remainder of the speech recommends Parliament to devote its attention to the poor laws, and the administration of justice, and making "adequate provision for the public service; and her Majesty prays that Divine Providence will direct their counsels.

The addresses, agreed to without opposition, were echoes of the speech, with the addition of the congratulations of Parliament to her Majesty on the birth of the princess-royal. We observe that some of the newspapers, in mentioning the approaching baptism of the princess, state that the announcement of the day would be useful, as in many places there were to be "baptismal balls" on the occasion. Should any of our clerical friends find that a ball is proposed in their parishes, in honour of the princess's promised renunciation of the pomps and vanities of the world, we would recommend them to open their churches for divine service on that evening, as some of their parishioners from shame, and others from better motives, will perhaps go to

church instead of to the dancing-room.

We lament to witness a very silly, unbrotherly, and schismatical attempt in various places to "pit" what the promoters of the scheme call "the five church societies," against other church societies, especially the Church Missionary and Pastoral-aid Societies. The five church societies, forsooth! Why, if by Church Society be meant a Society authorised or established by the Anglican church in its corporate capacity, we have no such society; nor can we have, till the houses of Convocation are revived, and establish such institutions. Our religious charitable Societies are merely voluntary institutions; it is merely a happy accident that all the bishops are members of the Christian Knowledge Society; and Mr. Palmer has carried the principle of the objectors to the Church Missionary and Pastoral-aid Societies to its legitimate extent, by very consistently seceding from it. But if by Church Societies be meant such Societies as are founded upon Church of England principles, directed to objects which the church approves, and promoted by means which are conformable to church discipline, not only the exclusive five, but the above named two, and various others, both general and diocesan, are Church Societies. The Church Missionary Society has been too long established, is too well known, and is too much beloved, to render any defence of it necessary; and the many bishops, and several thousands of clergymen, who patronize it, might justly consider an apology a humiliation. The Pastoral-aid Society is much younger; but its important object and truly excellent plans and labours have gained for it a share of episcopal, clerical, and respectable lay, patronage, unprecedented, we believe, in the annals of any of our religious societies so soon after their establishment. If any of our readers have troubled themselves about Dr. Molesworth's attack, or wish to see a very able defence, we would recommend them to read the Rev. C. Whitefoord's "Letter."

ANSWERS TO CORRESPONDENTS.

A. R. S.; R. P. M.; C.; Laicus; A Traveller; P. W.; T. B.; *A* Layman; are under consideration.

Mr. Napper's defence of the Hibernian Society's Romanist teachers shall be inserted.

As we animadverted upon the style and spirit of the work called Anti-popopriestian, we cheerfully, in justice to the author, announce, that in the second edition he has altered its title to Anti-popery, confining his strictures to the church at Rome, and omitting whatever he considered might be offensive to any Protestant body, and also modifying the peculiarities of his style. He assures us, that all the recommendations in the newspapers were genuine editorial opinions. We never doubted that many of them were so, for no religious newspaper or magazine would allow of extra official critiques in its pages; but when we found that the only one we had an opportunity of referring to, which was that in the Times newspaper, was not in the usual place or type of Editorial matter, but in an obscure corner, at the bottom of the last column of the fifth page, in the smallest print; and when moreover we considered that Mr. Rogers's dissenterism and opposition to Established churches, were in diametrical opposition to the opinions advocated in the Times and several other newspapers, in which the work was panegyrised without any allusion to this fact, we could not regard the articles as editorial; nor can we to this hour believe that the Editors of the Times, the Herald, the Morning Advertiser, the Age, and Bell's Weekly Messenger, (those were the newspapers we mentioned) had troubled themselves to read the book; but as they vouch for the remarks, the author is entitled to the credit of them.

THE

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

ATHEISM OF THE CARNAL HEART.

For the Christian Observer.

CHRISTIANITY is not a system of well digested and orthodox doctrines, which enlighten the understanding, but neither affect the heart, nor are used as a lamp unto the feet and a light unto the paths. Christianity is not the momentary ebullition of excited affection, nor the groundless and presumptuous hope of an unenlightened understanding and heated imagination. Christianity is not the cold, and regular, and mechanical observance of formal and ceremonial institutions, nor even of moral duties. The essence of Christianity consists neither in orthodox opinions, heartless services, visionary hopes, nor enthusiastic reveries: but Christianity is a system of sound principles, engrafted upon a renewed nature, energised by a lively faith and pure affections, and thus rendered steadily and permanently operative:—principles which have Divine Revelation for their authority: heaven and hell for their sanctions: essential truth for their basis: God in Christ for their object: and consequently eternity for their duration.

When the mind becomes interested about Christianity, such as I have now described it, sensible of the paramount importance of the object, it often turns the eye of contemplation inward with jealous watchfulness. There it searches diligently for those harmonized principles and affections which alone can furnish satisfactory evidence of the reality of its faith, the soundness of its hope, the purity of its love, and the security of its treasure. The traveller who bears upon his person a pearl of great price will sometimes involuntarily feel for this valuable deposit, not so much from any doubt of its security, as to enjoy its safety, and to make assurance doubly sure.

With such views, and in such a spirit, I have sometimes proposed to my own mind a question which I would now propose to the reader. And in doing so I would intreat him to consider, that Christianity does not address itself to congregated bodies or domestic circles, but to individual souls. No doubt, from the differently constituted minds of different individuals, this question will meet a different reply: each should therefore stand out, in conscience and spirit,

from the friends and scene by which he may be surrounded, and judge and answer for himself. In our worldly concerns the views and feelings of others are a material element in all our calculations; but in our religious concerns each should desire to stand *now*, as he must stand before the judgment-seat of Christ, a naked and isolated soul amid a congregated universe. He should reject, as they successively present themselves, those hollow and self-justifying pleas with which the great deceiver would slightly heal the sores of a wounded conscience, and say to a troubled spirit, Peace, peace, where there is no peace. He should cast away the shield of prejudice or unbelief, and lay bare his bosom to the sword of the Spirit, which is a discerner of the thoughts and intents of the heart.

The Psalmist tells us that "the fool hath said in his heart, There is no God." In the original of this passage there is nothing which corresponds with the affirmative verb and particle "There is;" and therefore the literal translation is, as our Bible version from the Hebrew reads it, "The fool"—that is, the man, however wise and prudent in the things of this world, who is ignorant of God, the object of true wisdom and knowledge—"the fool hath said in his heart, No God." This translation is not only more just and literal, but also more comprehensive, than that in our version from the Septuagint; for it not only denies the existence of God, but also expresses strongly the loathing and aversion with which the fool—in other words, the earthly carnal mind, for so Scripture uniformly applies this term—revolts from the belief in a God.

In opposition to this folly of the carnal heart, it is needful to remind professing Christians that there is a God: proclaimed, not on the authority of merely human and fallible testimony, but on the authority of a Divinely inspired revelation. There is a God who created, and whose providence incessantly watches over, every individual of the human family; whose eye is upon every action of his life, and reads every secret of his heart: who in an assumed nature bled and suffered for us: who died to redeem, who rose again to justify, who ever liveth to make intercession for us. That mysterious visitant to earth has indeed again departed into a far country, and now sitteth at the right hand of the Majesty on high. But He shall come again in the clouds of heaven with power and great glory, and shall stand in the latter day upon the earth; and with the voice of the archangel and the trump of God summon universal man to judgment. In obedience to this solemn and high citation, each, personally and individually, shall hold up his hand at the bar of heaven's tribunal, surrounded by a cloud of witnesses thronging together from those infinitely remote worlds which stud heaven's concave, and whose armies people immensity. Before this august assembly, and in this decisive day, each shall, individually and separately, answer for the deeds done in the body, and with a scrutiny so strict that of every idle word men must give an account, and that even the secrets of all hearts shall be revealed. The same Scripture tells us, that this "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;" and is now ready to pardon and wash out all your sins in the fountain opened for sin and all uncleanness; that He is ready, by His Spirit, to regenerate and sanctify the affections of man's corrupt and sensual nature: with the all-subduing energy of Gospel doctrine He would

melt the stubborn heart; and then, in the perfect mould of Gospel precept, transform and renew it in righteousness after the lost image of Him who created it. God himself too, it tells, condescends to dwell by His Spirit in the believer's soul; and His entrance there, is the dawning of eternal life, the influx of a present heaven. On this high and infallible authority we also learn, that to know this living and true God, and Jesus Christ whom he hath sent, and to have that Spirit of Christ without which we are none of His, is to receive from him "life eternal." The Christian therefore possesses an immortal soul, and is a citizen of the eternal world. For him are prepared beyond the skies mansions of everlasting rest. "We," if Christians, "know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Such are the glorious truths which the voice of revelation proclaims.

Suppose then that, instead of these quickening and heart-cheering truths, we could declare, and support the declaration with irresistible argument, with "confirmation strong as proof of holy writ," that revelation was a forgery: that immortality was a dream: that the resurrection from the grave was a vain hope; that the power and coming of the Lord Jesus was a cunningly devised fable; that prophets, and apostles, and martyrs, who testified these recorded facts and revealed truths amid the agonies of expiring nature, and thus sealed their testimony with their blood, were vile imposters or visionary enthusiasts; that eternal life was a mere delusion; that God was but an empty name; what, I ask, is the impression which those declarations, proved to, and believed by, you, would produce upon your mind? what the course of action to which they would tend? Are there not some whose inmost souls would cheer those new doctrines as joyful sounds, and who would feel that they removed an oppressive load from off their hearts and consciences? Are there not some to whom the voice which proved that God and eternity, heaven and hell, were but vain words, would sound as the voice of him who cried in the wilderness, "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough way shall be made smooth;" that all flesh may fearlessly run in the paths of forbidden pleasure to the secure haven of annihilation? Are there not some who would desecrate the now sacred walls of the temples of Christ throughout the land, without a single sigh to the memories which they excited, without a single regret for blasted hopes of glory, honour, and immortality, withered in the bud, and passed away for ever? Are there not some who would scatter pollution and misery along their meteor course of unbridled passion, of unrestricted indulgence, of selfishness, sensuality, and sin, and who would call all this happiness?—I fear there are.

But are there not others who, calmly and with steady hand, weighing, in the equal balances of a cold and calculating indifference, faint hopes of heaven against trembling fears of hell; uncertain promises of a future, against actual enjoyments of the present; this solid earth, with all its palpable pleasures, against a spiritual heaven with its visionary joys; sight against faith; time against eternity,—would at length settle in the prudent determination to walk by sight and not by faith; not indeed to mingle themselves

amid those grosser debaucheries which refined nature has been taught by civilization are inconsistent with even its selfish comfort in a state of society; but still to act as common sense would dictate; to make the most of this world, since then it would be our all to live according to the wisest maxims, and most prudential rules, in the spirit of that principle, "Let us eat and drink, for to-morrow we die?" I believe there are. I believe that here would be the vast majority of society. I believe that society would fling off from it the former class of reckless and abandoned profligates, who had been tempted by the hope of impunity to give free vent to the innate corruption of the heart, and to transgress the bounds of honesty, of decency, of honour, virtues indispensably necessary to the temporal well-being of society; and that society, with scarcely a perceptible change in its constitution, principle, or practice, without any convulsion which would indicate that its foundations were shaken, that its main spring had snapped, that its vital principle was suspended, would dedicate, as we have already seen in a neighbouring country, the temples of Christ to the deities of Greece and Rome, and would settle in a religion (for society has now, had then in France, and must ever have a religion)—would, I say, settle in a religion more operative and efficient in its sanctions than Christianity, because those sanctions would be more palpable and immediate: more practical in its effects, because these effects would be more quickly and sensibly felt; but yet a religion of which God and eternity formed no part.

But whence—for that is to us the important question—would the disciples of this new religion of convenience and convention (the real religion, observe, in every form of society, of the great mass) be gathered? whence would its ranks be filled? Not, I conceive, from the vicious and profligate, but from the wise and prudent of this world: not from the publicans and harlots, but from the lukewarm and formal. Here would be the rallying point of all the respectable attendants upon Sabbath morning services, who think that religion is very good in its proper place and due order, but ought not to be carried to too great lengths: that it is unreasonable to expect that it should be permitted to interfere with the more serious and important avocations of business; or rudely to obtrude its gloom and melancholy upon the relaxations of social intercourse, and the *innocent pleasures* of the world. Here would be the rallying standard of all those whose barren hearts, in the morning of their religion, put forth hopeful buds, which the sun of temptation ever withers; and in whose earthly souls constitutional virtues and moral education have fixed, to a certain extent, *habits* of what seems to be piety; but tempt them beyond this point, and in that day of temptation they assuredly fall away. They loath, for instance, with an appearance of pious zeal, those vanities of the world, those maxims and practices of business, those public and dissipated amusements, to which their circumstances or habits of life, their age or constitutional temperament, indispose them; until some tempting opportunity of worldly aggrandisement presents itself; until some favourite child perhaps is to be educated, or advanced in life, or "brought out," as it is styled, into the world; and the critical moment has thus arrived, when their principles are to be subjected to a practical test, when the die is to be cast, and the option deliberately and decisively made, for that child, and for themselves, between this present evil

world and God's world—in fact, between time and eternity. Here too would be the quiet retreat of those who are "ever learning, and never able to come to the knowledge of the truth:" who appear ever coming to the truth, but have not strength to bring forth. Here would be the ark of refuge for those who through fear of death have all their life long been brought into bondage: who look with jealous eye upon the hand of time as it silvers over the dark locks of youth, or stiffens the once pliant joint: who when Providence takes up the words of Grace, and in the wakeful midnight of a bed of sickness sounds in their consciences the alarm, "No man knoweth the day nor the hour when the Son of man cometh," feel their spirit die within them. They profess indeed to believe that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things which God hath prepared for them that love him," yet they cling with tenacious grasp to the vanities and miseries of earth and time! They profess to believe all that Scripture tells of the blessedness of that rest which remaineth for the people of God, yet would gladly set up their rest on earth! They profess to believe in the freely offered joys and glories of the kingdom of heaven, yet recoil with sinking spirit and revolting heart from the grave and gate of death, through which alone they can pass to this joyful and happy resurrection! Do these sympathize with the spiritual and eternal system? Are they longing for, and hasting to, the coming of the day of God? Are their affections weaned from things on earth, and set on things above? Are they meet to be partakers of the inheritance of the saints in light?

But are there not some to whom a declaration, such as I have now supposed, that God and eternity, heaven and immortal life, were mere vain and idle words, would sound as the death peal of their happiness? upon whose hearts it would come like the wild blast of the desert howling mournfully amid the ruins which it had produced: who would feel the sorrows of life intolerable, if the heart could not lift itself to an omniscient God, and say, "When I am in heaviness I will think upon God;" and who, if in this life only they had hope in Christ, would be of all men most miserable? It is not that religion infuses bitterness into the cup of life,—far otherwise,—but it is that eternity and God are so vitally interwoven with their many rich and spiritual enjoyments, that without eternity, and without God, the sorrows and joys of life would be alike insupportable. The spirit of all those who had not apostatized from their high original, and degraded themselves to a level with the beasts that perish, would sink within them beneath the burden and misery of a finite existence; and their hopeless longings after that immortality for which they were created would consume their souls. The stronger energies of their minds would be paralysed by the prospect of a coming night upon whose deep glooms no morning should ever break; and the softer affections of their hearts would wither, like the delicate flower, if shut out from the daylight of eternity, and the sunshine of God's countenance. To such spirits a paradise of delights, without God, would be but a deeper hell; and all the charities of a transitory and evanescent scene would depress, if not drive them into frantic despair. Nature, attired in her summer robes of light and verdure and loveliness, might smile and sing with all her wonted charms and melody; but, for them, nature would deck herself in

all her ornaments, and smile in all her beauty, and sing with all her harmonies,—in vain. In the midst of every enjoyment which earth and time could furnish, and when no unpleasing circumstance, present or apprehended, clouded the limited horizon of a mortal life, or dashed from their lips the cup of temporal pleasure; when friends were kindest and most beloved; they would shudder at the anticipated evening of this paradise of a day, and feel restless and impatient in the absence of that Being who alone could impart to all a moral tone, a sacred character of dignified sentiment, of pure feeling, of high and holy enjoyment. They would turn in agony from the beauties and delights of creation, whose chilling winter as it steadily approached brought with it no cheering promise of a genial and all-reviving spring; from the calm sweets of Christian friendship, to be dissolved for ever by the stroke of death; from the bosom of a sanctified affection, no more to be remembered throughout eternity, which for it was but a cold and silent tomb; and in a paroxysm of despair, which exquisite enjoyment thus frozen and paralysed must inevitably generate, as a refuge from the scene, and from themselves, would rush in will, perhaps rush in act, into *immediate* annihilation.—And are there any such? I believe there are,—a few.—I believe there are a few, into the elements of whose being a sense of immortality is so vitally interwoven, that the prospect of an eternal scene alone could give ample scope and verge enough, to their affections to develope and expand: and to whom the light of God's countenance is as needful for their enjoyment to the circumstances of life, as is the sun to the natural landscape.

I am aware that all this may perhaps appear to some incomprehensible, visionary, and enthusiastic. Such persons will not indeed tell you, in exprsss terms, that the precepts and spirit of the Gospel are fanatical, and that the apostles were visionary enthusiasts. Only deal in vague generalities, and they will assent to any thing. But urge upon them in detail the principles of the Gospel: press them to cultivate the spirit of St. Paul, as expressed in his own recorded language; hold up to them the Gospel mirror, and invite their practical attention to particular features of the Divine image, to particular characters of the mind of Christ,—do this, and they will call *you* a fanatic and an enthusiast. But I am convinced that if such men were freed from the trammels of the popular and current superstition, which secures a spurious respect for the Bible even from those who are contradicting by their lives its most awfully sanctioned precepts, if they felt themselves at liberty to canvass the doctrines of the Gospel, and the lives of its promulgators, as they do those of its preachers and professors at the present day, they would find that there is not in the whole compass of their experience any thing more incomprehensible, more visionary, and more alien from all their tastes and sympathies, than the Gospel itself, in all those distinctive and characteristic features which difference it from every moral and philosophic system of merely human invention. The uncompromising strictness of its self-denying precepts; its abstraction from things present and temporal, and its aspiration after things future and eternal; its looking, not at the things which are seen, but at the things which are not seen; its unaffected penitence and deep humiliation of soul amid the unmingled approval and applause of men; its spiritual joys amid worldly sorrows; all this, which enters essen

tially into the preaching of "Christ crucified," the wisdom of God, and "the power of God unto salvation," would be to them, as to the Jew or Greek of old, a stumbling-block and foolishness. Let such men honestly say, whether there appears to them any greater enthusiast than the chief of the apostles himself, in his impassioned breathings of devotional feeling and pastoral love: in his earnest "desires to depart, and to be with Christ:" in his self-denying rejoicings at being made a partaker of the sufferings of Christ, and in filling up that which was behind of the sufferings of Christ in the flesh, for His body's sake, the church: in his self-immolating wishes that he were made an anathema, after the manner of Christ, for his brethren: in his self-crucifying joy at the prospect of being offered up upon the sacrifice and service of their faith: in his ecstatic glorying in tribulations also. In all these, can there be, I would ask, to such persons any greater enthusiast than the chief of the apostles himself, —except indeed it were his Divine Master, could such persons but read *His* mind through the holy and beatific calm of His manner and conversation, the serene heaven of his soul.

But do they evince the same phlegmatic indifference when worldly interests are the stake, and worldly feelings implicated? They could hear without strong emotion—nay, call such emotion enthusiasm—the fundamental truths of revelation, as we have supposed, successfully impugned; and thus see without wincing the foundations cast down, and the pillars of the kingdom of heaven crumbling in the dust of earth. But can they hear, with the same stoical fortitude and philosophic calm, that their banker has failed; that the speculation in which all their wealth was embarked has proved bankrupt; that their property has been successfully attacked at law; that fever is rushing through their veins; that some mortal disease has seized upon the citadel of life? And is it the superior importance of worldly interests which justifies the keen anguish with which their danger is contemplated? Surely not. The man, unless he has wholly apostatized from his moral nature, who has lost God, and come short of eternal life, has lost the priceless pearl, the one thing needful for time or for eternity. But "though the fig tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls;" yet may the believer rejoice in the Lord, and joy in the God of his salvation. Or is the fact this, that while they assent to the great truths which revelation proposes, they have never apprehended them by a realising faith, much less embraced them by a cordial and sympathetic acceptance; that they receive them, not because God, but because God's great rival the world, authorizes and sanctions their creed. They believe not with the heart unto righteousness, and therefore, of the truths to which we have alluded, confession is not made with the mouth unto salvation.

But however it may appear to some, assuredly sentiments of the character we have described are the necessary result of clear and believing views of God and eternity; and are essential and exclusive marks of the quickenings of a divine life in the soul.

I am well aware, too, that to speak on such a subject in the firm tone of strong feeling and decided opinion may seem harsh and dictatorial; and may be deemed by some the fruit of a proud and un-

charitable spirit. But if the principle which I advocate be true, it is all important; if the spirit which I press be genuine, it is essential; if the test which I propose be valid, it is exclusive and indispensable. If the declarations and authority of Christ himself be the ground and objects of faith; if Scripture is to be the rule of life, and the standard of final judgment; can we absolve those,—would it be charity to speak smooth things to those, I will not even say whose lives are not conformed to this rule, but who have never yet entertained one serious thought of making themselves amenable to, or even thoroughly acquainted with it? Dare we, or if we dare, would it be charity, to tell the many, in express contradiction to experience, to Scripture, and to Christ himself, that they are believers; that they know God and Christ, whom to know is life eternal; and that they are treading the narrow and unbeaten path, which alone, if Scripture is to be credited, leadeth unto life?

J. M. H.

ANCIENT LITURGICAL FORMS, FROM THE APOSTOLICAL CONSTITUTIONS.

(Continued from page 105.)

To the Editor of the Christian Observer.

THE ritual of the Eucharistic service or Liturgy, delivered in the so called Apostolical Constitutions, is so appended to the Office for the ordination of a Bishop, that the introductory portions previous to the Αναφορα—or, as it was afterwards styled, the Canon of the Mass—cannot be easily detached from this early form of episcopal consecration. It will therefore be most convenient to commence our survey from this point; nor can the points to which our attention will be thus called, be considered in themselves destitute of an high interest.

1. In the form of Episcopal election the popular constitution of the early church, and the necessity of the assent and consent of the laity to this important ecclesiastical appointment, are very strongly marked. The Bishop elect must be "blameless in all things, and chosen by all the people." These are to assemble together with the presbytery and the Bishops who may attend. The president (προκριτος, probably the senior bishop) then interrogates the whole assembly, the laymen as well as the clergy: "Is this the party whom ye call to be your ruler? Has he the general testimony to his fitness for this high office, from his piety and the excellence of his public and private character?" The assembly is adjured to answer these interrogations, which are thrice solemnly repeated, as in the presence of God the Judge, and of Christ, and of the Holy Ghost, and of all holy and ministering spirits.

The universal assent being given, one of the principal Bishops, assisted by two others standing near the altar, while the rest of the clergy are engaged in silent prayer, holding the sacred Gospels over the candidate's head, proceeds to offer to God the appointed "Invocation."

2. In this he prays, that as the Almighty had constituted the patriarchs, prophets, and priests of old, as his ministers over his

people, so he would through them infuse his Spirit into his servant, then by himself elected to be a bishop, that he might faithfully feed his flock, and ever fulfil his ministry without blame, and without turning aside; well-pleasing to his God in his meekness of spirit and purity of heart.

With these more spiritual petitions are intermingled others, in which the germs of high ecclesiastical pretensions too liable to abuse must be discerned—"that he may receive the power given to the apostles to remit sins, and to loosen every bond; and to offer up the *pure and bloodless sacrifice*, ordained by Christ as the mystery of the New Testament."

3. After this prayer one of the bishops places *the host*, θυσια (the name and the idea seem already to have been introduced) into the hands of his thus ordained brother, who is then early in the morning service to be installed in his throne, and to receive from all the other prelates the holy kiss.

4. After the reading of lessons from the Law, the Prophets, the Gospels, and apostolical Acts and Epistles, the newly ordained bishop pronounces the blessing, and then delivers a hortatory address to the people.

5. The deacon then prepares to proceed to the dismissal of the catechumens, and all those not admitted to communion; but before they depart prayer is made for and with them; "that God may reveal to them the Gospel of his Christ; illuminate and instruct them in Divine knowledge; instil a pure and holy fear of his name; and open the ears of their hearts, that they may study his law day and night, and be confirmed in all piety: that he would unite them to his holy flock by vouchsafing the laver of regeneration, the garment of incorruption, and the true life; giving no place to the adversary against them, but cleansing them from every defilement of flesh and spirit; that he would dwell in and accompany them by Jesus Christ, and bless their going out and coming in, and direct to their good all that should befal them; and, lastly, that he would render them, by the initiation of baptism for the remission of sins, fit now to be admitted to his holy mysteries, and permanently to abide with the saints." The service then thus proceeds:—

Deacon:—"Rise, ye catechumens, and pray for the peace of God through Christ." *People*:—"O Lord, have mercy upon us." *Deacon*: "For a peaceable and sinless day, and all the time of your life; for a Christian end; for the mercy and kindness of God; for the remission of sins. Present yourselves to the only unbegotten God through his Christ. Bow and receive the blessing." The people after each clause repeat, "O Lord, have mercy;" and the newly ordained bishop then pronounces the blessing: "O God Almighty, unbegotten and inaccessible, the only true God, the God and Father of Christ the only begotten Son, the God of the Paraclete, the Lord of all,—Thou hast appointed thy disciples teachers for the instruction of piety; look on these thy servants, now being instructed in the Gospel of thy Son. Give them a new heart, and renew a right spirit within them, that they may know and do thy will with their whole heart, and with a willing soul. Vouchsafe to them thy holy initiation, and unite them to thy holy church; and make them partakers of thy Divine mysteries, through Jesus Christ our hope, who died for them; through whom be glory and adoration

to thee in the Holy Ghost, for ever and ever. Amen." Then the Deacon pronounces, "Depart, ye catechumens, in peace."

6. The Deacon then in like manner leads the prayers of the people in behalf of the energumens, or those possessed with evil spirits, and the new bishop blesses them, and invokes the Lord by all his displays of miraculous power, and especially by his triumphs over the powers of hell, to deliver these sufferers: "O only begotten God, Son of the mighty Father, whose glance draineth the abyss, who touchest the mountains and they smoke, rescue these, the works of thine own hands, from the influence of the alien spirit; for thine is the glory with the Father and the Holy Spirit."* This class is then dismissed.

7. Those on the very eve of baptismal illumination, styled the *Φωτιζομενοι* (a class more advanced than the mere catechumens) are then in their turn presented as the objects of general prayer, and of the episcopal benediction. These forms agree entirely in spirit, and almost in words, with those before employed in the case of the catechumens. After they have received their dismissal, the class of Penitents succeeds.

8. These are invited "to pray for themselves, and all as brethren to join in earnest supplications in their behalf, that their God may guide them in the way of penitence and peace; deliver them from the net of Satan, and beat him down under their feet; that he may remove them from every evil word, work, and thought; may pardon every transgression, voluntary or involuntary; and blot out the hand-writing that is against them, cleansing them from every defilement, and restoring them to his holy fold; all are reminded, that in the sight of him who knoweth our frame none can boast that he has a clean heart, or pronounce himself free from sin; all therefore should earnestly pray in faith of the assurance, that there is joy in heaven over one sinner that repenteth; that these may be truly converted from sin to righteousness: that God who loves mankind would restore to them the joy of his salvation, and confirm them with his ruling spirit, that their steps should no more slide."

The whole congregation unite in the supplicatory address, "O Lord, have mercy; save them also, and raise them by thy mercy;" and the penitents are exhorted "to rise again to God through Christ, and bow and receive the blessing" which the bishop confers, placing his hand on their heads, and praying, "that the God who accepted the penitence of the Ninevites, and who willeth not the death of a sinner, but that he should turn from his sins and live, who with a father's bowels embraceth the returning prodigal, would now thus receive the penitence of the present suppliants."

The deacon then dismisses the penitents, and invites the remaining congregation of those styled the faithful, including apparently not only the communicants but their children also, to kneel in earnest prayer.

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* These expressions must surely diminish, if not destroy, the suspicion of Arianism, as infesting this compilation. The attributes and the title of Deity are here ascribed, in the highest manner, to the Son.

It cannot be necessary here to enter into the very difficult question of the cases of demoniacal possession, said to have existed in the primitive ages of the Church. We are assured in the Acts of the Apostles of their continuance through the Apostolical period.

9. The form which follows agrees with that which we term the bidding of prayer, inviting the supplications of the congregation for the whole church, and all its ministers and members, specifying all those various classes for whom we offer intercession in our own litany, of which we are here closely reminded.* Such general intercessory forms will be found again repeated in the Αναφορα, or Canon of the Eucharistic service.

10. The bishop then prays "that God would be pleased to look upon this his flock, and guard and guide them, that they might be holy in body and soul, not having spot or wrinkle, or any such thing; that he would help his people, whom he had redeemed with the precious blood of Christ; that he, from whose hands none could snatch his sheep, would be a sure wall of defence to them, and sanctify them with his truth, for his word is truth; that he would deliver them from disease and infirmity, from injury and fraud, from the arrow that flieth by day, and the trouble which walketh in darkness; and that he would vouchsafe unto them eternal life through Jesus Christ." The service then thus proceeds:—

Deacon:—"Let us give heed." *Bishop:*—The peace of God be with you all." *People:*—"And with thy Spirit." *Deacon:*—"Salute each other with an holy kiss."

Then the clergy salute the bishop, the laity each other, the men the men, and the women the women. The children are said to be still present, and standing round the elevated extremity of the chancel (βημα). A subdeacon then presents water to the priests (Ιερευσι), that they may wash their hands in token of the purity which becomes the souls consecrated to God.

The form of dismissal of all those not permitted to attend the Eucharist, is then again, in a fuller and general form, repeated by the deacon: "Let none remain of the catechumens, none of the hearers, none of the faithless, none of the heterodox; go forth, ye who are admitted only to the previous prayers. Let the mothers take their children; let no one in enmity with another, no one in hypocrisy, remain; with fear and trembling let us stand to make the offering."

The repetition of the form of dismissal in this place appears to have been needed, because before only particular classes, viz. the catechumens, candidates for baptism, the energumens and penitents, who had been dismissed; whereas now, all who felt themselves unprepared, are required to depart. The children also had remained up to this time, but were now ordered to be removed; it is clear, therefore, that the custom of infant communion, the great blot of the ancient church from the close of the third century, did not prevail among the framers of this liturgy, which in this certainly seems to retain the spirit of a still earlier and less corrupted age.

The Canon of the Eucharist follows, and of this I propose to submit to you a similar abstract on the following month, should the extracts I have tendered appear to you likely to supply matter of interesting or useful information to your readers.

SCRUTATOR.

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* There is one class specified with the fulness of appropriate intercession, which is only barely mentioned in our own Litany: "Let us remember in our prayers the young children of the church, that the Lord may cause them to grow up in his fear, and bring them to the measure of their age."

DEFENCE OF THE ROMANIST TEACHERS OF THE HIBERNIAN SOCIETY.

To the Editor of the Christian Observer.

As a constant reader of your excellent Periodical, and being aware of its well-deserved and widely extended influence, I beg leave to express my fear of injury without sufficient cause (in my opinion) to that most valuable Institution, the London Hibernian School Society, by a note in your Number for last month. You truly observe, that "those Romanists, who, for a morsel of bread, contravene the rules of their own church by becoming Scriptural teachers, are not men in whom we should place much confidence, even if we did not object to the appointment upon principle." I admit there may be some such teachers. But, from all that I know (and I have had considerable opportunities of knowing), I feel it my duty to testify, that I believe they are exceptions; and that we are by no means warranted to conclude, that all Romanists who become Scriptural teachers, must necessarily do so "for a morsel of bread," in opposition to their conscience. I should have hoped that the number of Irish teachers, through the medium of their native tongue, who have openly asserted their right to read the word of God, and signed a declaration to that effect, ought to have shielded them from the imputation of insincerity. But they have not only thus asserted their right, but they have proved their sincerity by the endurance of persecution, in a way which is not to be accounted for by the trifling salaries which they receive. I myself know a Romanist, who teaches *gratuitously* (being in circumstances, though humble, which enable him to afford it), and yet he performs his undertaking zealously and perseveringly; and I am persuaded he is prepared, by Divine grace, to maintain his right as from God, and in conformity to his conscience, in the face of all subordinate authority whatever. In fact, the sacerdotal powers in my neighbourhood (though their influence continues very great) appear to be so conscious of the growing emancipation of the minds of the people, in respect of the reading of the word of God, that they venture but with carefully measured steps on enforcing prohibitions; and it is matter of notoriety and long experience, that there are numerous unconnected schools, taught by Romanists on their own account, in which the authorized version of the Holy Scriptures has been freely used; and, in less favoured situations, persecution (as before mentioned) has been endured. I apprehend, indeed, that the National system in Ireland may strengthen the haters of light, and that it has done so already; but I trust it serves to manifest, at the same time, an increasing desire for "the sincere milk of the word," and an increasing number of willing instruments in a labour of love, the object of which is, that the word "may have free course, and be glorified." I hope, Mr. Editor, that I do not trespass on your dislike of controversy in this case, by this simple statement of facts. As such, I conceive that I am bound to give it any attestation in my power, and that of course my communication ought not to be anonymous.

I have now only to request you will have the goodness to permit

me to say *Valeat quantum,* among your numerous readers; and believe me, with great respect and love for the Christian Observer *ab initio,* Most faithfully yours,

WM. NAPPER,
Rector of Tamlaght O'Crilly,
January 5, 1841. in the Diocese of Derry.

*** We cheerfully insert the above. Our meaning, more fully expressed, was, that a Romanist layman could not, holding consistently the principles of his church, be a Scripture teacher against the prohibition or monition of his priest. How is he to obtain absolution, if he persist in his contumacy; and how, as a sincere Romanist, can he feel himself safe without it? The good layman mentioned by our correspondent, who "is prepared by Divine grace to maintain his right as from God, and in conformity to his conscience, in the face of all subordinate authority whatever," has in fact adopted the fundamental principle of Protestantism; for Rome allows of no such right of private judgment: no such appeal—especially by the laity—from the "subordinate authority" of the church to the word of God. It is not for us to reconcile the anomaly, for such it still appears to us; but we cordially expunge the phrase "for a morsel of bread;" and only repeat our remark in general terms, that we cannot understand how any Romanist layman can feel justified in addicting himself to, or gaining a livelihood by, an occupation which his spiritual guides tell him is unlawful. We are glad to find that there are happy inconsistencies; but as a rule great caution should be exercised, where persons offer themselves for any stipendiary occupation which is denounced by the authorities of their own religious persuasion as inconsistent with its duties. We write only in explanation, and not as wishing to weaken the *quantum valeat* of our correspondent's interesting statement.

ON MORAL AND CHRISTIAN MILITARY TRAINING.

[We observe, stitched under our cover last month, "An Address to all nations, from the Society for the Promotion of Permanent and Universal Peace;" and the month before, "An address to Ministers of the Gospel, and to all professors of Christianity," upon the same subject, from the able pen of Mr. J. J. Gurney. These papers maintain the unlawfulness of war under whatever circumstances; a doctrine which, it appears to us, would forbid the employment of policemen, and other ministers of justice, who to put down wrong doers must use force, if necessary; and that force, where resistance is offered, may proceed to violence, and even to bloodshed; for if not, a gang of ruffians might arm and resist them with impunity, and slay them, if it suited their purpose; and then proceed to plunder and murder her Majesty's peaceable subjects. There needs only to change the blue coat for a red one, and the midnight robber for a foreign enemy, to apply the principle to war; so far as it is waged solely in justifiable self-defence, not for pride, passion, revenge, ambition, or cupidity; for no farther than this, no farther than as soldiers are the policemen, the peace-preservers, of nations, is it vindicable.

A writer in our pages lately exhibited "the true portraiture of war" in a series of appalling narratives, leaving the impression, that though he did not deny that there are circumstances which justify taking up arms in self-

defence, yet that few indeed are the cases in which even self-defence can require or justify such atrocities as he has depicted. The writer of the following paper has taken different ground; he considers war to be "an appointed evil"—an expression which we deprecate, for God is not the author of sin; nor must we attribute to him, even indirectly, those "lusts" from which "come wars and fightings." But though we differ from our correspondent upon this point; and also as to the statement, that "it is impossible to erase this great evil from the catalogue of human woes," for Divine writ tells us that, so far from its being "impossible," the joyful time will come when it shall be erased; yet we gladly aid him in urging the duty of endeavouring to mitigate the horrors of war by those holy influences which when they fully prevail will effect its extinction.]

To the Editor of the Christian Observer.

THE attention of the public has been lately called by two articles in the Christian Observer, to a serious consideration of the calamities of war. The pictures which are there drawn—or rather, it should be said, the authentic details which have been collected—are indeed of a nature to make the most thoughtless reflect before they wantonly express themselves in favour of so great an evil; and although, by the blessing of Providence, hostilities on any extended scale seem for the present to have been averted; yet as every thing is uncertain in this chequered scene, and as war once entered upon must be prosecuted with vigour, in order to be successful, it cannot be an uninteresting employment to follow up the suggestions of your correspondent, and to train our minds to such practical reflections as shall appear most calculated to benefit mankind.

As the writer waives the question of the lawfulness of war under peculiar circumstances, so do I not see the necessity of entering upon it. If otherwise, might we not proceed at once to the Bible, and there we should perceive that war is an appointed evil; and that the pestilence, the famine, and the sword have been the chastisements of guilty nations, since ambition first tempted the mighty ones of the earth to extend their dominions. That the time will at length arrive, when it shall be learned no more, but swords shall be beat into plough-shares, and spears into pruning-hooks, the same Divine book equally assures us; but till those glorious days are fulfilled, sadly do we fear that what has been shall be, and that it is vain to expect that the injustice, the covetousness, and passions of men will subside into a universal calm, and permit the well-disposed to enjoy without interruption the peaceable rewards of magnanimity and forbearance. No nation, however convinced of the sinfulness of war, could guarantee that other countries shall be restrained by similar scruples. No nation could sit down in the quiet assurance that the homes of her children shall never be violated, her liberties always respected, and no advantage taken of her gentle, unsuspecting demeanour.

But although war must be anticipated, and although to be always prepared for its attacks is justly esteemed the surest way to prevent them, yet the question of its calamities is another consideration; nor can there be a doubt that every nation ought to exert itself to the utmost in their mitigation, and that the bravest will take the lead in such an endeavour. When we reflect who are the greatest sufferers by the outbreak of hostilities; that almost invariably it is the peaceful

and unoffending portion of the community, whose lives, and property, and honour are exposed to insult and devastation; those persons can have no pretensions to the character of Christians or philanthropists, who will not check themselves when tempted to sound the alarum of war, and allow the kindlier feelings of the heart to gain the ascendancy. Nor is it in aggressive warfare alone that these miseries are inflicted. Such is its nature that, even when most just and disinterested, when the object is solely to succour the oppressed, and to redress the wrongs of those who are incapable of defending themselves, sorrows will be multiplied: one side or the other will be a foe, and even in the necessary operations of a friendly army calamities can with difficulty be avoided. I take not into account the sufferings of the combatants themselves. Great as they may often be, it is their occupation to endure them. When voluntarily enlisted, the soldier is aware of what he has to expect; and it is well known that the novelty, the excitement, and adventures of a campaign, more than repay the generality for all their toils and hardships. Nevertheless a field of battle does present a dreadful spectacle; and taking war altogether, it must be recognized as one of the direst inflictions incident to man.

Since then it seems impossible to erase this great evil from the catalogue of human woes, and since at the same time it is an imperative duty to mitigate it, our business is to consider the means by which this twofold object may be accomplished, and certainly the first thing is, that the statesmen of a nation should entertain just and Christian-like views upon the subject. In a country like our own, for instance, it would matter comparatively little how the thoughtless and the ignorant should express themselves, provided those actually in power had the wisdom to discern, and the steadiness to pursue, what was really right. The influence, which in a highly civilized society is so easily obtained over the public mind, would soon silence objections built upon error: and truth, dimmed for awhile by the fogs and vapours of folly, would win its way abroad, and regain its due estimation. So long as men in authority will make a just comparison between war and peace, considering the one as society in a state of health, the other as in the excitement of fever; so long as they will esteem it the true glory of a country, not to be adding to its territories by invading others, nor to be catching at every trifling offence as the pretext for instant hostilities, but to be improving that which it already possesses, and cultivating a spirit of harmony with its neighbours, so long will the world enjoy the surest guarantee against the miseries of war. Nor can we believe that such a nation would be shorn of its influence, nor such statesmen sink in public estimation. Augustus, consolidating his empire in tranquillity, was greater than he would have been emulating the conquests of his predecessor. Had Charles the Twelfth been less severe in granting peace to Saxony, he would have saved his army from defeat, and the fugitive of Pultowa would have lived to be venerated as the benefactor of Sweden. In peace the resources of a country may be nourished, which in war must be overstrained and dissipated. By amicable intercourse with other climes springs of knowledge are laid open; the world becomes a commonwealth; nation imparts its intellect to nation; overweening fancies of superiority are humbled; and men are taught to understand, to value, and to respect each

other. One year of peace perhaps did more in our days to advance the progress of mind throughout Europe, than twenty years of war had done with all their excitement.

But it may be objected, that nations become enervated by a state of protracted tranquillity. No doubt, indolence and apathy will ruin a community, as they will an individual; but when its rulers are men of energy, supported by conscious rectitude, and animated by the wish of doing good, the manly virtues may be kept alive, though the din of arms shall have died away, and martial glory sleep in the profoundest slumber. Imperial Rome was not destroyed by peace, but by the mad excesses of her emperors, the turbulence of her armies, and the pusillanimity and luxury of her nobles. Projects, which have elevated the human character and won the admiration of ages, have languished in neglect, or lain dormant in nonentity, until the minds of men have been emancipated from the thraldom of war. It was not until Grenada had surrendered, and the dominion of the Moors had yielded to the arms of Ferdinand, that even the generous Isabella was brought to listen to the representations of Columbus, and to acquiesce in the discovery of a world. The trophies of Trafalgar make the bosom glow: but Parry, and Ross, and the Polar Seas exhibit traits of fortitude and bravery which the highest achievements of martial daring could never surpass, and which England would never have been called to admire, had she continued still in hostilities. When colonies are planted, and the voice of man is heard where hitherto the wild beast has made his lair; when the missionary is traversing the ocean, and rallying round his sacred pursuits the sympathies and prayers of the community; when science is sending out her *expeditions* to make fresh inroads upon the secrets of nature, and to add to the store of human intelligence; surely this cannot be called a season in which the spirits and energies of a nation are doomed to languish.

Such are a few of the most obvious reflexions that this subject suggests; but to those whose minds are enlarged by frequent meditation upon important subjects, and upon whose discretion the affairs of the world are daily depending; what has been here advanced can be but the twinkling of a feeble star amidst the constellation of blessings that illumine the brow of peace. When, therefore, all this happiness has to be subtracted, and all the calamities of war to be substituted in its place, we surely have the best guarantee for their mitigation, in the desire which every honourable bosom will entertain to keep them at a distance.

But although not to call them into existence is the surest way to alleviate the miseries of war; yet since hostilities are sometimes inevitable, we must next consider what is to be done in the event of their occurrence. The theatre of war is the scene of its inflictions. Heavy taxes and the loss of friends comprize the penalty of those who do no more than send forth fleets and armies to plant their banners upon distant shores; but it is among the peaceful inhabitants of those unhappy regions that towns are pillaged, harvests burned, and enormities perpetrated which description can but faintly reach, but which every one ought to bring home to his own bosom by imagining his own mansion, or his own village, as the scene of action, and substituting his own dearest connexions for the victims.

The question then is, By whom are these things perpetrated? and, the answer, we fear, must be, By the combatants and their followers; far more frequently indeed by the latter, as being people whose trade is pillage, and not seldom by the operations which the nature of the contest demands; but too often by the military themselves, by men who would have shrunk from cruelty in their domestic circle, but in whom protracted hardships, constant exposure to scenes of bloodshed, excited passions, or thoughtless indifference, have blunted the finer feelings, and hardened them into contempt of woe. It is then by the moral cultivation of the warlike professions that the evils of war must be mitigated; and when I think of the virtues which those professions have the opportunity of exhibiting, my heart warms with desire of seeing them elevated in all points to their proper standard. I can imagine no finer spectacle than an army landing upon a foreign shore, intent on doing good; fully enlightened as to the causes of its quarrel, satisfied of its justice, and determined with the help of Providence to bring it to an honourable issue; yet compassionating the misfortunes of the helpless inhabitants, and anxious by all the means in their power to alleviate them. We read of a Portuguese soldier, who, being led out to execution for some dreadful act which he had perpetrated in a French family, exclaimed:—"They murdered my father and my brother; they brutally treated my sister, and burned the home of my youth; but I have had my revenge, and now do with me what you will." Had this poor fellow been in circumstances to take the initiative, and, on crossing the enemy's frontier, to say, "I have a father and a sister far away, happy and undisturbed. Who knows how soon the din of battle may affright their peaceful residence? Let me then act towards all here, as I would wish their brothers and sons to behave towards those who are so dear to me:"—he would have breathed the spirit that ought to animate a Christian army.

It is a great mistake to suppose that these tender sentiments are incompatible with a state of warfare. In a life where every feeling is excited to the utmost, noble minds find daily opportunities of indulging their impulses; and history, ancient and modern, has recorded instances at whose recital few bosoms can remain unmoved. When David's captains broke through the host of the Philistines to draw the king some water, and when the monarch, though parched with thirst, refused to drink what they had risked their lives to procure for him; or when Uriah forbore to go down to his house because the army, and the ark, and their commander were encamped in the open fields; when Xerxes wept to think that after a few years none of the countless multitude, whom he was transporting across the Hellespont, would survive; or to come to our own time, when an eminent soldier sighed over his victories, and declared that they made him sad, we have examples of humanity and self-denial which shew that the ground only requires cultivation to produce fruits of the greatest variety and beauty.

It is true that a soldier is but a man, and that his heart, like that of all our fallen race, is prone to evil. To coerce him, therefore, discipline has been ever considered the life-blood of an army; and it is indeed a marvellous sight to contemplate thousands of individuals, of every shade of character, laying aside or subduing each his own self-will, marching with simultaneous obedience at the discretion of

another, and holding life itself but as a loan to be repaid at whatever moment his country may demand it. Under such a course of training men become brave, regular in their duties, and to a certain degree well conducted; but to ensure the disposition necessary for the christian practice of humanity something more than professional discipline is required, and moral discipline must superadd its influence; moral discipline, beginning from the head by which the campaign is planned, and descending and pervading the whole body.

How then is this moral discipline to be imparted,—this discipline which is to animate all ranks, which will demand the sacrifice of many indulgences, and which cannot by any means be said to *promise* worldly rewards? Surely there is no other way than to combine the spirit of the Gospel with our military instruction; to endeavour to make our men Christians as well as sailors and soldiers. There is a fixedness, a certainty in the precepts of our holy religion, which no human invention could ever attain to. Honour has been tried, but true honour is too closely connected with that divine principle to flourish in any effective degree where there is not piety to direct it. In ordinary minds, honour must vainly seek its full development. Those feelings which soften the heart, and elevate it above the scrambling walk of selfishness, are ridiculed by men whom the world esteems honourable; yet these are the sentiments which must humanize the career of war, and by their active agency must alleviate miseries that apathy will not perhaps inflict, but certainly will never remedy.

Nor let it be deemed romantic to suppose that an army may be imbued with religious principles. It is not the first time that such has been the case; nor have those troops been the least famous *in the* rolls of victory who have mingled devotion and humanity with their martial discipline. "Il régnoit depuis longtems," writes the historian of Charles of Sweden, "dans les troupes Suédoises une discipline qui n'avoit pas peu contribué à leur victoire: le jeune roi en augmenta encore la sévérité. Un soldat n'eut pas osé réfuser le paiement de ce qu'il achetait, encore moins aller en maraude, pas même sortir du camp. Il voulut de plus que dans une victoire ses soldats ne dépouillassent les morts qu'après en avoir eu la permission, et il parvint aisément à faire observer cette loi. On faisait toujours dans son camp la prière deux fois par jour, à sept heures du matin, et à quatre heures du soir: il ne manqua jamais d'y assister, et de donner à ses soldats l'exemple de la piété qui fait toujours l'impression sur les hommes quand ils n'y soupçonnent pas l'hypocrisie. Son camp mieux poliçé que Copenhague eut tout en abondance: les paysans aimaient mieux vendre leurs denrées aux Suédois leurs ennemis qu'aux Danois qui ne les payoient pas si bien: les bourgeois de la ville furent même obligés de venir plus d'une fois chercher au camp du roi de Suède des provisions qui manquaient dans leurs marchés." (*Histoire de Charles Douze, par Voltaire*, p. 54.)

But it may be objected that Charles was an enthusiast: let us then turn to one more renowned even than the King of Sweden, and whose character and victories come more home to the heart of an Englishman, John Churchill Duke of Marlborough.

I translate the following from a history of his life published by order of Napoleon. (Preface, p. 16.)

"But that which rendered him more worthy of praise is, that in him the man

and the hero shone together, that he knew how to assuage the heat of bloodshed, that the sweetest of his triumphs was to save the lives of the vanquished, and that faithful to his promises he scarcely ever wandered from the path of humanity and justice. He had gained the love and confidence of his troops by the goodness of his heart, by his affability, by his exactness in providing for their subsistence, and by his care not to expose them to unnecessary danger. Had they to march to battle? Joy shone on every countenance: under the orders of the chief whom he adored, every soldier became a hero. But the most admirable of all was, that the camp of Marlborough resembled a tranquil and well-governed city, where decency and good manners reign throughout. Oaths and blasphemies were banished from it; drunkenness and debauchery were unknown in it; severe laws kept bad characters at a distance—in a word it was a school where the soldier formed himself to virtue. After one or two campaigns the most gross learned politeness, and acquired manners which placed him above the vulgar; the most violent became gentle and tractable—so true it is, that good discipline can correct and even reform nature. Divine service was regularly performed in the stationary camps and garrisons. Prayers were read morning and evening, and every Sunday there was a sermon."

Such is the character which history gives of the troops who fought at Blenheim; and such all who love their country, would wish for ever to attach to a British army. I need not say from whence the attempt must originate, or at least derive its main support. Much I believe has been done, and much is still in contemplation: and when we consider the influence which an army and navy like our own necessarily exercise, whether by their numerous connections, by their position in society, or by their residence in so many foreign coasts and distant colonies, we cannot but trust that every endeavour to improve their moral discipline will meet with the cordial sympathies of the country. When public opinion goes hand in hand with the march of amelioration, those in power feel their best encouragement to prosecute the work with vigour; nor can we imagine that any such stimulant will be withheld in a nage, whose prevailing feature seems to be the bettering of society in all its departments. The men that have bled for their country, and who are even now evincing their readiness to venture life at any moment when that country may demand it, will not surely be the only class in whose way difficulties are placed; nor will the too common and too just imputation of national ingratitude be suffered to supplant those generous feelings that ought to animate a British public. What means are the best for so holy a purpose those to whom the military professions are confided will best devise. Springs of action must be familiar to them, of which others are necessarily ignorant; and agencies must be set in motion, which legitimate authority alone can awaken or direct. Evils exist which that only can remedy: wants demand redress which that must recommend, if not supply. With that authority the will, as we believe, is actively existing; and, we trust, responded to by those who in subordinate stations have to put that will into effect. The mind of England has not made all its progress within the last twenty-five years, without carrying the naval and military professions along with it.

And here it must be regretted, that in that highly talented history of the war in the Peninsula, written of course expressly to commemorate the glories of this favoured country, and to bequeath to soldiers of future days a scientific detail of the skill and courage by which those glories were won, all allusions in the spirit which we should have thought most obvious, have been so

studiously avoided. To narrate the annals of a hundred battles, to dwell with critical minuteness on their "hair-breadth scapes," and at length to trace them all to a glorious conclusion, yet throughout the whole eventful tale to have seen no other agencies watching over the interests of the world, save the talents of the victor, and his *fortune*, does indeed appear an attempt at philosophy, or a servile imitation of Bonaparte, in whose bulletins destiny and fortune were alone recognized, which a heathen, we firmly believe, would have scrupled to adopt. Neither Livy, nor Sallust, nor Tacitus would have put his own divinities so out of the question; nor can I believe that the illustrious warrior, whose achievements have formed the groundwork of the history, would think himself less honoured, had he been placed under an all-powerful superintending Providence, rather than under the caprices of blind chance. It is unnecessary to multiply examples, the spirit of which prevails throughout the book: the concluding sentence will be sufficient. "Fortune," writes the author, after detailing the rise, character, and fall of Napoleon, "Fortune, that name for the unknown combinations of infinite power, was wanting to him, and without her aid the designs of men are as bubbles on a troubled ocean." Earnestly do I wish that in future editions of a work otherwise so valuable, the name of Fortune may be erased, and Providence may be allowed some influence in crowning the contests of five-and-twenty eventful years with victory.

But although the moral cultivation of the warlike professions must in a great measure depend upon those who by their station, care, and example, ought naturally to exercise the chief influence over *them*, yet it is not by these alone that the important object *can be* effected. At an earlier age than that for girding on the sword *must* the seeds of piety and humanity be sown. Many now *alive* can doubtless recollect when, if there was a son from whom no good was expected, his destination was at once the army. A profession notoriously dangerous, whether the uncertainty of existence or the variety of its temptations be considered, was selected as most appropriate for that individual of the family, who of all the group was least likely to resist the one, or to be prepared for the other. Those prejudices are I believe exploded. The army is now viewed through a juster medium; and arms are regarded as one of the honourable engagements of a life, or as an occupation in which a young man of fortune may pass the few years that precede his settlement in the world, as in a school of good manners, and praiseworthy employment. Let this revolution in opinion be followed up. Let us rejoice to see the profession of arms raised to its proper standard; let us desire that its followers may be ornaments to their country, brave but compassionate in war, gentle and refined in peace. With such aspirations we shall prepare the way by duly training those of our infant charges that may be destined for it: we shall hold up to their veneration the great and the good who have in various ages filled its ranks; we shall shew how the most eminent of the early Christians numbered soldiers amongst them; and we shall accustom their tender minds, whilst yet susceptible of impressions, to consider piety as the indispensable accompaniment of an honourable career. Thus will the calamities of war best be mitigated. Happy will it be for mankind, should they be averted altogether;

but should dire necessity again summon our soldiers to the field, England will have the consoling assurance that her name will be as renowned for humanity, as for courage and skill.

P. W.

ON A CONJECTURAL EMENDATION OF JOHN VII. 12.

To the Editor of the Christian Observer.

In the Edinburgh Review for October there is an article on Biblical Criticism. An example is there given (p. 135) of conjectural emendation of the sacred Text:—

The reading proposed for discussion, is ἀληθινος instead of ἀγαθος, John vii. 12; "Some said he is a good man;" and it is determined, that "the total probability for ἀγαθος, obtained by multiplying the external and the internal probabilities, is far greater than for the conjectural ἀληθινος."

As the received text is thus allowed to remain undisturbed, it may seem of little use to examine the weight of the arguments adduced by the reviewer against it. But he "does not," he says, "recollect an instance in the New Testament, in which there is a greater degree of internal probability in favour of a reading, which is not also supported by strong external evidence." It may therefore help to turn students from such unprofitable speculations, if we weigh the reasons alleged in this instance in favour of a change.

1. Ἀληθινος, says the reviewer, "is a favourite word with St. John."

It is a superficial sort of criticism, to count, by the aid of Schmidius, how often one of the inspired writers uses a word, if we do not endeavour to ascertain the exact meaning attached to it in different passages, and observe who the parties are that employ it. Now, the word ἀληθινος is only used by our Lord, or by the inspired Evangelist speaking in his own person. He never puts it into the mouths of unbelievers. And as he generally, if not always, gives it a lofty meaning, (as at chap. i. 9, which it would be presumption in any man to assume that he can fully fathom,) I would assign the probability, on this first argument, to the *rejection*, not to the *reception*, of the conjecture.

We must examine the Evangelist's use of the substantive ἀληθεια, if we wish to obtain a just conception of this important word and its congeners. I count that he introduces it forty-three times, exclusive of Pilate's inquiry, who felt that it conveyed a meaning which surpassed his comprehension.

Ἀληθης, the adjective, is, I think, only twice used, except by our Saviour or the Evangelist; namely, at John viii. 13, where the Pharisees refer to the law, as appears by v. 7; and at chap. x. 41. Repeatedly, however, it does not rise to any meaning beyond its common acceptation, as opposed to deceit and falsehood. The adverb ἀληθως is mostly so used. And this, I allow, is the meaning required for the conjectural reading. But ἀληθινος, and not ἀληθης, or ἀληθως, is the word contended for.

2. Ἀγαθος, says the reviewer, "is in no other place used by St. John as an adjective."

I would refer the reader, in direct contradiction to this affirmation, to John i. 46, John v. 29, and 3 John v. 11. It would be childish to

contend that these are substantives and not adjectives: and yet on what else than such grammatical puerility can the assertion be based? It will not be seriously urged that St. John adopts the adjective before "thing," but carefully rejects it before "man" understood. At 3 John v. 11, ἀγαθον is opposed to κακον, and this is almost identical with the meaning which, it is asserted, St. John always consigns to καλος.

3. "St. John's word for *good* is elsewhere always καλος."

I have shewn that this is not the fact; and I add that καλος is only used by him in two independent passages, in the sense of moral good; and that ἀγαθος is so used four times. "Good wine," (chap. ii.), has no moral excellence; "the good shepherd," (chap. x.), is repeated thrice; and in the same chapter "good works," our Lord's expression, is taken up and commented on by his enemies. The word καλος does not elsewhere appear in St. John.

4. "The sentence was evidently intended to convey an antithesis."

It cannot be denied that such may have been St. John's intention; but it does not necessarily follow, in a philological view, from the use of ἀλλα. If, however, we look at the argument, it is easy to discover an elliptic antithesis latent in the existing text. Goodness surely might be predicated of Him who was unwearied in performing works of beneficence. But this inference was denied, because he did them not with a good intention; his object was to *mislead* the people from their fealty to Moses and the Divine Law: and when the fruit was bad, the tree must be corrupt; Beelzebub planted *it*, and not God.

5. The conjecture about the allusion in the 18th verse *to a* conversation of other parties at another time, has, even in the writer's estimation, too slight a probability to be worth a lengthened consideration.

6. There may, says the reviewer, "have been a contraction, Aθος. which may have anciently stood for both adjectives."

It is not pretended that any *proof* can be given of this confusion; and in its absence we may affirm it be highly improbable that the same contraction stood for two such very different words; that in the one word θ should be selected from the ultima, and in the other be extracted from the penultima, and, as it should seem, with no other aim than that of mystifying the matter.

T. B.

QUERY ON AN EXTRAORDINARY NOTION OF BISHOP PATRICK'S.

To the Editor of the Christian Observer.

IN reading Bishop Patrick's "Advice to a Friend," which has lately been placed on the list of the Christian Knowledge Society, I was much surprised to meet with the following passage, in Letter III. sec. 11, p. 28.—"Truly from thence you may take some estimate of it, by considering the time you must stay and wait till your happiness be completed, and that is, till the day of His appearing again unto salvation. They are great things which are long in preparing. And therefore the longer your life is hid with Christ in God, as St. Paul

speaks, the more glorious will it appear, when it shall be manifested. *The longer your body sleeps in the dust, to the greater dignity shall it be raised.* God will pay us (if I may so speak) principal, and use, and all. The treasure multiplies the longer it lies in his hands. *If he should give us our reward now, it could be but little*: but it increaseth infinitely, beyond all our thoughts, by being deposited with Him, till the Lord Jesus shall come from heaven, with all His mighty angels, 'to be admired in His saints, and glorified in all them that believe.' "

The assertions here made appear to me so extraordinary, that I cannot forbear calling your attention to them; requesting, at the same time, that either yourself, or some of your correspondents, will be kind enough to inform me *what Scriptural ground* the Bishop had for making them.

CLERICUS DUNELMENSIS.

ON THE PLURALITY OF ARCHANGELS.

[Among the papers which we have received on this subject, the following will suffice to shew the opinions of various correspondents, without continuing the discussion.]

To the Editor of the Christian Observer.

THE question of your correspondent "Bedell," in January (p. 33), as to the plurality of archangels, will, I apprehend, receive the best answer from one of those passages of holy writ to which he refers—viz., Dan. x. 13. The angel appearing to Daniel, as recorded in the previous verses of this chapter, after speaking to the prophet in words of the richest consolation and encouragement, adds: "But the prince of the kingdom of Persia withstood me one-and-twenty days; but, lo, Michael, one (margin 'the first') of the chief princes, came to help me," from which passage we may fairly infer a plurality of those exalted beings in the celestial hierarchy, although the pen of inspiration has not revealed them by name.

It behoves us, as fallen and ignorant creatures, in entertaining such high and mysterious subjects, to bow with deep humility and awful veneration; for "the secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children for ever."

AZUR.

To the Editor of the Christian Observer.

IN your Number for January of the present year an interrogatory has been put, under the signature of "Bedell," relative to the assumed plurality of archangels, in which your correspondent requested to be informed "why the word archangels has been introduced into the service of our church, when it does not appear that mention is made in the Sacred Scriptures of more than one archangel." (Jude ix; Dan. x. 13, 21; and xii. 1.)

The passage in Dan. x. 13, 21, being the first in chronological order, I shall attempt to shew how far it is in doctrinal unison with the Church of England. "But the prince of the kindom of Persia withstood me one-and-twenty days: but, lo, Michael, one of the chief

princes, came to help me; and I remained there with the kings of Persia." This vision of the Son of man, from ver. 4 to 10, occurred in the third year of Cyrus, who issued the first of the three edicts for the restoration of the Jews, and was succeeded in his kingdom by his infamous son Cambyses, or Ahasuerus, during whose short reign this pious work, which had been commenced by his father, was impeded. A created angel appears to have strengthened and conversed with Daniel, from ver. 10 to 12; and Michael, one of the chief princes, ver. 13, or, as we read in Bagster's Polyglott Bible, *the first* of the chief princes, I believe to have been the Lord Jesus himself; and one of the kings of Persia who withstood him, to have been Xerxes, having reigned for twenty-one years, with criminal negligence, if not with more wilful impiety, towards the Jews; a period of time, which elapsed between the reigns of Darius Hystaspis and Artaxerxes Longimanus, both of whom made decrees for rebuilding the temple. In like manner the prince of Grecia, in ver. 20, refers to Alexander the Great, who conquered the empire of Darius Codomanus, the last Persian monarch, while our Lord is again designated by Michael, in ver. 21 of the same chapter.

The next passage quoted from Daniel is ch. xii. ver. 1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." This can refer to no other than the angel of the covenant, who, under previous dispensations, had manifested himself to Abraham, Lot, Jacob, Moses, Joshua, and others, and will again signally defeat hereafter all plans of his enemies, as the head of his chosen people. Both under the Old and New Testament however, by the angel of the Lord, is sometimes denoted a created intelligence, as well as the Lord of glory; though I think, decidedly, that the passage in question, as regards the person signified, agrees with Rev. xii. 7, where the Lord is again introduced figuratively, under the appellation of Michael.

In Jude ix. Michael is represented as disputing with the devil about the body of Moses. From the expression, "Durst not bring against him a railing accusation, but said, The Lord rebuke thee:" it has been objected that a created being must be denominated an archangel in this place, since it would be a derogation from the supreme authority of our Lord to infer any disability, or apprehension on his part of the consequences arising from his denouncing judgment in this case, who could in a moment crush his adversary, and will consign him to eternal punishment. This objection however will be removed, if we compare this verse with Zechariah, ch. iii. ver. 2, where a similar mode of speech is used, and the Lord is the speaker: "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem, rebuke thee: is not this a brand plucked out of the fire?" Our Lord, knowing this fallen spirit to be irreclaimable, in his own righteous purpose left him to himself, but called him by his proper name. This Greek word τολμαω does not always signify *dare* in the sense of courage, but it means *to bring one's mind to any thing*, "in animum induco;" as in Rom. v. 7, "Yet peradventure for a good man some would even dare to die," *or would be induced;* or it is answerable to the Latin *sustineo*,

to bear or *endure*, to do and not to do, such a thing. So again, 1 Cor. vi. 1: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" It is thus used by a prophane author, Euripides, τολμω μεθειναι, "sustineo dimittere;" and by Demosthenes, οὐκ ἐτολμησαν ἀποστηναι της ἡμετερας φιλιας.

There is another passage in which the term archangel occurs, namely, 1 Thess. iv. 16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." Here also I presume that the Lord is the archangel; and that the voice which will shake the political heavens and earth, will be his own.

In Coloss. i. 16, we read, "For by Him were all things created that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him." Here there is evidently a gradation of rank among the elect angels, as well as among mankind. We are also led to conceive, that there are fallen spirits of greater wickedness and power than others, of whom Satan is the chief. Whether, however, there may be any one elect archangel, who may be superior to all the rest, I do not think can be proved from holy writ; but I am myself not inclined to entertain the belief that such a being exists, and I am sure that if there be such a one, that individual must be the most humble in the universe. Neither has Christ constituted any ἀρχιερευς, or high priest, to be His vicegerent over His Church below, and to offer any sacerdotal atonement.

Mede supposes that the seven spirits of God, in Rev. iii. 1, mean archangels, which we meet with again in chap. v. 6; but Gill, Scott, and perhaps some other commentators, interpret the passage of the Holy Spirit, whose Divine essence and communicable influences are here marked by the perfect number of seven. I would not lay much stress, therefore, upon this passage in proof of angelic superiority and inferiority in a pure and holy sense; but the whole tenour of Scripture is favourable to such a belief, and we read of seven angels being commissioned with the execution of the last plagues, who from their office can be only understood to be archangels. As we find Gabriel named in St. Luke's gospel, so it is possible that Michael may likewise be the name of another created archangel, and that the same term may be applied also to our Lord, as have been the human appellations of Melchisedec and Joshua.

Secondly.—In applying the subject under consideration to the Anglican Church, I would only observe that the doxology, in which angels and archangels are included in the communion service, is not contrary to the Scripture. In the collect for St. Michael and All Angels, our Reformers have retained this festival among others, as they have that of All Saints, without intending thereby to enforce the observance of such days upon the consciences of her members in an antichristian manner, but according to the apostolic injunction, in Rom. xiv. 5, 6, "one man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it."

Our Liturgy, at the time of the Reformation, was expurgated from

the superstition of the Romish Missal, which attributed divine worship both to angels and saints, and if not pressed beyond its spiritual and literal import, is sound and scriptural; but through the stealthiness and idolatry of our hearts, we must not convert a human into an infallible compilation, and, like the Oxford Tract writers, substitute the Primer of Henry VIII. for the Prayer Book of Edward VI. The Church of England does not lay claim to inspired wisdom beyond what is contained in the written word, but may adopt in this respect the opinion of the learned Witsius, "In talibus questionibus magis mihi placet hæsitantis ingenii modestia, quàm inconsiderata determinandi pervicacia." F. S.

To the Editor of the Christian Observer.

IN reply to a correspondent who inquires respecting the plurality of archangels, assumed by our Church in its adoption of the preface to the Trisagion or Seraphic hymn, it may be confidently asserted, that though there is no warrant in Scripture for many of the fancies of the Fathers respecting the heavenly hierarchy, there is clear intimation of the plurality of archangels.

That our Reformers considered this opinion scriptural, appears not only from their continuing the use of the above-named preface, but from the following passage in the opening paragraph of the Homily on Obedience to Magistrates:—

"Almighty God hath created and appointed all things in heaven, earth, and waters, in a most excellent and appointed order. In heaven he hath appointed distinct and several orders and states of archangels and angels. In earth he hath assigned and appointed kings, princes, with other governors under them, in all good and necessary order."

To this passage perhaps Hooker referred, when he said on his death-bed, that "he was meditating the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven; and oh that it were so on earth!"

Some ancient Fathers, and probably the great body of those who called themselves Christians, from the time of the early errors which crept into the Church to the era of the Protestant reformation, held strange opinions respecting the blessed angels. By many they were considered to be divided into nine orders, each order being embodied into three classes, namely:—

1st Order:—Seraphim, Cherubim, Thrones.
2nd Order:—Dominions, Virtues, Powers.
3rd Order:—Principalities, Angels, Archangels.

Some of them resided permanently in heaven; others were dispatched by their seraphic superiors to earth, to execute the will of God. This distribution has been ascribed to Dionysius the Areopagite; but it was more formally laid down by Pope Gregory the First. The Shepherd of Hermas shews how early such notions had obtained currency. The Talmudical Jews reckon four companies of angels, each headed by an archangel; namely, Michael, Gabriel, Uriel, and Raphael. The two former are mentioned in Scripture (though only Michael is expressly called "the Archangel") but the two latter are imaginary.

Ancient Christian writers attribute various offices to the angels, besides those which are mentioned in Scripture; or rather they engraft upon Scripture their own fallible inferences. Thus because we read of a destroying angel in the camp of the Assyrians, and of angels being ministering spirits, and of their being sent upon special occasions by the Almighty upon the concerns of individuals and nations, the Fathers made special assignments of duties to particular angels. The revealer of the visions to the Shepherd of Hermas calls himself "the angel of repentance;" Tertullian speaks of the "angelus executionis," and the "angelus evocator animarum;" and particular individuals, cities, and nations had their allotted guardian angels. But especially were they thought to be present at the holy mysteries. Thus Tertullian speaks of the "angelus baptismi;" and the Eucharist was said to command their peculiar attention;—not in the general sense in which we may say of all the wonders of redemption and of God's love to man, that the angels desire to look into these things; but with a superstitious notion that a material miracle was performed by the act of consecration, which the angels were anxious to behold. In process of time, when fraud and cupidity, practising upon the credulity of mankind, prostituted the Gospel to selfish or ambitious purposes, other strange stories respecting the holy angels were invented. Thus Mosheim mentions that in the tenth century "a set of blinded wretches" imagined that every Monday mass is performed in heaven by St. Michael in the presence of God; and in consequence the churches dedicated to that archangel were crowded on that day; but he considers it more than probable that these "blinded wretches," as he calls them, were the dupes of the priests who officiated in those churches, who rapaciously took advantage of the popular ignorance and superstition to procure large offerings.

There is, however, no question that the introduction of the Tersanctus, and the preface to it, was, or might be, with reference to the opinion of angels being especially present at the Eucharist. I will cite a passage from Dr. Comber upon the subject (in loco), not merely as illustrative of my remark, but because of its seraphic fervour. Those readers who skip over quotations will lose something worth perusing.

"That the angels were present at the performance of Divine mysteries hath been the opinion of both Heathens and of Christians; but that they are especially present at the Lord's Supper, is generally received 'Flesh and blood,' saith St. Chrysostom, is here made a part of the angelic choir.' And again, 'Consider, O man, near whom thou standest in these terrible mysteries, with whom thou art to worship God, with cherubins and seraphins, and all the heavenly powers.' And surely it will mightily exalt our affections, and stir us up to the most vigorous devotion, to consider with whom we are to bear a part; not only with the priest, but with angels and archangels, and all the company of heaven. For Jesus by his death hath united heaven and earth, and designed all his redeemed ones, to sing Hallelujahs with the blessed spirits above for ever. Wherefore it is fit, that in this commemoration of his passion we should begin to unite our voices with them with whom we hope to praise God to all eternity. Only as we sing with them, let us sing like them, and not spoil their blessed harmony by mingling flat and discordant notes. O with what delight and pleasure, sincerity and joy, do they sing their hymns, while they are ravished with the prospect of the Divine perfections! Could we but see their felicity, and hear their music, it would transport us above ourselves, and make us forget and despise all other pleasures to join with them. It may be we fear that we

cannot sing in so high a note, yet if we do it with like sincerity, our lower key may grace the harmony, and complete the concord. Behold those blessed spirits who had no need of any Saviour, and who never did offend, do praise God with incessant voices for his mercy and love to us, and seem to invite us, saying, O ye sons of men, praise the Lord with us, and let us magnify his name together. How then can we be silent? especially when our glorified brethren, prophets and apostles, saints and martyrs, do also bear a part in this admirable hymn. How justly do we style the object of these praises a *Glorious Name*, since all the world resounds its praise? To it cherubin and seraphin, angels and archangels, continually do cry, *Holy, holy, holy*, and all the saints in heaven and earth do join to set forth the glory thereof."

I feel confident that our church was justified in retaining the preface both as regards the allusion to the holy angels, and the assumption of the plurality of the order of archangels.

With regard to the first particular, though superstition had led men to suppose that angels were present in some peculiar manner at the sacrifice of the mass, there is no allusion to any such notion in our office. So far from it, we say that "It is meet, right, and our bounden duty, that we should *at all times* and *in all places* give thanks unto Thee, O Lord, Holy Father, Almighty everlasting God;" so that when we go on to add, "*Therefore* with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, *evermore* praising thee, and saying Holy, holy, holy," &c., our "therefore" has no reference to special angelic presence in the Eucharist; on the contrary, we say that we ought to join in this celestial chorus "at all times," "in all places," and "evermore." And as on no occasion is there any allusion to the Eucharist as connected with the illative "therefore;" so when the "proper prefaces" for Christmas, Easter, Ascension, Whitsunday, and Trinity Sunday are interposed, there is a direct statement that the "Therefore" has reference to our joining with angels in their anthems with special application to the blessings enumerated in those prefaces. There would therefore be no shadow of reason for rejecting this beautiful allusion to the concerts of heaven, however or whenever it might have been first introduced; but when we remember that it was an anthem used by Old Testament believers; that it was adopted by the early Christian church; and that it occurs in this very office, substantially as we have it, in the most ancient liturgies; it would be, not merely vain scrupulosity, but extreme folly, to reject a formula so beautiful, so appropriate, so devout, so sublime, because in dark ages men associated with it a notion not even implied in its text or context. And after all, what great evil were there, if with Comber we believed that there is some special angelic presence, when we commemorate the love of our Divine Lord, according to his gracious injunction, and shew forth his death till he come?

With regard to the second point, the plurality of archangels, we know that both the ancient Jews and the primitive Christians held this opinion: and though fact is not authority, yet such early and strong testimony is of value, as shewing what was the cotemporaneous interpretation of Holy Writ. And what says Holy Writ? In Daniel, Michael is called "one of the chief princes:" but not an archangel; but St. Jude calls him by that title. Again, Gabriel is called in the same vision "the man Gabriel;" but when he appeared to Zacharias he describes himself as "standing in the presence of God," and he is afterwards called "the angel Gabriel,"

The angel who stands in the presence of God, and is made the annunciator of the incarnation of the Son of God, is surely "one of the chief princes," or an "archangel," whatever may be the meaning of those terms. St. John tells us that "seven angels stand before God;" and whether this be an indefinite expression, or a perfect number to imply many, Gabriel is one of them; and what higher place can be assigned to Michael? Some indeed have wished to confine the order of archangel to Michael alone, under the idea that he was the second person in the Trinity; but there is nothing in Scripture to warrant such an interpretation; and there are such grave objections to it, that I cannot believe that any expositor who had never heard of this patristical opinion would gather it from the perusal of the passages in which Michael is mentioned. The manner in which Michael is spoken of, is very different to that which St. Paul applies to the Son of God in the first chapter to the Hebrews.

L. L.

ON THE PHRASE, "A NAIL IN A SURE PLACE." (Isaiah xxii. 23.)

To the Editor of the Christian Observer.

My attention has lately been accidentally called to a passage in the prophet Isaiah, which it strikes me the commentators have failed to explain in a clear and satisfactory manner. The passage I allude to is in the 22nd chapter of Isaiah, and at the 23rd verse, where the Lord, speaking by the mouth of the Prophet, of Eliakim the son of Hilkiah, says, "*I will fasten him as a nail in a sure place.*" The explanation usually given of this expression is taken from Sir J. Chardin, who states, "Where the ways of life and houses are more simple, it is necessary to furnish the inside of the several apartments with sets of nails, or large pegs, to dispose of, and hang up the moveables in common use. They do not drive these into the eastern walls, which are too hard if of brick, if of clay too mouldering, but fix them in as they are building. Eliakim is considered as a principal stake of this sort, for the support of all vessels destined for common or sacred uses; that is, as the principal support of the whole civil and ecclesiastical polity: the nail, mentioned in verse 25, is of course to be understood of Shebna." The latter part of the note, I presume, is by Bishop Lowth, as his name is added to Sir John Chardin's in the note in D'Oyly and Mant's Family Bible, from which I have copied the above. Sir J. Chardin's account, as far as it goes, no doubt is correct enough; but it stops very far short, in my opinion, of the full meaning, and by no means leads to a clear understanding of the extent and beauty of the metaphor. Had the passage which I have quoted been taken into consideration in conjunction with the preceding verses from the 15th to the end of the chapter, the true meaning of the Prophet, and the force of his illustration, would have been perceived. It is necessary to recollect that at the time when this prophecy is supposed to have been delivered, namely, about 712 years before our Saviour—what we call money, medallic money, was unknown to the Jewish people. The

view which I take of the meaning of "a nail in a *sure* place," is, a nail in a *secure* place; and the secure place directly alluded to in this passage is, I believe, a Treasury. Sir Wm. Gell, in his account of the building at Mycenæ, called the Treasury of Atreus, says he found bronze nails in the walls, which he imagines were used to attach the plates of metal with which he conceives the structure was lined.

In another part of the description of this ancient edifice, given in Stuart and Revett's Athens, it is stated, "the whole face of the chamber was covered with thin plates of brass or bronze, fixed to the stone construction by metal nails, the holes for which are very evident." Though it is very probable that the holes were in part, or chiefly, for fixing plates of metal to the walls, yet it is also probable some might be for the suspension of articles of value; for allowing the date of the building to be, as supposed by Stuart, about 1185 years B. C., money was at that time unknown by the Greeks, and metallic wealth consisted in articles made from the precious metals in suits of armour, &c. &c. At the time when Isaiah wrote, medallic money, as before stated, was unknown to the Jews, and their metallic wealth was stored in bullion, in ornaments for the person, or in articles of sumptuous use; amongst the latter were cups and vessels. In the 35th chapter of Genesis, and at the 53d verse, we read that Abraham's servant presented to Rebekah "jewels of silver, and jewels of gold," which word *jewels* is rendered in the margin "*vessels*." These "vessels" are mentioned in conjunction with "precious things" given to Rebekah's mother and brother. If we look at verse 15th of the 22nd chapter of Isaiah, we find Shebna spoken of as *Treasurer*, whose office was to be transferred to Eliakim. Shebna is said to be "over the house," and in the 36th chapter of the prophet, and at the 3rd verse, we find Eliakim, son of Hilkiah "over the house;" so that it would appear being "*over the house*," was being Treasurer. If such seem clear, then the rest of the account becomes perfectly intelligible. The "key of the house of David" was to be given to Eliakim; the key of a door not for common passage, or of ordinary apartments, but which might be shut that none should open; a door over which he should have sole and absolute control. Then comes a duplicature of the type; Eliakim is next compared to "a nail in a sure place." The meaning of this, closely following an account of a lock-up chamber, is evident. Eliakim was to be as a nail fastened in a sure or secure place—in a place made sure by a door, of which a person held the key. After this statement comes the explanation of the use of the nail; namely, whereon to hang "vessels of cups," and "vessels of flagons." We have seen that vessels of silver and gold were considered amongst "precious things" in the time of Abraham; we know from Homer that vessels of various kinds were ranked amongst the wealth of his heroes, and preserved in their treasuries; and to descend to a similar state of society nearer to our own times, we find the custom of laying by treasure of the precious metals in the shape of vessels, was practised by the Gothic tribes. In a poem called Beowulfe, a MS. of which, supposed to be of the 10th century A.C., exists in the British Museum, but the original of which is thought to be of the 4th century, the hero Beowulf, having overcome the monster Grendel, the

Hrothgar, speaking of the "rings and vases" found in the cave of King Grendel, says, "now I will prudently lay by my spoils in my treasury; they will hereafter supply the wants of my people." To increase the probability of the construction offered, being the correct one, that the "*sure place*" named is a Treasury, I may bring forward historical facts recorded of the king of Judah at the very time when Isaiah penned the prophecy which has been discussed. In 2 Chronicles, chapter 32, verse 27th, it is said, Hezekiah "made himself treasuries for silver and gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels." In the marginal reading we have for "pleasant jewels," "*instruments of desire.*" And when these treasuries are referred to in 2 Kings, 20th chapter, verse 13, we have the following account:—"Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures." In this passage, the marginal reading for "*armour*" is "*jewels*"—Hebrew, "*vessels.*" We have also, in Malachi iii. 17, this expression of the Lord towards the righteous, "They shall be mine, saith the Lord, when I make up my jewels;" for "*jewels*" the margin here gives, as the true reading, "special treasure."

Of the types intended to be exhibited—of Shebna as the type of the rejected Jews, and of Eliakim as the type of the Christian world—I shall not speak; but perhaps I may be allowed to point out the beauty of the metaphor, in representing our Saviour as a nail in a treasury, upon which true Christians are to be entirely dependent, without support of their own; and also the additional force given to the passage, by representing Jesus as the Treasurer likewise, who keeps the key of the door of the treasury in which the faithful, his most precious jewels, are deposited, and who shuts that none can open to remove them from their resting place.

If we confine ourselves to the surety of the nail's place from being built up with the wall of the "several apartments," according to the tenor of Sir J. Chardin's explanation, then we deprive the metaphor of many of its most interesting features; for then we diminish the preciousness of the vessels, which are no longer vessels of "special treasure," but may be vessels of ordinary value; then their safety is also diminished, because, though entirely dependent on a nail surely fixed, yet they may be taken off by any person passing by. Taken in the view I have suggested, the type is full and complete, and represents the preciousness of true believers in the eye of the Lord, their entire dependence upon Him, and their security in His keeping. I am, sir, your obedient servant,

LAICUS.

REVIEW OF NEW PUBLICATIONS.

BISHOP M'ILVAINE ON OXFORD-TRACT DIVINITY.

Oxford Divinity compared with that of the Romish and Anglican Churches, with a special view to the Illustration of the Doctrine of Justification by faith, as it was made of primary importance by the Reformers, and as it lies at the foundation of all Scriptural views of the Gospel of our Lord Jesus Christ. By the Right Reverend CHARLES P. M'ILVAINE, D.D., Bishop of the Protestant Episcopal Church in the Diocese of Ohio. 1 Vol. 8vo. Philadelphia, 1841.

WE could gladly never read, much less pen, or trouble our readers with, another line upon the Oxford Tract controversy. Enough has been written long ago, we might say centuries ago, upon both sides of the chief questions involved in it, for those who wish to repair to the fountain-heads of information; but the revivers of the system advocated in the "Tracts for the Times," know full well that the great majority of readers do not, and cannot, firmly form their opinions, by a well-arranged consecutive course of laborious study; but that iteration, repetition, and continued inculcation are requisite for the purpose of proselytism. And assuredly they have not been lukewarm in acting upon this knowledge. They have put forth multitudes of publications in numerous varieties of form; but especially have they largely availed themselves of the powerful aid of the periodical press, daily, monthly, quarterly; and this, not only in works avowedly theological, several of which they have found ways and means to gain entire possession of, but also in others of a political, literary, or miscellaneous character, in which they procure the insertion of paragraphs and dissertations; from the columns of several of the newspapers to the sheets of the Quarterly Review. Among other popular appliances, an Ecclesiastical Almanac, or new Church Calendar, has not been forgotten. It was obviously a measure of great importance to follow up the plan which had been so boldly commenced in the well-known tractate on the Breviary, and the office for Saint Bishop Ken's day, by reviving the memory of the "legendary lore" of Popish saints, and supplying in this and other matters the mournful deficiencies of the Anglican ritual. Accordingly, during the last two years, there has issued, from one of the accredited presses of the Tractarian sect, an "Ecclesiastical Almanac," which, on the title page, is said to be "*without authority, but compiled from authentic sources.*" Whilst, however, the compilers thus disclaim authority, the authority we suppose of the Anglican Church, they yet, in their advertisement, refer to some high authority which sanctions what they put forth.—"The whole," they say, "rests upon authority far higher than the research or learning of the editor could supply, being taken as nearly verbatim as the limited space would permit, from a work of acknowledged authority." It may be gathered from the book

itself, that this authority is what they call the Catholic Ritual, that is, in fact, the Romish Ritual.

Having thus set up an authority for themselves, they proceed to act upon it; and utterly forsaking the principles laid down in the preface and introduction to the Anglican Prayer Book, they endeavour to undermine its authority by extolling the superior excellence of the Romish book. For instance, our own book gives "few rules, plain and easy to be understood," for conducting Divine Service, and condemns "the number and hardness of the rules called the Pie, and the manifold changings of the service, making it so hard and intricate a matter." The Editors of the Ecclesiastical Almanac, on the contrary, complain of the perplexity and deficiency of our rubrics, and shew "the expediency of filling up our own deficiencies from the intrinsic richness of the ancient ritual;" "for there," say they, "we shall find no possible conjuncture overlooked, no single point in the church's round of service, doubtful or disordered; all is harmony, all is accurately and precisely arranged."

Again, in all cases of doubt and diversity, our own book directs us "to resort alway to the Bishop of the diocese, to quiet and appease the same:" whereas, this improved Almanac sends us to Rome.

Further, our own book has purposely left out all "stories and legends," "whereof some are untrue, some uncertain, some vain and superstitious:" but this Popish book is mostly made up of fabulous and superstitious tales about the Saints, whose names were retained in our calendar merely for *civil* and not *religious* purposes.

In this Almanac, again, Saints' Days are made to take precedence of the LORD's Day. In our church tables, "*All* Sundays in the year" take precedence of Saints' days; and one strong reason for keeping this order is, that the Sunday lessons may not be set aside by the Apocrypha. The introduction to our Prayer Book speaks of the reading of Holy Scripture as the great thing to be attended to in Divine Service, and lays great stress on its consecutive reading for the benefit of both clergy and people. Having a course of Sunday lessons selected for us, "*The very pure word of God*," surely we ought to keep to the principle of our church by not deviating from that course.

This innovating and unauthorised Almanac extols the Romish service under the specious name of "*the ancient* ritual." The learned Editors ought to know, and to have the candour to declare, that no liturgy is so ancient that it can be traced to an age not marked by many and gross superstitions. There is no reason to believe that any of the ancient liturgies were committed to writing until the fifth century.*

Now let us refer again to our own Prayer Book. In the intro-

* Would that the Oxford Tract party would speak as honestly as does Mr. Riddle in his Christian Antiquities, p. 375. "I have taken the liberty of discarding the assumed titles of St. James's Liturgy, St. Peter's Liturgy, &c.; thinking it better to avoid, as much as possible, even the repetition of an acknowledged falsehood, when it is possible that it may tend to perpetuate error." We are glad to pen this passing reference to this laborious and valuable work, for the sake of adding that the indefatigable compiler has recently published another book of reference, which the student will find highly useful. It is intitled "Ecclesiastical Chronology; or the Annals of the Christian Church, from its foundation to the present time." The facts are arranged according to the order of dates, with a counterpart alphabetical index.

duction concerning ceremonies, it is said, "Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable: whereof *St. Augustine in his time* complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews." St. Augustine died A.D. 430. Here then we have our own church pointing out the danger of following the church even of the fourth and fifth centuries, and upon the testimony of a venerable contemporary, Augustine himself. Yet this is the very period held up by the Tractarian sect as the pattern of perfection.

The passage from St. Augustine, alluded to in our Prayer Book, is so important and instructive, that we will present it in translation to the notice of our readers. Those who wish to refer to the original will find it in an Epistle to Januarius, Liber ii. Epist. 55.

"Those ceremonies which are set up, without the sanction of general custom, to be a kind of sacramental observance, I cannot approve, although many things of this kind I dare not freely condemn for fear of scandalizing many holy persons, or provoking those that are turbulent. But this I exceedingly grieve at, that many most wholesome precepts of the Divine Scripture are little regarded: and in the meantime, *all is so full of so many presumptions*, that he is more grievously found fault with, who during his octaves toucheth the earth with his naked foot, than he that shall bury his soul in drunkenness. All such observances, therefore, which are neither contained in Scripture, decreed by councils, nor confirmed by the custom of the universal church, but are infinitely various in different places, so that no reason can be assigned for their institution, ought undoubtedly to be cut off, wheresoever we have power. For although it cannot be ascertained that they are contrary to the faith, yet they oppress with servile burdens that religion which the mercy of God would have to be *free*, with only a very few, and those most clear and certain sacramental ceremonies, (celebrationem sacramentis): so that the condition of the Jews is more tolerable, who although they knew not the time of their freedom, yet are subject to legal burdens, not to *human* impositions."

This passage is referred to by Chillingworth, in his immortal work, P. I., ch. iii. § 47., with many acute and interesting observations. It certainly shews that since all the liturgies are most probably posterior to this date, and have contracted innumerable superstitions since, they must be examined and reformed by "the very pure word of God," before they can be fit for the use of a Christian congregation.

We have been seduced into this digression by the mention of the industry shewn by the abettors of the Tractarian doctrines, in disseminating their opinions through every possible channel; from fugitive newspaper and magazine columns, to elaborate treatises; from poetry and pictures for the imagination, to the forgotten lumber of past centuries for the phlegmatic. "An Ecclesiastical Almanac" was an appropriate link in the chain of publications; for many who cannot think solidly will be charmed by this ostentatious array of saints, virgins, anchorites, and martyrs; and fancy that the papal breviary will introduce them into a far wider circle of profitable acquaintance than our poor meagre Protestant calendar, which has not a day, even for St. Laud, or St. Sacheverell.

The "stealthiness" (the Oxford Tract Divines must not quarrel with this word, seeing it is the very one chosen by their powerful ally, the late Mr. Knox, as eulogistic of the revisors of our Prayer Book, who contrived, he

says, by a few unobtrusive and unsuspected alterations, to undo much that our Reformers had done, so that when the time should arrive, as it has now arrived, good Anglican esoterics would be able to find their *secreta* under exoteric words—a most degrading and false charge against the restorers of our liturgy)—the stealthiness of the Oxford Tract divines is shewn in the chariness with which they reply to objections, and the quiet pertinacity with which they reiterate refuted statements, as if nothing had happened. We have ourselves had some experience of this part of their system. Thus, for instance, when Mr. Newman addressed to us two letters, perhaps not expecting that we should admit them into our pages, and evidently with the intention of publishing them elsewhere, whether we did or not, we prevented their going out under the piquant title of "suppressed letters;" but we appended to them a mass of notes, a considerable portion of which related not to matters of argument, but to matters of fact; and the documentary and other evidence which we adduced unquestionably refuted many of Mr. Newman's statements; yet when he republished his letters, he had not the candour to apologize for his unfounded charges, and he studiously kept back from his readers the information that any reply had been made to his statements; much less did he afford them any clue by which they might be led to peruse the reply for themselves. So also, when false statements were published in exculpation of Archbishop Laud, and we were accused of injustice in what we had said of his proceedings; and we proved, by the adduction of indubitable vouchers, many of which had not seen the light for nearly two centuries, that what we had stated was correct, and that the apologists had, to say the least, grievously mistaken the facts,—silence was thought the most prudent anwer, and the incorrect party-statements were, and are, allowed to circulate without correction. We might mention several similar instances; concluding with that of Mr. Churton, who, to convict us of falsehood, asserted in a letter to Dr. Hook, which Dr. Hook published, and which was widely circulated in the partizan magazines, that we had referred to Mr. Spencer's account of his conversion in the "Catholic Magazine," and that we had mentioned Mr. Sikes as the clergyman by whose arguments he was conducted to Romanism; whereas we had never alluded to, or heard of, the paper in the "Catholic Magazine," or mentioned or surmised the name of Mr. Sikes: indeed, so far from it, we had explicitly given the name of Mr. Vaughan, which was the right name. Mr. Churton now knows perfectly well that he made a blunder—a strange blunder—for we will not say that he put forth a wilful falsehood—yet he has never had the candour to make reparation for the injury, or even to inform us that he was sorry for the mistake. The matter is in itself of no great moment; but it serves to shew, with numerous similar instances, that the Tractarians know the controversial value of the political advice: "Go on asserting; if proved wrong, silently drop the matter; but never own that you are obliged to back out."

A characteristic illustration of this prudent resolve has been recently furnished in the second treatise (No. 87 of the Tracts for the Times) upon "Reserve in Communicating Religious Knowledge." The author says:—

" He, since the publication (of the former one, No. 80) has looked out with great interest for every thing that has issued against it, with the expectation of finding either arguments adduced which would militate against the principle itself, or such as would be calculated to shew, that allowing the principle to be true, it was not capable of bearing out the conclusions to which it has been applied. To his great disappointment he has found nothing of this kind: he is not aware of one single argument adduced that touches the question; but much vague declamation, and strong alarms expressed, because the view interferes with certain peculiar religious opinions, or on account of some motives attributed to the writer's friends, or on other similar grounds, which in fact (even were they true), in no way affect him or this principle."

It rested with the author's discretion to notice what has been written against his former tract, or to pass it over in silence; but he is not justified in writing as above. In not fewer we should think than twenty publications have strong arguments been urged against the doctrine maintained in that tract, namely, that it is *not* the duty of the minister of Christ to "declare the whole counsel of God." Many of these have been adverted to in our pages. Thus, this very month last year, we reviewed three publications, all able and excellent, in express reply to this tract; namely, the pamphlets of the Rev. H. Le Mesurier, and the Rev. C. S. Bird; and Archdeacon (Samuel) Wilberforce's Charge. The various writers who have noticed the subject have directly applied themselves to "the principle" itself, all concurring with the Bishop of Exeter in the following declaration in his Charge: "I know not how such reserve (namely, in regard to the explicit and full declaration of the doctrine of the atonement) can be made consistent, not only with the general duty of the Christian minister to be able to say with St. Paul that he has 'not shunned to declare all the counsel of God,' but also with the special and distinct requirement of our own church." Yet the author of the tract affirms that though he has "looked out with great interest for every thing that has issued against it," he has found no "arguments" that "militate against the principle," or any thing that even "touches the question." What the author's notion of an *argument* may be, we cannot tell; or what he considers to be *the question, the principle,* against which the arguments of his opponents *should* have been directed, but which they do not touch. But we shall be at no loss to make clear what was the main question agitated in his former publication, and that arguments, according to the just definition of an argument, *have been* adduced, which certainly *do* touch it. That they have not done so with any effect was the point which it rested with him to shew, if he thought good to notice them at all. "*The principle,*" "the main argument," of his former Tract, which was explicitly stated, fully explained, and copiously illustrated, assuredly was not what he now asserts it to have been, "that religious truth cannot be known without serious attention." This principle or argument no Christian would have set himself to contravene. The writers whom we have named or alluded to, fully recognize this principle. It was a very different principle which they discovered in the Tract; and they were not Quixottes tilting with a shadow. The author indeed is pleased to intimate that their not agreeing with him confirms his principle, as shewing, first, that they have not paid the attention requisite to attain to religious truth, and that therefore they have not arrived at it. This, it must be acknowledged, is pressing home the chal-

lenge: and on their behalf, and our own, we will accept it.

First, then, as to the question, what was "the main argument," "the main principle, the principle itself," of the Tract No. 80. The subject is stated in the title. "Reserve in communicating Religious Knowledge." Is this, or is it not, the real subject? There can be no doubt that it is; and if so, the doctrine which the author proposed to establish, and the conclusion which he aimed at, was *not* "that religious truth cannot be known without serious attention." His subject related to the manner of *communicating* religious truth, not to the habit and frame of mind which are necessary to its effectual *reception*. The whole treatise is an argument with a practical bearing upon the *teacher*, not upon the *learner*; unless indeed the method of treating the subject disagrees with the terms in which it is announced. But is there any such disagreement? Look to the table of Contents, Part I. "From the example of Our Lord.—1. Some allusions to this mode of concealment. 2. The general historic narrative of our Saviour's life and resurrection. 3. Some particular expressions of this kind. 4. *The teaching* (we underline) by parables. 5. The manner of our Lord's miracles, their concealment, &c. 6. Some incidents which seem to imply *the same reserve*. 7. Our Lord spoken of by others, and speaking of himself. 8. His instructions to his disciples, and their conduct illustrating the same. 9. The same system (system of what?) in the Epistles. 10. Passages from Scripture on the other side explained." We need go no further: what are these passages from Scripture? We turn to pp. 29, 30, and read:—

"There is one passage in Holy Scripture, which has occurred to me as at first sight appearing contrary to the whole of this argument, where in the Book of Proverbs it is said, 'Wisdom crieth without: she uttereth her voice in the streets: she crieth in the chief place of concourse, in the opening of the gates; in the city she uttereth her words, saying.' But on a little consideration, it will be seen to fall in with and confirm the view we have taken. For of this whole description in the Book of Proverbs, Bishop Butler has remarked, that it may be questioned, whether it was most intended as applicable to prudence in our temporal affairs, or to that wisdom, which is purely religious and heavenly. Another passage has been suggested to the writer, as appearing to militate against some of the foregoing inferences, the expression of our Lord, 'compel them to come in, that my house may be full.'"

Now, is it possible that any but such as have determined to shut their eyes, that they may not see, should be contented to be told that the *principle* advocated in this treatise, and with which it was therefore the business of opponents to deal, is not the propriety and the duty of practising a system of reserve in the *communication* of religious knowledge, but simply "that religious truth cannot be known without serious attention?"

Shall we proceed to Part III., which is a continuation of the argument of Part I.? The first section states that, "The principle was fully recognised by the ancient church . . . (and presently,) St. Basil speaks of the traditions they had received being of this character, which, he says, our Fathers have preserved in unobtrusive silence; and alludes to the secrecy and sacredness of the holy place in the Mosaic law, as representing the same spirit of reserve." Again, "This principle of reserve was developed into a regular system, known under the name of the Disciplina Arcani."

Or let us pass from the argument, in explanation and defence

of the principle, to that most sure sign of its aim and view, of its practical bearing and real tendency, the application.

"Sect. 2. That the present aspect of the world is much opposed to it. When, after being engaged in such contemplations, we lift up our eyes upon the present state of the world, an extraordinary aspect of things meets our view, the knowledge of the Lord hastening to cover the earth, as the waters cover the sea..... The art of printing bringing home this knowledge to all..... Men of various creeds—combining together in the circulation of the Scriptures. Preachers and teachers of various parties, and from various motives, all busily engaged in imparting religious instruction. Schools, moreover, and many on an extensive national system."

"Sect. 4. This principle applied to prevailing opinions on promoting religion." "The subject under discussion may in the next place be wisely applied as a test to the popular modes of extending Christianity. And these may be considered under three heads, that of bringing churches near to the houses of every body, cheap publications, and national schools."

This, the opening passage, manifests the purport of the whole section. It were too long to go over all again. One passage may suffice.

"It might be thought, perhaps, that if it is a state of the heart alone, which can receive the truth, to bring it forward before persons unprepared to acknowledge it, does not signify. Such persons cannot receive it, and therefore the effect is merely nugatory and unavailing. But this does not follow. That they cannot receive it is the appointment of God; but our attempting to act contrary to this mode of acting may be productive of evil." "Sect. 5. On the necessity of bringing forward the doctrine of Atonement."

Let our readers mark well the proposition: "On the necessity of bringing forward the Doctrine of Atonement;" and then let them listen to the first remark upon it: "It is evidently quite opposed to what we consider the teaching of Scripture."

We judge that this will be sufficient with all unprejudiced minds to shew what is really "the main argument," "the question," "the principle," with which it was the business of the opponents of the tract to deal. "The principle" is "this principle of concealment," or "reserve in *communicating* religious knowledge. "The question" is, whether this principle is really in accordance with the teaching of Scripture. "The argument" is the course of reasoning by which this is endeaveured to be proved, embracing some observations on the nature and manners of men, as conducive to the approval of the principle.

Now, we cannot but ask, did the author of the tract really "Look out with great interest to find some arguments adduced, which would militate against this principle, or the conclusions to which it had been applied?" and "to his great disappointment did he find nothing of the *kind?*" Is he really "not aware of a single argument which touches the question; but only much vague declamation," &c.? We ask seriously, whether (taking up Mr. Le Mesurier's pamphlet, for example) an induction of passages contradictory of the position, that the conduct of the apostles conformed to this rule, is not *an argument* against the truth of the principle: whether an abundance of evidence in proof that St. Paul was accustomed to make the atonement the foundation of his preaching, is not *an argument* against "the conclusions" to which the tract writer has applied it? So much for the argument direct of fact to prove a matter of fact.

But there are various other kinds of arguments equally legitimate, according to the subject matter of the question. There is an argument of authority, a syllogistic argument, which re-

fers a disputed proposition to some higher acknowledged truth, and determines it to be right or wrong, as it accords or disagrees therewith. There is an argument of association, which by opening out the connection of one thing with another, exhibits the spirit, tendency, and moral quality of a principle, a system, or a mode of conduct. And there is the historical argument which illustrates this by exhibiting in palpable facts the general conclusion of experience. These are all legitimate arguments, and are not to be set aside as "vague declamation, and strong alarms, because the view interferes with certain peculiar religious opinions, or on account of motives attributed to the writer's friends, or on similar grounds which (even were they true) in no way affect him or this principle." Now we recite some of the heads of Mr. Le Mesurier's argument, as placed in the index to his observations in the Tract.

"1. Introduction. 2. Speculative grounds of the Theory of Reserve, from the dispensation of God and the habits of Religious Men. 3. From the conduct of our Lord. 4. More proper grounds from the instructions of our Lord to his Apostles, and the example they have left. 5. From the Epistles. 6. The Doctrine of the Atonement, whether reserved in the preaching of the Apostles. 7. As witnessed in the Acts. 8. As witnessed in the Epistles. 11. Questions at Issue. 12. Is it commanded to publish the Knowledge of God? 13. Is the Word a channel of Grace? 14. The doctrine of the Tract respecting Holiness," &c.

Is there not here an examination of every one of the Tract writer's positions in detail? Is not the matter of fact examined, upon which he has grounded every step of his argument? And not only each leading position, but is not each subsidiary inference, with all its corollaries, industriously noticed, that no technical advantage may be taken of the express terms of a proposition, but that the real opinions and true meaning of the writer may be proposed, and the abstract doctrine submitted to scrutiny? No question is satisfied, unless it is presented both in particular detail, and in its broad principles and general relations. No writer is fully answered, unless you not only disprove his stated arguments, but answer his very thoughts. And Mr. Le Mesurier seems to have made it his purpose to invest the Tractarians' positions with such a series of arguments, and such a mass of evidence, as should leave no room for escape. And what we have said, by way of example, of Mr. Le Mesurier's pamphlet, we may say of Mr. Bird's, which is powerful and unanswerable; and of Archdeacon Wilberforce's Charge; and of various other publications, which discuss, or even touch upon, the matter.

Can the author of the tract then reconcile it with the fair and rightful usages of speech, to assert that there have been no arguments adduced against his main principle, none touching the question at all, nothing but vague declamation? No doubt, the best thing he could do, as an expedient, was to stultify his opponents in the eyes of his confiding pupils, by representing them summarily as persons not able to comprehend, much less to reply to, an argument. By thus sweeping off the ground all the objections of opponents as beside the question, a replicant leaves every part of his own reasoning intact, in the opinion of those who believe his assertion, and fail to examine for themselves; but upon so solemn a question, as whether the ministers of Christ are plainly to set forth the doctrine of the Atonement, which holds so pro-

minent a place in "the ministry of reconciliation," it is to be hoped that many who have rather leaned to Oxford Tract notions will venture to examine the word of God for themselves. Indeed the politic "reserve" displayed in this second tract, and the endeavour to shift the ground of the argument, prove that the writer feels that he had been somewhat imprudent in too hastily attacking the *prejudices*, or alarming the timidity, of some even of those who were friendly to his general views, but had not arrived at Mr. Knox's conclusion, that he could not find any place for the Atonement in his system. There is a striking indication of this nervous wriggling at page 46, where the writer says:—

"If it is the name of Reserve only which is objectionable, then let the substance of this article be expressed by any other which may be found equally to suit the purpose, whether it be forbearance, or reverence, or seriousness, or religious caution, as long as the full intention of it is carefully preserved."

Upon this evasive passage, the Rev. J. Punnett very fairly remarks, in a sermon lately preached at an archidiaconal visitation at Penzance:

"But if it be one of the most certain marks of honesty of purpose to call things by their right names, however offensive they may be, and not to conceal a secret meaning under a doubtful or insufficient appellation; then surely the title of the Tracts is, as it ought to be, in entire harmony with, and a fair exponent of the principal and most objectional nature of them."

While Mr. Punnett's excellent discourse is in our hands (it is entitled The Duty of "Reserve in communicating Religious Knowledge," as set forth in the "Tracts for the Times," compared with Scripture, the analogy of Faith, and the Liturgy of the Church of England,) we will copy a few sentences well worth extracting:

"The doctrine of the Atonement, as a necessary part of a Christian man's 'faith towards God,' must be brought forward, not exclusively indeed, but formally and explicitly; as well as woven in with the very tissue of our instruction, so as not to be withdrawn without doing violence to the whole. It is said, with regard to this same doctrine of the Atonement, (Tract No. 87, p. 93.) 'that it is contained throughout the whole Liturgy after this manner of sacred reserve.' If we take the writer's own interpretation of this phrase, (though, to most other persons, it will seem a strange sort of reserve,) no one can dispute the fact, when he affirms that 'the whole spirit and character of the Liturgy, and especially the Litany, is expressive of this doctrine.' But, if it be intended by this assertion to imply that this is the only manner, or the principal manner, in which our church holds this doctrine, then we deny the assertion most emphatically. There is no article of our faith which she has expressed more frequently, more explicitly, more dogmatically, in all her services; with an offensive and needless distinctness, it has appeared to some, who have not perceived how essential is the maintenance of this doctrine to a sound, scriptural, and orthodox communion. Hear her own language, surely in the temper of reserve, in her Litany. 'By the mystery of Thy holy Incarnation; by Thy holy nativity and circumcision; by Thy baptism, fasting, and temptation; by Thine agony and bloody sweat; by Thy cross and passion; by Thy precious death and burial: Good Lord, deliver us.' Thus invoking and pleading the vicarious efficacy, not only of His blood-shedding, but of all that He did and suffered for us men, and for our salvation. Indeed, so studiously has she guarded against any imputation of concealing the atonement of Christ, as the only way of access to a throne of grace, that scarcely a prayer is put into the mouths of her children, which is not offered up 'through the merits,' or 'for the sake,' or 'in the name and mediation of our blessed Saviour and Redeemer.'"

"Compared with this, all other matters in discussion are of secondary importance, even the intimate connexion of the subject with the darkest features of tyrannical usurpation by the Romish Church, whose principle of conduct towards the mass of her members has always notoriously been one cautious system of reserve. Let but this system be once recognised and carried out amongst us, and it will become too

plain that the Fathers of the Reformation have in vain (at least for us) sealed their testimony to the integrity of God's truth, as His people's heritage, with their martyr-blood. The great question at issue (and I again recur to it) is, How are souls to be won to Christ? and, if won, how are they to be built up on the foundation of our most holy faith? Are these gracious ends to be accomplished by anything short of an explicit, formal, and habitual recognition of the doctrine of the Atonement? Notwithstanding all that has been written to the contrary, we do believe that they cannot be otherwise effected; we do believe that, in a plenary presentation of this doctrine, there is something peculiarly life-giving to the soul; and we hold that the testimony of all experience, from the apostolic age downwards, bears out the assertion, that, just in proportion as Christ has been so faithfully preached, have numbers been added to the church of such as shall be saved. Our own day has been blessed with one of the most remarkable corroborations of this sentiment that has occurred, perhaps, for centuries. I allude to the conversion of the Kurta-Bhojas, at Kishnaghur, the account of which has been so admirably laid before the Christian world by the Lord Bishop of Calcutta, in his letter to the president of the Church Missionary Society, by the instrumentality of whose missionaries this religious awakening has, under the blessing of God, been brought about. The Bishop is relating his mode of dealing with the candidates for Baptism, and the answers given to his inquiries, preparatory to their admission into the Christian covenant. His comment upon the examination is as follows:—'I pause,' he writes, 'to call the Society's attention to this point: the Kurta-Bhojas uniformly seize on the doctrine of the atonement; they say this is what we have been seeking for. It seems that their notion of obtaining a sight of God is met by the doctrine of a God incarnate, suffering for man. Thus our missionaries, like St. Paul, know nothing among their converts but Jesus Christ, and him crucified; which, though to some a stumbling-block, and folly to others, is Christ, the power of God, and the wisdom of God, to those that are called, of all nations, and kindred, and tongues, and people.' And shall we, my brethren, whilst our fellow-labourers in distant lands are gathering in the lost sheep by this foolishness of preaching, shall we at home narrow the door into the fold; or hold it as the Church of Rome does, only half open; or when we have persuaded men to enter, shut them out from the choicest of the green pastures, and rob them of the fairest portion of their heritage? God forbid."

The publications elicited, for and against, by the Oxford Tracts, are so numerous, and the subjects discussed are so extensive and important, that in order to confine ourselves from wandering over too wide a field for our own limits, or our readers' patience, we headed the present article with but one publication, out of the many which we might mention; with an especial intention of shewing the light in which our Anglican discussions are regarded by other churches. We remarked in our last Number, p. 76, that "Our daughter church in the United States of America, and the branches of our church in the British colonies, adopt and repeat our controversies, and stumble at the same rocks of offence with ourselves." Of this truth, Bishop M'Ilvaine's volume is an illustration. The church of Rome also takes an unwonted interest in the Oxford Tract controversy; and its oracles confidently pronounce that Dr. Pusey and his friends are rapidly preparing the way for the return of heretical England to the bosom of the "Catholic Church." They do not, we are sure, intend this; but Rome shrewdly wots what will be the result, if the Tractarian doctrine should overwhelm the true Anglican Church. Nor are our sister-Protestant communions, upon the continent of Europe, uninterested in these discussions. In proof of this, we may refer to a manuscript letter now in our hands, from a divine in Germany to a friend in England, who had recommended him to study Archdeacon Manning's Sermon upon the rule of faith. It contains so many striking and important remarks, and so much

close and powerful reasoning, that we are fain, long as it is, to print it for the perusal of our readers. The question of the rule of faith is the question of questions in this controversy; all others, even that which forms the chief subject of Bishop M'Ilvaine's able volume, fall short of it; for we cannot settle even the doctrine of justification, till we have decided whether Scripture only, or some concurrent rule of faith, is to be our guide. The following is the letter:—

1. You recommend to me Mr. Manning's work as "the best and fairest defence of the Anglican doctrine concerning the rule of Faith which has been published." I agree with you in the latter part of your encomium; but I differ with you about the former. And my dissent in the former case arises from my agreement in the latter. Mr. Manning is, indeed, the fairest writer of his school that I have met with: (and we in Germany are not inattentive to the course of your controversies in England.) He meets the question by looking it in the face; deals in broad statement rather than insinuations; puts the matter at once upon its true bottom; and handles it in a just and orderly method. But then, you know, the forms of sound argument are an injury to a bad cause. Frail wares require to be handled cautiously, and not exhibited in too strong a light. It is for this reason I cannot call him the *best* defender of his slippery cause. I could name others who have managed it far more dexterously, who, by gently skimming the surface of the matter; by pretty declamation upon certain plausible common-places, as the ambiguities of Scripture,—the extravagancies of some fanatical Protestants,—the sanctity of the early church,—and so forth; by assuming airs of superior learning, and running down all their adversaries as ignorant or unbelieving; and a thousand other ingenious tricks of rhetoric, have produced much more efficient vindications of the theory which he and they defend. Mr. Manning is too like Bellarmine (not indeed in genius; for who is?) in hardihood of argumentation. There are no points in his cause,—

Quæ desperat nitescere posse.

When he picks up a hot chestnut, he holds it until it burns his fingers. I give you my opinion of him freely: when you have weighed all that I have to offer in support of it, you will judge for yourself, whether it be correct or not. One word more. You praise the eloquence of his style. A foreigner, perhaps, should not presume to interpose his judgment upon this subject; but if I might venture to speak, I would express it in one brief sentence, which you know where to find, Δεινος ἀει περι σχημα, κἀν τισιν ἀκαιρως.

2. Bishop Butler, we are told, has completely exposed the fallacy of *all reasonings à priori* drawn from our conceptions of what God would do for the safe keeping of the faith. Nevertheless, it is added, such reasonings might raise a presumption of the fact. Your Anglican friends, sir, are very fond of appealing to Bishop Butler. I am told they are preparing, at Oxford, a translation of his writings, to enable us upon the Continent to understand his profound reasonings. We are obliged to them for the charitable design; but wish they would begin at home, by taking the trouble to understand them themselves. What that great prelate undertakes to prove, and has proved, is in no way adverse to the common Protestant arguments for the sufficiency of Scripture. "We are not," says he, "in any sort able to judge whether it were to have been expected that a Revelation should have been committed to writing, or left to be handed down, and CONSEQUENTLY *corrupted by verbal tradition, and at length sunk under it*," &c. And again: "But it may be said, that a revelation, which was not committed to writing, and *thus secured against danger of corruption*, would not have answered its purpose. I ask, what purpose? It would not have answered all the purposes which it has now answered, and in the same degree, &c." These are the passages which Mr. Manning himself has referred to: yet they make not a point for his purpose, but rather against it. For we do not argue that God could have left no revelation to the medium of oral tradition, which is the rash assertion Bishop Butler refutes. Far from it; we grant that God has oftentimes done so: and we freely admit that our Saviour and the Apostles said and did many things which are now lost, for that very reason that they were left to the medium of oral tradition. But what we say is, that we think it highly unlikely, that, *if God had intended that certain articles of faith should be preserved to our time so pure as to be an*

adequate rule of belief, he would have entrusted them to mere tradition. And we say this—not on the grounds of any à-priori presumption; but upon the *evidence of experience to a fact*—a fact most distinctly admitted by Bishop Butler—that oral tradition is an unsafe and inadequate mode of transmitting doctrine. Now, if it be denied that God has intended that we should have a rule of faith, consisting of a number of doctrines always and alike necessary, the search is at an end: and I heartily wish Mr. Manning joy of so goodly a conclusion. But if it be granted (as it must be granted if the authenticity of Scripture is allowed), then, notwithstanding all these pretences of Bishop Butler's authority, the inference seems to stand unshaken, that the rule of faith is to be searched for in the written documents of Scripture. The Protestant argument for the sufficiency of the Bible, which Mr. Manning has miserably travestied, stands (I think) thus. There are two modes of transmitting doctrines—oral tradition, and written documents. The former experience has proved inadequate to convey a perfect Rule of Faith through a long succession of ages. The latter is safe and adequate. Hence arises a strong presumption that, *if God intended to transmit such a rule to us*, he would use the latter medium rather than the former. Well! we find, in point of fact, that he has made use of the latter medium: and then the presumption is turned into a very high degree of practical probability, that God has intended such a rule to be transmitted to us, and has chosen this medium for that very purpose; in other words, that the Holy Scriptures, and not oral tradition, are the adequate Rule of Faith. Shew me now where Bishop Butler has said any thing against this argument, and you will shew me (what I do not expect to find) a piece of very pitiful reasoning in his writings.

This is the common Protestant argument. It does not, however, stand alone; but is confirmed by multiplied analogies and corroborations. As for instance, the case of the Jews, whose rule of faith was contained in Scripture, and whom our Lord rebukes for superadding traditions. Also, by considering the number, scope, and occasion of the books of the New Testament, which make it extremely improbable that they should not contain in them all necessary articles of the Christian Faith. These, and many more topics of the like nature, are constantly urged by our Divines against the Romanists; and I suppose are equally familiar in Great Britain, though Mr. Manning has not thought fit to notice them. Besides these, is the testimony of Scripture itself; which I do not insist on now, because I shall have a better opportunity of explaining it hereafter.

I shall add but one word more upon this head. If the à-priori argument afford a presumption of the truth, how has Bishop Butler shewn its fallacy? A presumption is a species of moral evidence. Has Butler shewn that there is any thing to be set against it in this particular case? I dare not play the critic in your language; but I had always thought that fallacy (in such a context) meant *actual* fallacy—i. e. that the evidence *actually* deceived us. If it only means that it *may* deceive us,—this may be said of half the evidence we are continually relying upon. Meanwhile, let the presumption stand, until we see some substantial reason for doubting it.

3. Of the passage which follows, (concerning some mode of ascertaining the sufficiency of Scripture, by our judgment concerning its doctrines) I cannot guess the meaning. I am not sure what mode it is that Mr. Manning alludes to; nor can I comprehend his argument against it. Such a judgment, says he, revolves in a circle; because all our knowledge of those doctrines is derived from the very book we so judge of. I cannot imagine to myself any tenet, against which this would be a pertinent objection. Some Protestants have held that, by a spiritual instinct, they knew, without external media, that the Gospel, as delivered in Scripture, was the only and complete mode of salvation. If this be the thing aimed at, Mr. Manning argues very wide of the mark. Whatever be the weakness of this mode of reasoning, it certainly does not revolve in a circle. The process is direct and simple. My spirit witnesses that certain doctrines are capable of bringing me salvation. These doctrines are fully stated in the Scripture. Therefore the Scripture is sufficient to make wise unto salvation. I do not admire this reasoning: but it is not vicious in the way that Mr. Manning pretends. Were a book published, professing to teach the way of becoming rich, might not one argue thus? My reason convinces me, that such a mode of proceeding will infallibly ensure riches. That mode is prescribed in this book; therefore this book is able to do what it professes to do. Here would be no

circle; though the judgment were about the sufficiency of the book, and yet grounded upon the nature of doctrines which were found in the book. If a man is convinced that Mr. Manning's sermon is sufficient to subvert the Protestant system, because he judges the arguments there alleged to be conclusive, however weak his decision, it is not faulty for involving any circle.

4. We come now to Mr. M.'s own reason for believing the sufficiency of Scripture. "We believe it," says he, "upon the same constant unanimous witness on which we receive the sacred books." And well he may, if there be the same witness.—Substantially I think there is one thing very near it, but certainly not in his method of deducing it. The difference between the wo cases lies here. *The tradition which assures us of the authenticity of Scripture connects itself by an unbroken chain of direct testimony with the matter to be proved. The positive tradition for the sufficiency of Scripture does not; but must be connected with it (if at all) by presumptive evidence.* In the case of the authenticity of Scripture, the documents to be verified claim, on the face of the deed, apostolical authority; and therefore every testimony to them goes directly to connect the doctrines contained in them with Apostolical authority. But in the case of the sufficiency of Scripture, the point directly proved is only this, that certain doctors of the Church believed in it. That they believed it in consequence of an apostolic tradition, is only an hypothesis: for they may have believed it on other grounds, as the Protestants do. To illustrate this by an example. If a paper is produced under Caius' name, and is proved to be his, that paper is direct evidence of his opinions. But papers produced under the names of his grandchildren, Titus and Sempronius, prove only their sentiments directly. We may argue indeed that their sentiments were derived from their grandfather; but this is not the same kind, nor the same degree of evidence as the former. Pray bear this distinction in your mind; for I shall have occasion to apply it more than once; and I think you will find that it lies at the bottom of the whole controversy. But I acknowledged, just now, that this general consent of the most learned doctors for the sufficiency of Scripture, afforded substantially a moral certainty of that sufficiency. And so it does: but you must take it by the right handle to make good use of it. This consent *proves negatively* that they knew, *in their time, of no tradition supplement to the written Rule of Faith; whence it follows*, with the force of a moral demonstration, that no such supplement can have come down to us. This is a use we are never afraid of making of tradition: and we shall be surprised, when you or your friends shall prove to us, that any inference, destructive of Protestant principle, can be derived from it.

5. I was just congratulating myself that, however he came by it, Mr. Manning had, at any rate, got a strong hold of the Protestant doctrine of the sufficiency of Scripture, when the next page blasted all my hopes. For I had just as soon give the Church an absolute power of making my Rule of Faith, as an absolute power of interpreting it. Your own Divines, I suppose, know best the meaning of your church in her formularies. Yet, perhaps, you will permit a stranger (who wishes to be informed) to say a few words upon the subject.

The Church of England, says Mr. Manning, in her 6th Article, says nothing about the clearness or private interpretation of Scripture; but only affirms that Scripture *contains* the whole matter of faith. Perhaps so: but I found in your Confession another article, wherein a certain Book of Homilies is commended, as containing "a godly and wholesome doctrine." I know not what vaticination made me curious to see this collection. Accordingly I borrowed it from the chaplain of your embassy at Berlin; and, in the first page which I opened, I chanced upon the following passage:—

"Chrysostom saith that man's human and worldly wisdom, or science, is not needful to the understanding of Scripture: but the revelation of the Holy Ghost, who inspireth the true meaning, unto them that with humility and diligence do search therefore.... Although many things in Scripture be spoken in obscure mysteries, yet there is nothing spoken under dark mysteries in one place, but the self-same thing in other places is spoken *more familiarly and plainly to the capacities of both learned and unlearned.* And those things in the Scripture that *be plain to be understood and necessary to salvation*, every man's duty is to learn them, &c.; and as for the dark mysteries, *to be content to be ignorant of them.*"

Here, said I to myself, the Church of England plainly assumes that all necessary things are *clearly* set forth in

Scripture; for she bids the people be content to be ignorant of all dark mysteries therein. I may, perhaps, mistake the doctrine of your church; but, at present, this conclusion appears to me inevitable. And what confirmed me in this opinion, was, that I reflected that there was just as great a consent of the old Fathers for the *clearness* as for the sufficiency of Scripture.

"A mind which is sound," says Irenæus, "and trust-worthy, and God-fearing, and truth-loving, will, with a ready devotion, occupy itself in such things as God hath put in our power, and subjected to our knowledge. These are the things that strike our very eyes, and are set down in so many words in Scripture, *plainly and without any ambiguity.*"—(Lib. ii. c. 46, ed. Fevard.)

Justin Martyr, in his dialogue with Trypho, proves the greatest mysteries of our faith, by Scripture testimonies; which, he says, *are so plain as to need no explanation.*

Clement of Alexandria—"The supreme *Demonstration* produces a scientific faith, from the citation and opening up of Scriptures."—(Strom. ii. p. 381.)

The Canon of interpretation, according to him, is, "The harmony and concord of the law and the prophets with the New Testament."—(Strom. vi.)

Origen thinks that even "The difficult Scriptures are ONLY to be explained by a comparison with other Scriptures."—(Philocal. c. ii. p. 22.)

Athanasius assures Jovian that "The true faith is *manifest to all*, being known and read in the Sacred Scriptures."—(Ep. ad. Jov. t. 1. p. 246.)

Chrysostom tells us that, "all things are plain and straight in Scripture; yea, all necessary things manifest." (In 2 Ep. ad Thessal.) And again: "The Apostles, taking quite a different method from the Philosophers, made their doctrine *clear and plain to all*, that such, *by merely reading their writings*, might understand their meaning."—(Hom. 3, in Lazar.)

And S. Cyril of Jerusalem, in a passage quoted by Mr. Manning himself, tells the catechumens not to receive the creed itself, unless he could prove it to them by Scripture. Is the Scripture then to be explained by the creed, and yet the creed proved by Scripture?

I give you but a small specimen of the proof which might be alleged to shew that the Fathers held the Scriptures to be capable of being their own interpreter.

6. In a note, Mr. Manning quotes from a certain Dr. Wiseman, on a certain argument against private judgment, drawn from your church's concession that the church has authority in matters of faith. This, he tells us, "is the well-known argument urged by Bossuet, in his conference with M. Claude, to which it deeply concerns Protestant communities to find a sufficient reply." The Protestant communities, I can assure him, are very well satisfied with the sufficiency of the replies which M. Claude was enabled, by the Holy Spirit, to make to the Bishop of Condom upon that trying occasion. A church and an individual decide controversies of faith for different ends. An individual decides them for the peace of his own conscience, and the direction of his individual conduct. A church decides them for the regulation of her conduct as a body corporate. Her *authority* to judge, results from the duties imposed on her *as a body*; just as an individual's authority, or right to judge, results from his duty to regulate his conduct by the orthodox faith. These two rights spring from the same principle, and therefore can never contradict each other. The governors of the church must judge of controversies, *as governors*, because they are all bound by their office to excommunicate all heretics. Individuals must judge, because they are bound to ascertain and hold the orthodox faith for the salvation of their souls. We do not submit the authority of the church to that of individuals. The two rights are exercised for different ends. Neither am I, nor is the church, infallible; but we are both responsible for our acts. A dexterous sophister may so cloud over the whole affair of private judgment that one shall be sadly perplexed in its intricacies for the want of unambiguous words. Let me explain the thing by an example:—

God has given two laws to man—the Law of Nature, and the Revealed Law. Concerning both of these, societies, *as such*, and private men, *as such*, must judge. I will prove this of the law of nature; and then the analogy of that case will remove all cavils against the other. Well!—a man must judge of the requirements of the law of nature for this reason, that it is of the essence of morality that he should act according to his conscience; and to the general duty of good morals he is under a primary obligation. But civil societies, *as such*, must also judge of those requirements; because it is the duty of the magistrate to encourage virtue, and repress vice. *He* judges, therefore, what he ought to punish, and what reward,

and *I* judge what I ought to practise, and what avoid. But neither of us has a right to judge for the other. Will Mr. Manning say that I, as a good subject, should sacrifice my right to his; and if, with the Quakers, and many Fathers of the Church, I deemed it unlawful to swear, I ought, nevertheless, to take an oath when the magistrate desired me? I know he does not think so. Let him transfer, then, Dr. Wiseman's sophistry to this case, and he will see its weakness.

Mr. Manning makes a strange representation of the teaching of your church. I hope he is not correct in it. The Church of England, he says, teaches that all her members are bound to conform to her decisions, until they are controlled by a general council; and that she and all other churches are bound to conform to the decisions of a general council. Let this point be once proved, and there is indeed an end of your controversy with the Papists—in England; but there is also an end (in another way) of all controversy with the Greeks and Latins abroad. For, I suppose, this right of concluding the faith of her members is not confined exclusively to the English Church. Till a general council then can be convened, we must not attempt to shake the faith of a Frenchman, an Italian, a Spaniard, or a Saxon, in Transubstantiation. We must shrink from dissuading a Greek from Image-worship; and we must confess that all whom those churches have cast out for disbelieving their errors, have been lawfully cast out; and were, indeed, damnable heretics *because they believed the truth!* No, you will say perhaps,—The judgment of those churches is contradicted by the general tradition of the Universal Church. Alas! my good friend, is not this to beg the very question in dispute? The churches themselves have decided otherwise, and are you—a particular member—to set at nought the decision of the whole body? Think with what a pounce the eagle of Meaux would dart upon, and tear in pieces, such shuffling inconsistency. Believe me the Reformed will never profit by borrowing weapons from the Roman armory. But there is a remedy in a general council—yes, when you can catch one. But do you not see that you can never have a general council while the Romanists retain their errors; and that they must, upon your principles, be bound to retain their errors until they are corrected by a general council?

But this is not the end of his absurdities. General councils—says your church—for as much as they be an assembly of men whereof all are not governed by the Spirit and word of God—may err, and sometimes *have erred*, even in things pertaining unto God. And yet, after this, comes Dr. Hammond (quoted by Mr. Manning) and tells us the Church of England never opposed the voice of any general council! What—not when they erred? or are you bound to believe them when they err, as well as when they go right. But of all the romantic visions that ever flitted through the ivory gate, this of the infallibility of General Councils is the most romantic. "Never," says one who knew them well—"never may I sit in these synods of geese and cranes, quarrelling and fighting without end. Thence spring strife, and trouble, and disgraceful scandals unknown before." "The Trinity is the excuse, but the real motive is perfidious hatred." (Greg. Naz. T. II. p. 25.)

"Non meus hic sermo." It is a Father of the Church, a Patriarch, a Saint; in a word, Gregory Nazianzen himself, who draws this amiable picture of the Church Representative. From my heart I condemn the Nestorian heresy. But had I no better reason than the authority of Cyril *and his* body-guards at Ephesus, for embracing the orthodox faith, I should certainly say, *Sit anima mea cum Nestorio!*

But I have already exceeded the limits of a letter; and must pause a while to give you breath.

PHILELEUTHERUS HALENSIS.

We have thought the above letter well worth printing, both for the sake of its arguments, and as shewing the interest which our Christian brethren in other lands take in our discussions; though it is a melancholy and humiliating spectacle, that the Anglican Church which has been called by members of sister communities "the glory of the Reformation," should in the nineteenth century be agitated with a controversy, as to whether it ought to abandon the doctrine that "the Bible, and the Bible only, is the religion of the Protestants;" and to go back to the fundamental tenet of Popery, that God's word is only a concurrent rule of faith with man's; a sort of obscure antique "Little-

ton," which is intelligible only as exposited by an infallible "Coke."

But from this palmary tenet, we now proceed to its first and most important result, as respects the doctrine of man's justification, which forms the chief topic of Bishop M'Ilvaine's treatise, in reply to what he calls the "Oxford Divinity;" a designation at which we recalcitrated, till we found that he does not thereby mean "the dominant theological system of the University of Oxford," but only that of certain of her erring members. We rejoice to find that the efforts made to oppugn the Scriptural, Protestant, and Anglican doctrine of justification by faith, have called forth various champions on its behalf. We have had occasion to notice the treatises of Mr. Faber and Dr. O'Brien; and other publications, devoted to this particular topic. Another, concise but full of matter, by the Rev. G. Holden, who had written well on "The authority of Tradition," may be added; as also the excellent Charges, with copious notes, of the Archdeacon of Ely (Mr. Brown), who has for many years been a zealous and able defender of Anglican doctrine against Romanist, semi-Pelagian, and now Oxford-Tract innovations. Nor have divines not of our own church been wanting for the defence of that birth-right of Protestantism, the "Articulus stantis vel cadentis ecclesiæ," during the pending controversy. Dr. Bennett, in particular, has published a treatise so scriptural and forcible, that we the more lament that a writer, who is able thus to explicate and defend matters touching "the common salvation," should have so often employed his pen in bitter party contention against national ecclesiastical establishments, and the offices and institutions of the Church of England.

In taking for granted, as we have done, that the Oxford Tract theology is diametrically opposed to the doctrine of justification by faith, as taught in Scripture, and received by the churches of the Reformation, we are not unaware, that *in words* the doctrine is often asserted, where in *reality* it is contravened. If however the Tractarians hold it, the Romanists also held it; but to hold it as the Council of Trent held it, is to reject it;—if not, what has been the matter of discussion during three centuries? Mr. Newman asserts that he maintains the doctrine—how could he retain office in the Church of England *if he did not?* But when he explains himself, he says (see his work on Justification, page 260), "Faith does not precede justification, but justification precedes faith, *and makes it justifying.*" This is not maintaining the doctrine, but overthrowing it; it is not Anglicanism but Trentism; except that the Fathers of Trent were not obliged to write absolute nonsense, as they did not attempt to blend irreconcileables. Again, he reprobates the Protestant theology, because it "considers that faith, and not baptism, is the primary instrument of justification." Undoubtedly it does; for, as Bishop Burnet says, "The doctrine of *sacramental justification* is justly to be reckoned among the most mischievous errors of the church of Rome." If we examine fifty such texts as Romans iii. 23—25, not one word do we find in favour of sacramental justification. It is a Romanist tenet, and for a man to say that he holds the Anglican views, and yet holds this, is to make words a vehicle for puzzling

questions, not elucidating them. So again Mr. Newman asserts, that to make any "distinction between deliverance and guilt," between "justification and renewal," "is not scriptural; that Scripture speaks but of one gift, which it sometimes calls renewal, sometimes justification;" and that "they are really one;" that is, that sanctification is justification; we are justified by "inherent righteousness," not through faith in the atonement of Christ; and "issue," he says, "is joined on the following question, whether justification means in Scripture *counting* us righteous, or *making* us righteous." There is no room to set up such an issue in the Anglican court; it is an issue between Rome and the Bible; but the Church of England, while it scripturally maintains that whom God justifies he sanctifies; that those who are *accounted* righteous are also *made* righteous, and bring forth the fruits of righteousness; yet also asserts that "We are *accounted righteous* before God, only for the merit of our Lord and Saviour Jesus Christ, and not for our own works or deservings;" that "we are justified (accounted righteous) before God by faith only;" and this not with the reserved latent meaning, as asserted by Mr. Newman (Ibid. p. 70), that "the sense of the *term* is *counting* righteous; and the sense of the *thing* denoted by it is *making* righteous;" for our wise as well as holy reformers were not such jangling word-splitters; such severers of the terms they used from the things they meant. They would have recoiled with horror from the notion upheld by Mr. Newman (p. 79) that we are justified by faith only in the sense that "In justification the whole course of sanctification is anticipated, reckoned, or imputed to us in its very beginning;" that is, our "anticipated" sanctification is imputed to us for present righteousness;—we have no need of that of God in Christ; for there will be a good stock of our own by and bye, and we are therefore accounted righteous in virtue of it. Our justification before God, says Mr. Newman, is our own obedience: "Obedience by word and deed, this alone can constitute our justification." Thus is the atonement of Christ made of none effect; thus is salvation not of grace but of debt; and thus is the penitent led to build the edifice of his eternal hopes upon the quicksand of man's obedience, not of the sacrifice of Christ. It is a fearful, a despair-engendering, and a soul-destroying doctrine. Our indwelling righteousness, Mr. Newman tell us, is "the propitiation for our sins in God's sight," (ibid. p. 39.) Alas! for those who have no better propitiation. He also asserts that every baptized person "*can* obey unto justification;" and that it is "the distinguishing doctrine of the first Protestants that we *cannot*." He is right in the latter remark. It was with those heaven-taught men, as it was with the sacred writers, and as it is still with the Church of England, a "distinguishing doctrine,"—a doctrine by which in an especial manner we may distinguish the Gospel of Christ from Pharisaism, Pelagianism, and Popery.

Away then with the absurd calumny, that in arguing with the Oxford Tract divines we are false accusers, because we assert that they impugn the scriptural and Protestant doctrine of justification by faith. It is clear that many of their defenders do not understand their opinions; which in sooth are often studiously wrapped in a mist of ambiguities, where the reader might be alarm-

ed at too rapid a conclusion. But they ooze out by degrees; as in the above remark that our own inherent righteousness is "the propitiation for sins in God's sight." It is an awful thought that any sinner should plunge into eternity with such "a lie in his right hand." Perhaps Mr. Newman and Dr. Pusey will reply, "Yes, *for a sinner;* but a baptized person is not a sinner; unless he has rejected the grace of baptism, by which every baptized person may render *a satisfying obedience,*" (Mr. Newman's phrase); and the absence of which leaves him without any scriptural way of access again to God; the atonement not being available for sins committed after baptism!

If our readers would see the questions which we are touching upon, discussed with great piety, ability, and solid argument, we would recommend them to study Bishop M'Ilvaine's seasonable and valuable volume. We are not about to attempt to follow the Bishop through 563 pages of discussion; but as the work abounds in important and interesting matter, and has not yet been (we hope it will be) reprinted in England, we will devote to it a few pages; more especially as the Right Reverend author is well known, and much esteemed and loved among us. We have differed with him upon the question of national ecclesiastical establishments, our difference being, that he, as we conceive, would stop at spontaneous endowments, whereas we would urge superadded legislative provision wherever necessary, and also the alliance of the State to the Church (not the Church to the State); but we think that if he lived on this side of the Atlantic, he would sooner be reconciled to our system—at least for England—than we should to that of the United States: and at all events he is doing the best possible for the church at large, by calling forth with indefatigable zeal its own best energies; without which the best modelled national establishment, even if he could get it, would be but a body without soul.

The following is the Bishop's general review, after careful study, of the whole system. We should have notified, as his special reason for addressing himself to the subject, that the Oxford Tracts have been republished in America, and are beguiling many unwary and unstable souls.

"The present writer has devoted a long time and a great deal of pains to the study of the *system*, as exhibited in the several sources to which the Letter of Dr. Pusey has opened the way. With great truth he can say that he has diligently studied the system, and that too with every effort to judge it fairly, kindly, conscientiously, and with frequent prayer to know the truth with regard to a movement which promises so much influence, good or evil, upon the state of religion in the Protestant churches.

"He is constrained to say that every further step of insight into what is indeed a thoroughly wrought, highly complex, and deep-laid scheme or system of doctrine, (much as the name of system is rejected by its advocates) has produced but a deeper and deeper conviction on his mind that whatever the intention or supposition of those who maintain it, it is a systematic abandonment of the vital and distinguishing principles of the Protestant faith, and a systematic adoption of that very root and heart of Romanism, whence has issued the life of all its ramified corruptions and deformities. In this declaration it is not meant that all the divers particulars—all the far-reaching extremities of error and corruption into which the system of Romanism has spread, and by which, far more than by its deep-rooted principles, it is known in modern controversy, are manifest in the system under consideration. Far from it. Romanism did not grow into its present stature and wide extension of limb and shade in an age. But in the essentia

and characteristic life of its divinity it existed nevertheless, and was no less Romanism when modestly sending out its feelers, and quietly widening its under-ground roots, and shooting forth its branches, as the times allowed, than it is Romanism now, in all its maturity and boastfulness. And so may Oxford Divinity be essentially Romish Divinity, built on the same foundations, squared with reference to the same cardinal points, and by the law of its own nature, necessarily proceeding, in proportion as room is given, and the "Times" will bear, to make itself known in all those evils to the Gospel of Christ by which the sway of Romanism has been so lamentably distinguished; while as yet, being truly a system 'for the times,' it may not be Romanism in such overt self-confession and unreserved manifestation, before an unprepared community, or even in the unprepared minds of its immature but growing disciples, as to strike the common eye, or be generally recognized, as of the house and lineage of Popery."

The Bishop shows that Hooker had long ago exhibited, and scripturally overthrown, the opinions in question, in his contest with the Papists. We have quoted the passage from Hooker more than once, but it is well worth reprinting, with a few of Bishop M'Ilvaine's remarks on it.

"What is the fundamental question which will serve as a position whence we may command the whole field of inquiry before us? We need go no further than the Judicious Hooker for an answer. 'That grand question,' he says, 'that hangeth in controversy between us and Rome is about the matter of justifying righteousness. We disagree about the nature and essence of the medicine whereby Christ cureth our disease; about the manner of applying it; about the number and the power of means, which God requireth in us for the effectual applying thereof to our soul's comfort. When they are required to show what the righteousness is, whereby a Christian man is justified, they answer that t is a divine spiritual quality; which quality received into the soul, doth first make it to be one of them who are born of God; and secondly, endue it with power to bring forth such works as they do that are born of Him; even as the soul of man, being joined to his body, doth first make him to be of the number of reasonable creatures; and, secondly, enable him to perform the natural functions which are proper to his kind: that it maketh the soul amiable and gracious in the sight of God, in regard whereof it is termed Grace; that it purgeth, purifieth, and washeth out, all the stains and pollutions of sins; that, by it, through the merit of Christ, we are delivered, as from sin, so from eternal death, and condemnation the reward of sin. This grace they will have to be applied by infusion; to the end that, as the body is warm by the heat which is in the body, so the soul might be made righteous by inherent grace; which grace they make capable of increase; as the body may be more warm, so the soul more and more justified, according as grace should be augmented; the augmentation whereof is merited by good works, as good works are made meritorious by it. Wherefore, the first receipt of grace, in their divinity, is the first justification: the increase thereof, the second justification. As grace may be increased by the merit of good works: so it may be diminished by the demerit of sins venial; it may be lost by mortal sin. Inasmuch, therefore, as it is needful, in the one case to repair, in the other to recover, the loss which is made, the infusion of grace hath her sundry aftermeals: for the which cause, they make many ways to apply the infusion of grace. It is applied to infants through baptism, without either faith or works; and, in them, really it taketh away original sin, and the punishment due unto it: it is applied to infidels and wicked men in the first justification, through baptism, without works, yet not without faith; and it taketh away sins both actual and original together, with all whatsoever punishment, eternal or temporal, thereby deserved. Unto such as have attained the first justification, that is to say, this first receipt of grace, it is applied farther by good works to the increase of former grace: which is the second justification. If they work more and more, grace doth more increase: and they are more and more justified. To such as diminish it by venial sins, it is applied by holy water, Ave Marias, crossings, papal salutations, and such like: which serve for reparations of grace decayed. To such as have lost it through mortal sin, it is applied by the Sacrament (as they term it) of penance: which sacrament hath force to confer grace anew; yet in such sort, that, being so conferred, it hath not altogether so much power

as at the first. For it only cleanseth out the stain or guilt of sin committed: and changeth the punishment eternal, into a temporal satisfactory punishment here, if time do serve, if not, hereafter to be endured; except it be lightened by masses, works of charity, pilgrimages, fasts, and such like; or else shortened, by pardon by term, or by plenary pardon quite removed and taken away. This is the mystery of the man of sin. This maze the Church of Rome doth cause her followers to tread, when they ask her the way to justification. Whether they speak of the first or second justification, they make the essence of a divine quality inherent, they make it righteousness which is in us. If it be in us, then it is ours; as our souls are ours, though we have them from God, and can hold them no longer than pleaseth him; for, if he withdraw the breath of our nostrils, we fall to dust. But the righteousness, wherein we must be found, if we will be justified, is not our own. Therefore we cannot be justified by any inherent quality.—The Church of Rome, in teaching justification by inherent grace, doth pervert the truth of Christ: and, by the hands of the Apostles, we have received otherwise than she teacheth. Now, concerning the righteousness of sanctification, we deny it not to be inherent: we grant, that, unless we work, we have it not: only we distinguish it, as a thing different in nature from the righteousness of justification. By the one, we are interested in the right of inheriting: by the other, we are brought to the actual possession of eternal bliss. And so, the end of both is everlasting life."

"Now here we have a regular pedigree of the most injurious corruptions of the Romish Church, and all traced to the parent cause in her doctrine of justification. All together make up 'the mystery of the man of sin'—'the maze which the Church of Rome doth lead her followers to tread, when they ask her the way to justification;'—all constitute that 'building' of manifold error which Hooker believed must fall 'in the presence of the building of God,' 'as Dagon, before the Ark.' But the corner stone on which that building rests; the clue to that maze; the secret of that mystery, is the Romish doctrine of justification by inherent righteousness—the answer she gives to the question of a sinner enquiring what he must do to be saved, instead of that plain answer of St. Paul, 'Believe on the Lord Jesus Christ and thou shalt be saved.' Embrace the answer of Rome, and you have essential Romanism; carry out the principle, and you will have developed Romanism, in the whole of its maze and mystery. Embrace the answer of St. Paul, and you strike Romanism to the heart; so that, whatever its ramifications, they must all die and pass away; whatever its maze, it is all disentangled and scattered. It is the Romish doctrine of justification that gives value to indulgences, need to purgatory, use to the sacrament of penance, motive to the invocation of saints, credence to the existence of the sacred treasury of supererogatory merits; that makes auricular confession tolerable, and all the vain inventions of meritorious will-worship, precious. Next come devices for the defence of these, and hence the Romish doctrine of tradition and of infallibility and of implicit faith. Surely precisely was the view of the judicious Hooker, as furnished in the extract above given; a writer whose authority will not be denied, as to what was the fundamental question in the days of the reformation of the Church of England, in her controvery with Rome. In this prominence of justification, there was a perfect agreement among the Protestant Divines, as well of England as of the Continent. It was in precise accordance with the view of Hooker, that Luther spake of the doctrine of justification as 'the article of a standing or a falling church;' that Calvin maintained that 'if this one head were yielded safe and entire, it would not pay the cost to make any great quarrel about other matters in controversy with Rome;' (Bp. Hall's Works, ix. p. 44, 45.) that Melancthon said he and his brethren were brought into danger for the only reason that they denied the Romish doctrine of justification; (Ep. i. 120.) that divines in the Council of Trent opposed the Protestant doctrine of justification because it 'abolished the punishment together with the guilt, and left no place remaining for satisfaction,' (Paul's Hist. Counc. of Trent. p. 200.) that is, it made all the devices of sacramental penance, propitiatory masses, yea, the whole 'maze and mystery of the man of sin,' unnecessary. Such was the view universally taken by the earlier divines of the Church of England. With such men as Usher, Hall, Andrews, Beveridge, as well as a host before them, the Romish justification was always a main and fundamental question, on which the whole building of Romish error ultimately rested.

"In this work the author goes back to the essential test of the Romanism of any system of divinity. Is Oxford Divinity conformed essentially to the doctrine of Rome, on the question of justification; or to the opposite doctrine of the standards of the Church of England, and of her daughter-church in America? To arrive at the right answer to this question, will be the object of the following pages."

This "right answer" is wrought out candidly but unblenchingly, and with particular reference to the avowed writings of Mr. Newman and Dr. Pusey. The Bishop cheerfully takes his share of the reproach attached to those who advocate truly Anglican doctrine. He says:—

"Denying entirely the justice of the draft of doctrine laid to the charge of the class of divines professedly described; but perceiving just enough of truth therein to mark distinctly who compose 'the large portion' of clergy whom our Oxford divines have thus represented as teaching for the way of salvation, 'another gospel'—a spurious system—'an unreal righteousness and a real corruption,'—worse even than the system of indulgences in the Church of Rome; the author of these pages does earnestly hope that his name may be counted worthy to take part in their condemnation. If the way here called another gospel, even that of Justification through the obedience and death of Christ, accounted unto us for righteousness, through the instrumental agency of a living faith, be not the only hope of the sinner, then he, for one, has no hope. He has learned of no other 'anchor of the soul sure and stedfast, which entereth to that within the veil.' He does hope he may be ever identified with that divinity, that way of preaching Christ Jesus the Lord, which instead of a 'reserve' in making known the precious doctrine of Atonement, instead of treating salvation by grace, through faith, as 'a great secret' and keeping the secret out of the sight of the ungodly, for fear of 'an indelicate exposure of the sacred mystery,' as these writers urge (See No. 80 of Tracts for the Times), shall lift up the voice to the perishing and penitent, like the Master and Lord, when to the great multitude, on the last day of the feast, he cried, 'If any man thirst let him come unto me and drink;' a mode of preaching Christ, that shall ever delight to proclaim to all people a full, perfect, and ready salvation to the vilest sinner, whenever, in sickness or health, he turns unto God, truly repenting and believing in Jesus—a salvation which justifies perfectly, and immediately, on the act of a living faith, and which sanctifies perfectly, but progressively, as the necessary fruit of the same faith; a salvation so perfect and free, that, in the words of Hooker, 'although in ourselves, we be altogether sinful and unrighteous, yet even the man which is impious in himself, full of iniquity, full of sin, him being found in Christ, through faith, and having his sins remitted through repentance, him God beholdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereto by pardoning it, and accepteth him in Jesus Christ, as perfectly righteous as if he had fulfilled all that is commanded him in the Law. Let it be counted folly or frenzy, or fury, whatsoever, it is our comfort and our wisdom' (Discourse of Justif. § 6). So testifies our admirable Hooker—most surely an ultra Protestant in the matter of Justification, and branded, as others, with the hot denunciation of these Oxford divines. One can scarcely open the works of such writers as Bishops Beveridge, Usher, Reynolds, Andrewes, Hopkins, Hooker, and of the English Reformers in general, without meeting with the very ideas, and often the very words, which have been made the subject of such tremendous condemnation."

The Bishop proceeds to notice the striking difference of argument and language in the Oxford publications, and the documents of the Church of England.

"If our Church does teach that Baptism is the only Instrument of Justification, so that no one, however penitent and believing before baptism, can be justified; then surely we must expect to find so grave a doctrine asserted in those documents, in which our Church professes to state her doctrine on the subject, as well of Baptism as of Justification. The Church of Rome does not publish her canon of Justification without declaring expressly that Baptism is the only Instrumental Cause of Justification, and that without it Justification can come to no one. Dr. Pusey does not draw up either his Article of Justification or of Baptism without being equally express. Mr. Newman can

hardly write a page on Justification without indicating his views as to its connection with Baptism. Now if our Church is of the same mind, surely her Articles on the subject of the Sacraments in General, on Baptism in Particular; her three Articles relating to Justification, or else the Catechism, in those parts relating to the Sacraments, might be expected to say something on this subject. In examining into the doctrine of the Church in this matter, it is the same question essentially whether a person, possessed of true repentance and a lively faith, may be considered as spiritually born of God or regenerate, though not yet baptized: for though Justification, as in Scripture-divinity, is altogether a different matter from Regeneration, yet as the two are inseparably connected, or that none are justified who are not also Regenerate, and none are Regenerate, who are not also Justified, whichever way the question may be determined with regard to the one, it must be also as to the other.

"Then do the standard documents of the Anglican Church pronounce that no man, however penitent and believing, is either born of the Spirit, or justified, except he have been baptized?"

The Right Reverend author goes on to answer this question in the negative. The numerous passages which he adduces shew that the doctrines of the Church of England are diametrically opposed to those of the Tracts on this, as well as on kindred subjects.

The following relates to Mr. Newman's strange notions about the difference of faith before and after baptism. We do not pretend to understand this subtle speculation of Tractarian mysticism.

"What then is Faith before Baptism and required for Baptism? We answer by first stating, according to Mr. Newman, that 'what faith was in the days of the Son of Man for temporal blessings, such surely it is now under the ministration of the Spirit for heavenly.' (p. 268.) This seems a promising beginning. One hopes for something clear and sound from such premises. Again—'Faith is substantially the same act under all circumstances, or it would not be called faith; and so far it has always been the same office.' (p. 278.) Hence we hope to see that faith before baptism, and after baptism, as they are both certainly called faith, are substantially the same, and of one office—both alike justifying, and in the same sense. But now our encouragement is at an end—for, says Mr. N., 'Faith, as gaining its virtue from Baptism, is one thing before that sacred ordinance; another after.' Baptism raises it from a condition, into the instrument of justification — from a mere forerunner, into its accredited representative.' This we should suppose to be a very substantial difference both of nature and office. To be a condition and forerunner only; and to be an instrument and representative, we should think was not so substantially the same thing. But the view opens. 'Justifying faith may be considered in two main points of view, either as it is in itself, and as it exists in fact, in those who are under grace, (that is, before baptism and after baptism.) 'In the former point of view (before baptism,) it is not necessarily even a moral virtue; but when illuminated by love, and ennobled by the Spirit,' (which only takes place in baptism, according to this divinity,) 'it is a name for all graces together.' (295.) So then, when our church requires faith as a preparation for baptism, she does not require what is necessarily a moral virtue! Hence we read that 'nothing is said of it before baptism, that is not said of restitution, as a necessary condition to baptism.' (275.) Before baptism, 'it is without availing power, without life in the sight of God, as regards our justification,' (275,) that is as regards 'the indwelling spirit,' which is justification according to this system. This representation is expounded in a passage on p. 277, in which faith before baptism is called 'a moral virtue,' as its highest possible condition; after baptism a 'grace.' The latter as 'lively;' the former as 'willing without performing;' being only 'full of terror and disquiet, vague and dull-minded, feeble, sickly, wayward, fitful, inoperative,' 'nothing till Christ regenerate it' in baptism. This faith must be baptized before it can be a living faith. 'When it comes for Baptism, it is on the point of being rid of itself and hid in Christ. It comes to the Fount of Life to be made alive, as the dry bones in the Prophet's vision were brought together in preparation for the Breath of God to quicken them, and He who makes all things new, as he makes sinners righteous, &c., so also by His presence converts

what is a condition of obtaining favour, into the means of holding and enjoying it.' (277-8.) One would now suppose that a dead faith and a living were not 'substantially the same,' or 'of one office.'"

Bishop M'Ilvaine shews with what prudent "reserve" Dr. Pusey has touched upon this subject.

"It is exceedingly probable that most readers of these passages, as they stand unqualified in Dr. Pusey's letter, have supposed that they referred to faith in the common religious use of the word, faith as preceding justification, that which he has who repents and believes, before he is baptized; and they have supposed probably that such faith was indeed made an internal, and the sole internal instrument, while an external instrumentality only was given to baptism. But they are deceived. Faith before baptism is not in the least referred to in these passages. If they will read them again, they will see it is 'a lively faith' that is spoken of. But this cometh only from baptism. All before is dead and inoperative and unregenerate—a mere *sine-quâ-non*, no more instrumental in justification than is restitution. So that, whenever faith in these writers is spoken of as in any other sense, justifying, let the reader remember that it is faith after baptism, a justified faith. There is too much 'reserve' in Dr. Pusey's statements on this subject in his letter. A reader, not otherwise informed, would hardly suspect the real restriction of his meaning. There is not a line in all his professed confession of faith, in his letter to the Bishop of Oxford, by which a reader, unenlightened by other means, can get an idea of distinction being made between faith before, and faith after baptism; or that by the faith spoken of as the sole internal instrument, is not meant that by which in our usual understanding of things, the unbaptized, but penitent, sinner comes to Christ, and prepares for baptism: while in reality that faith is not mentioned, and not a line is devoted, in Dr. Pusey's Confession, to the great question what a penitent soul, just awakened and turned to God, must do to be saved; whether he must believe, or how he must believe, or what sort of faith must he have, or how it operates; nothing is hinted but that he must be baptized. The whole account of justifying faith, in Dr. Pusey's letter, has reference to its influence after a justification by baptism; after it has itself been converted, regenerated, justified, raised from death, made operative by being baptized. But this is what few would suspect from the *prima facie* showing of the Confession. We do not like this 'Reserve in communicating religious knowledge.'"

We are next led to the sequel of all this, in the setting up of the teaching of the Church in the place of the oracles of God.

"Thus the faith which is required for baptism, in connection with repentance, the faith of a repenting sinner, seeking mercy through Christ, is identified with the faith of devils, equally dead, and equally without moral virtue or excellence, while each, the faith of the devil, and the faith of the penitent catechumen, is called a moral, supernatural instinct, implanted by the inward grace of God! Was ever truth like this?

"Now we are prepared to understand that such faith should be rested on the testimony of God, through the creeds of the Church, independently of all consultation of the Scriptures, as the primary and only rule of Faith. Such is Oxford doctrine. Mr. Newman contends that 'the sacred *volume* was never intended, and is not *adapted* to teach our creed, however certain it is that we can prove our creed from it, when it has once been taught us.' He contends for 'the insufficiency of the mere private study of Holy Scripture (i. e. without the pre-composed creed of the Church as a guide) for the arriving at the exact and entire truth which it really contains.' 'From the very first (he says) the rule has been, as a matter of fact, for the Church to teach the truth, and then appeal to Scripture in vindication of its own teaching,' while the way of heretics from the first has been 'to elicit a systematic doctrine from the scattered notices of the truth which Scripture contains.' Therefore the creeds of the Church are said to be 'divinely provided' (Newman's Hist. of the Arians, pp. 55, 56); 'a gift equally from God' with Holy Scripture; this, the 'record,' that, the 'interpreter,' of necessary truth;' and so it is contended that in primitive times 'the great duty of the Christian teacher was to unfold the sacred truths in due order, and not to insist prematurely on the difficulties' (that is the spiritual doctrines), 'or to apply the promises' (Hist. of the Arians, p. 57). Among our Oxford men, the matters to be sacredly reserved from

the catechumen, are such as the Atonement, because, says Tract No. 80, 'fully to know that we are saved by faith in Christ only, is a great secret, the knowledge of which can only be obtained by obedience, as the crown and end of holiness of life.' But this reserve can only be used, now that the Scriptures are in all hands, by discountenancing the free use of them by the uninitiated, the *neophytes*, and shutting them up, virtually, to the teaching of the Church, so far as her ministers choose to communicate it. Hence the stern war of Oxford divines against the study of the Evidences of Christianity, as a way of becoming established in the truth, instead of hearing the Church, and trusting by an 'instinctive faith' in her testimony (See British Critic, No. 51); hence the complaint that 'Protestants dispense with the Church, by basing the genuineness and authenticity of the Scriptures on history and criticism, (British Critic, No. 65); Paley's Evidences being as much an object of aversion to these writers, as substituted for the testimony of the Church, as his Moral Philosophy is in comparison with the Philosophy of Plato. Hence, because the Church of Rome requires this implicit faith in the Church, not sending her sons to the Scriptures, but requiring them to hear what they contain by and on her testimony, it 'must be allowed the praise, that it was ever distinguished as a pillar of the truth,' so that 'the Romanist cannot fail to think it a great defect in the English Church, that she has no authoritative voice of her own, and cannot put forth the Bible in the name of the English Church; and therefore is driven to make the Bible stand by itself, by a cumbrous apparatus of Evidences.' (See British Critic, No. 64). Hence it is maintained that 'young men,' catechumens, 'though they may not be able formally to state the ground of their faith, yet they do receive it, whether they would say so or not, on the authority of the Church.' Hence also it is said to be 'natural and proper that youth should have a comparatively external knowledge of religion. Do what we will, we cannot make its knowledge other than external—the opinions of youth are not so much in religion, as about religion.' (British Critic, p. 64). 'When therefore youth in due season make a right religious choice, it is not owing to clearness of intellect, &c., but to the possession of certain habitual ways of thinking and feeling, which we are not ashamed to call wholesome prejudices, constituting our notion of the believing temper.' (British Critic, p. 41). Thus we come round again to the 'instinctive faith' which precedes baptism, faith without distinct knowledge; engaged only upon the external of religion, the naked assent of the catechumen of the Church of Rome. And this is all that is required of a sinner prior to being baptized!"

Some of the followers of the Oxford Tract leaders may be startled at hearing that the opinions which they have been taught, relative to justification and sanctification, are pronounced by the venerable Bishop Beveridge to be Socinian.

"The bishop ascribes the doctrine we have exhibited to Socinians, who hold, he says, that 'Justifying or Saving Faith is nothing else but obedience sincerely performed to the Law of God; so that Good Works are not the Fruit of Faith, but constitute the very form and essence of it.' 'This contradicts the whole tenor of the Gospel and the grand design of Christ's coming into the world, and of all that he hath done or suffered for us.'

"Socinians and Romanists are not wide apart on the subject of Justification and Faith. A veil of mystical words, and the *opus operatum* of Sacraments, is nearly all that separates them. It is quite refreshing to dip into such doctrine as that of Beveridge, after all the shadows, and symbols, and vain shew of faith, in which we have been so long walking."

There are some striking chapters describing various particulars in which the Oxford Tract system symbolizes with Popery. The statements are too multifarious for quotation; but the proofs are most lucid and condemnatory.

With these passages we conclude our remarks upon Bishop M'Ilvaine's treatise. Believing as we do in the Apostolical succession in the Church of Christ, in a Scriptural and Protestant sense, which is far removed from the arrogant assumptions which Popery grafted upon it, we rejoice to see our own beloved, and truly apostoli-

cal, portion of the Church Catholic, spreading its offsets to distant lands, where many a goodly tree has sprung up, and is bringing forth rich and holy fruits. Episcopacy is not a matter dependent upon the external relations of churches. They may be nationally established or otherwise; they may be rich or poor; they may include the mass of the people, or only a select body of the faithful; but the episcopal office is of divine appointment; and when in the hands of men eminently qualified, like Bishop M'Ilvaine, by piety and zeal; by love, and discretion; by mental and moral ability, to discharge its arduous functions, it becomes, through the divine blessing, a source and centre of incalculably great and extensive spiritual benefits. Bishop M'Ilvaine, in this treatise, has endeavoured to exercise one of its prominent duties, "to drive away erroneous and strange doctrine;" and he has addressed himself to his task with much meekness and spiritual wisdom. There are many declaimers against the Tractarian writings, who hate them for what is best in them, their serious spirit. "They are much too strict for me," self-complacently exclaims many a worldly-minded careless shepherd; but such objections only cause a recoil in their favour; whereas solid scriptural argument, in the lips of devout and laborious men, comes with manifold force.

MEMOIR OF BERNHARD OVERBERG.

1. *A Memoir of* BERNHARD OVERBERG, *Regent of the Episcopal Seminary, and Teacher of the Normal School, at Munster; from the German of Professor* SHUBERT. 1838.
2. *Memoirs of* FELIX NEFF, JOHN OBERLIN, *and* BERNHARD OVERBERG; *translated from the German, by Mrs.* SYDNEY WILLIAMS; *published by the Society for the Promotion of Popular Instruction.* 1840.

THE names of Neff and Oberlin are familiar to British readers; that of Overberg, the narrative of whose life two translators have given as above in English from the German, is less known; but it was so eminently devout, useful, and exemplary, that we cannot occupy a few pages better than in presenting some account of it. It may be sufficient to premise, that he was a Roman Catholic minister, who occupied, during a great number of years, the office of Teacher of the Normal School, and Director of the Theological Seminary, of Munster in Bavaria; and was also Chief Councillor of the Consistory (his royal patron, the late king of Prussia, having conferred that post upon him.) He was offered in 1822 the second stall in Munster Cathedral, which is very valuable; but he declined it, from inability he said to fulfil the duties of the office.

Our extracts will be taken from the translation published last year, as we had marked them before we were aware that another translation had been published (by Messrs. Seeley) two years before. Each translation supplies some particulars left out in the other; but we ought to mention that the one which is stated to be issued by some "Society for the Promotion of Popular Instruction," omits some allusions to the Roman Catholic church; as for instance, that Overberg was "con-

fessor to the Lorraine Cloister:" and also converts "priests" into "pastors," which gives too Protestant a colouring to the narrative. We are sure that nothing is more important in "popular instruction" than open simplicity; and we may add that the constant remembrance of the fact that Overberg was a Roman Catholic, is specially important both as explanatory of some particulars in the narrative, and for Protestant edification; for the memoirs of devout men in the church of Rome, who have been enabled practically for their own souls' health to throw off many of the errors of the communion to which they belonged, are useful in proportion as we discern their position, and, while we imitate what was exemplary, are kept on our guard against what was delusive. We may read Kempis, or Fenelon, or Pascal, or Quesnel, with great spiritual advantage, when we know what were the characteristic errors of their system, especially as it would lead them to make the very virtues we admire a portion of their justification before God; but if we lose sight of this, we shall be in danger of confounding what was good with what was evil, and perhaps of imbibing false doctrine, while meditating upon acts flowing from a truly sanctified heart, though accompanied by much erroneousness of judgment.

These cautions premised, we shall proceed to the pleasanter duty of extracting some interesting particulars in the life of this humble and holy man.

"Bernhard Overberg was born on the 1st of May, 1754. He learned in his earliest years the answer to that question, 'What hast thou that thou didst not receive?' An extreme delicacy of constitution held back the development of both bodily and mental powers, so that he did not learn to walk till his fifth year, and when sent to school was so dull a scholar, that he wore out eight elementary books, before he had learnt to read with any degree of fluency. When he was nine years old, the clergyman at Voltlage died, and he overheard his father and mother converse upon his death, upon his useful life, how zealously he had laboured for the salvation of his flock, and also how improbable it was, that another so worthy would be appointed to the church. Bernhard, who had listened attentively to these remarks, thought in childish simplicity, 'How important must be this office. I should like to become a pastor myself.' The following day he was at work in the field, and heard the bell tolling for the funeral: the sound seemed to thrill through his soul, and he poured out his childlike prayer; 'Lord God! if thou wilt help me to learn diligently and quickly, I will become a pastor.' From this time he made rapid progress, and at the end of six months, could not only read fluently himself, but assisted his master in teaching the younger children. His increasing religious knowledge and personal devotion were delightfully perceptible, and when he for the first time approached the table of the Lord, he again renewed his vow that, by the help of God, he would devote himself to the work of the ministry."

"In 1780 he was appointed vicar of Everswinkel, and entered upon the regular discharge of his pastoral duties. His labours there, and the blessings which attended them, are still the theme of many of the inhabitants; and among the number an old blacksmith, in whose workshop Overberg had spent many of his leisure hours, related not long since the following circumstance: 'Our vicar once preached such a sermon as had never been heard in Everswinkel before. He read the parable of the wedding garment, and his text was —'He was speechless.' The wedding garment he described as the righteousness with which a Christian must be invested, and stated in what that righteousness consisted. God had, he said, given us this robe at the baptismal font, but how had we preserved it? We should have to give an account of this gift as well as others, at the great judgment day. He placed us, as it were, before the throne of God: then followed question after question, demand after demand; what had we to answer? 'And he was speechless,' said the vicar; then taking his biret (cap) he departed with tears in his eyes. The congregation were much impressed, they remained motionless for about a quarter of an hour, and then, one by

one, they silently dispersed, conscience stricken.'

"The zealous vicar more especially directed his attention to the improvement of the youthful part of his flock, and at his request, their religious instruction was confided by his coadjutor entirely to his care; and Overberg's love to his Saviour and affection for the children, prompted him to unceasing exertions. After the lapse of about three years, he had acquired such a wonderful facility as chatechist, that his fame made the excellent minister, Von Furstenberg, desirous of inviting him to teach in the Munster Normal School; previously, however, he wished to hear him catechise, and to form his own judgment on his talents; for which purpose he determined to drive to Everswinkel, and arrive just at the time when he knew Overberg would be engaged in the instruction of the children. He did so, and was present, unknown and unobserved, during the catechistical instructions, which more than realized his expectations. At the end of the service, the honourable appointment of Teacher of the Normal School in Munster, was offered to him, which out of respect, and submission to his superior, (Furstenberg being vicar-general), he accepted, although his humility and simplicity rendered a retired life more suitable to his taste. It was left to himself to fix his remuneration, and the unambitious, humble-minded man named only the sum of 200 dollars, in addition to his board and lodging in the episcopal seminary. On the first of March, 1783, he entered this seat of learning, of which he became, in course of time, the Regens, or Director."

"From twenty to thirty old schoolmasters took advantage of Overberg's lectures; the heavenly patience of whose disposition was exercised to the utmost, by their extreme ignorance and unfitness for their occupation. Six hours every day he devoted to their instruction in the most effective method of teaching, and in giving them lessons in religion and religious history, in reading, writing, and arithmetic. He prepared himself with great care for his work, generally appropriating two hours of his time for this purpose, and the remainder of the day was spent in his lodgings, giving still further instruction to those whose deficiency rendered it the most necessary. Unpromising as was the commencement of this undertaking, in a few years the blessed effects were visible, and Overberg's enthusiastic exertions to educate the children of the poor and destitute, awakened in others the same ardent desire; so that in a short time his public discourses were attended by numbers, chiefly young persons, whose talents and energies were directed to the object of becoming useful Christian teachers; and their example influenced even many of the old, the idle, and indifferent, to become more zealous and persevering.

"Many country schoolmasters were not content with attending Overberg's course of lectures once or twice, but continued for ten or twelve consecutive years, to visit Munster during the vacation at their own expense; and although his auditory consisted, particularly at his entrance on his work, of entirely uneducated and almost uncivilized persons, yet scarcely an instance occurred in which he found it necessary to call them to order. The dignity which mingled with his simplicity and affection, inspired the greatest respect as well as love. He always commenced his lecture with prayer, and the coldest heart became interested, when he removed the small black skull-cap with which his head was generally covered, and besought with all the energy that words could convey, the presence and influence of the Holy Spirit.

"The following extract from his journal will shew us his reasons for preserving his discourses free from all unnecessary ornament or learned display, and prove from what source they obtained that power over men well versed in the subject on which he treated, and account for the astonishment with which they hung upon his words.

"'1st, Let love to God be my ruling principle. 2ndly, Let the will of God be my guide and compass. 3rdly, Let the honour and approbation of God be my sole aim. When my mind is thus disposed I shall walk before him and receive his blessing. Or I may sum up my duty in still more concise language. May I act and suffer all from love to God, according to his will and for his glory; earnestly desire to be faithful, examine myself if I am really so, and persevere in active devotion.'

"In his journal, dated Nov. 1791, at the close of his course of lectures, he praises God for the assistance he has afforded him, and acknowledges that it is to his grace he is indebted for having been able to pursue his vocation, free from the distraction and care he had experienced on former occasions, and concludes thus: "This year I can look back with greater pleasure on my labours, for thou hast been pleased to grant me a more constant conviction of

my innate weakness; at other times I have trusted too much on my own powers, and have sought the applause of men, but now I hope I am able to rely more upon thee, and to seek thy favour, and thine alone."

"He remained through life the father, friend, adviser, and comforter of his pupils; none came to Munster without visiting their beloved teacher; they wrote to him on their difficulties or their successes, and almost all of them still treasure up some lines of encouragement or advice from his hand.

"Thus Overberg became the founder and supporter of a most efficient and highly beneficial class of schoolmasters throughout his native country. But added to this, he was the means of forming and educating a great number of young females as teachers, who voluntarily engaged in the employment, not for pecuniary advantage, but induced by love to God and man."

"The female teachers received also the most valuable information from attendance on the free school, which was connected with the female choristers of the Lorrain convent, to which we have already alluded. Overberg gave at this institution, instruction in religion, Biblical history, and arithmetic, three times a week, of several hours' continuance. Persons of all classes flocked to attend this school, especially on Sunday, when he taught in the church, where this faithful servant might be compared to Him who said, 'Suffer little children to come unto me,' &c. The high importance he attached to this opportunity of imparting knowledge, may be seen by the following extract from this journal.

"15th Jan. 1790.—'I have again attended to the duties of my school without the requisite preparation. Oh, my God, grant me grace to improve in this respect. I feel that I deceive myself when I expect to be made useful under these circumstances; when I fancy that I understand my subject, and am seduced to attend to some other business as of more immediate consequence; for it is impossible that any other occupation could be of such paramount importance. From this deficiency in preparatory study, many errors arise; the instruction becomes uninteresting, confused, prolix, and undefined; the children become perplexed; their attention is distracted, and the lesson is unpleasant both to them and myself. I feel that I am especially called upon to beware of degenerating into tedious minutiæ, and of becoming too diffuse, and at the same time too abstruse for their youthful minds. To comprehend and apply one truth is more advantageous to them, than to advance ten propositions, none of which they have been able to understand or retain in their memories; or, perhaps forget, in their attention to the nine, the one which was of the most importance. Oh God, assist me to copy more closely the example which thy dear Son has left us, of imparting instruction; and enable me to acquire the simplicity, conciseness, and impressive style of my dear Master.'"

"Feb. 7th, 1790.—'Thou art constantly teaching me, oh my God, by my own experience, how incapable I am of performing any work from my own powers alone. When I am the most fearful that the instruction thou hast appointed me to give, will be inadequate, and my efforts ineffectual, then to my astonishment it proves the most beneficial; and just the contrary, when I feel secure, and certain that I shall succeed. Is not this a sign from Thee that I must not trust to my own abilities, but look to thy grace for the blessing? Lord, help me to glorify thee in this entire dependence! Oh my God, thou art ever shewing me thy mercy, and even this day thou hast again supplied my deficiencies, and enabled me publicly to instruct thy children in the church. O give me at length that spirit of devotion, of which I acknowledge I am unworthy, since I have so often done despite to thy grace; yet, O Lord, grant me thy spirit, that in all my life and conversation, more especially in every thing which relates to the instruction of the children, I may have a single eye to thy will and thy glory. Oh my Father, my Father in Christ! leave me not! let me not lay any unnecessary burden upon the attention or capacities of thy dear little flock; let me not give them strong meat instead of milk, chaff instead of wheat."

"Still more was the zeal of this servant awakened, when the time arrived for preparing the elder children for the reception of the sacrament of the Lord's Supper. The year previous, he required the names of all who proposed to be recipients of this solemn ordinance; and from that time he observed their dispositions and characters with the greatest attention, and advised and led them forward with redoubled energy. From Whitsuntide to the following Easter, he devoted an extra portion of time to their improvement, and during this period went through all the chief doctrines of Revelation; and to preserve himself from

digression on other points, he wrote the whole of his discourses for each lesson. These were attended by a great number of other persons, among whom were many theological students; who, if not regenerated, if not recipients of the same Spirit, at least, by transcribing his sermons, followed that course of thought which that Spirit had inspired."

"After having for seven-and-twenty years sustained the office of teacher, not only in the weekly hours set apart for religious instruction in the Lorraine convent school, but also in the preparation of the communicants, the convent was abolished; the school became connected with the parish, and the religious instruction transferred to the vicar. After having finished the last examination preparatory to confirmation, Overberg was attacked by a severe illness, and thought that his end was approaching. The presentiment was not fulfilled; God prolonged his life for fourteen years, for the benefit of his fellow-creatures, and allowed him also an opportunity of continuing in measure his usefulness to the children in the school. From this time he visited them one afternoon in every fortnight, and seating himself among them on one of the forms, he spoke to them in his own familiar yet impressive manner. The unrestrained cheerfulness of his youthful days never forsook him; the fire and vigour of his mind did not decay with age; the day on which he attended the school, was considered by the children as half a holiday, and when he entered, their voices all united in animated salutations. On his becoming Dean of Ueberwasser, the principal teacher in the school admonished the children, that they should no longer call him Mr. Overberg; but, according to the German custom of giving every one his respective titles, even in common conversation, they must be careful to salute him as your Reverence the Dean. This threw a restraint on the manners of the children, and one who had always shewn the warmest affection, drew back as he left the school, from awkward bashfulness, behind the rest. Overberg remarked the circumstance, and said: 'Well, have you forgotten me?' 'No, no, Mr. Overberg,' exclaimed the child, with joy again beaming on its countenance; and from this time he retained among them only his old title."

"The rich or the poor, the child or the man, were to Overberg of equal importance; for he saw only the immortal soul, purchased by the blood of Christ. Some of his more learned and fashionable friends have been often displeased, after having waited in the anti-room for some time, hearing him in earnest conversation with another guest, at finding that it was only a poor country woman, or an old notorious beggar, who had so long engaged his attention. He became all things to all men, that he might win all to Christ; and the spiritual necessities of the poorest child were as important to him as those of the richest of his flock."

"His influence was not confined alone to the town where he dwelt; but persons living at the distance of forty or fifty miles, sought comfort and direction from him under scruples of conscience or the weight of sin. He was generally detained two or three hours every Saturday morning at the confessional, as well as on the Sunday, and considerably longer before the high festivals. His other occupations during the week, were often interrupted by the visits of persons who were under the stings of concience, or seeking religious information, and they never found him indisposed to attend, for his Christian feeling extended even to the most obstinate and evil disposed."

"Although in the foregoing traits in the character of Overberg, we see on every hand the faithful pastor and persevering teacher: yet there *remains* another important sphere of *labour, in* which to contemplate this great and good man; viz. his activity and zeal as Director of the Theological Seminary in Munster. When Overberg, in 1809, undertook this office, his fame, both as an author and teacher, was not confined to his own country, and his services to his fatherland had been universally acknowledged. This general tribute of praise was not however necessary to awaken in the aspirants to the pastoral office, that deep and affectionate reverence with which they received him as their future guide; for no one could gaze upon his figure, bowed down with labouring for the good of others, or on the affectionate zeal which glowed on his features; no one could hear the words of wisdom, clothed in the mild garb of humility, which fell from his lips, without being convinced that here was more than human learning, and without offering the involuntary homage of respect and love."

"It was his custom to sit up in bed, even before the servant left the room who awoke him, and to rise immediately. His first employments were prayer and religious contemplation, and at an early hour he might also often be heard singing the hymn, 'Jam lucis

orto sidere.' His private preparation being ended, he joined the students, and united with them in the worship of God, after which he generally again retired for a time for religious exercises. After this, the business of the day began. Independent of the duties which pertained to his office as Director of the seminary, he acted for a series of years for the government as Counsellor for the Consistory, in the school department; presided at the Normal school; preached, catechised, held confessional services before he administered the sacrament; visited the sick; published many valuable books; and carried on a most extensive correspondence, his letters not being those alone of business or compliment, but each containing at least a few portions of such spiritual food, as were most applicable to the circumstances of his correspondent. How, with such numerous public engagements, he was able to throw off so much that is highly valuable from his pen, is scarcely possible to conceive, for it might with perfect truth be said, that from morning until evening he did not enjoy the leisure of one quarter of an hour. Students, tutors, scholars, persons preparing for the office of schoolmaster, his fellow-labourers in the ministry, his friends, his church, persons of all classes, both in the city and from distant parts, who needed comfort, assistance, or advice, flocked to visit him; and besides these, the poor and needy, whether deserving or undeserving. Ceaseless was the knocking at his door, and he received every one, quietly laying aside his book or pen, and entering at once with interest into the object of his visitor. But as soon as he was again alone, he returned to his occupation, and continued to read, write, and pray, till again interrupted. The extreme equanimity of his temper could alone have enabled him to bear this constant trial of his patience, or given the power immediately to recommence his studies. 'If I have been reading a psalm,' he has been heard to say, 'and am obliged to break off at the third verse, I begin again at the fourth.'"

"He was very abstemious, and never took wine but as a medicine. After dinner he generally accompanied the Prebendary to his room, where he remained about half an hour in pleasant intercourse; which, with his usual walk, were the only recreations he ever sought, excepting a fortnight every summer in the beginning of August, when he visited one or other of his friends in the country. On his return he celebrated the day of his baptism, by inviting all the students to supper, where each was served with half a bottle of wine. At this meal he was always cheerful and good-humoured; related anecdotes and incidents which had occurred to him on his journeys with the most vivid description; called upon the students to sing; and endeavoured, in every suitable manner, to promote harmony and general satisfaction."

"During the anarchy consequent on French occupation, when public instruction not only met with no support, but when the funds hitherto appropriated to a partial liquidation were entirely withdrawn, the provincial schools of Munster were supported nearly at his sole expense. Being, in the year 1816, nominated a Counsellor of the Consistory by his majesty the King of Prussia, he faithfully applied his increasing influence, to promote the welfare both of the church and schools. He lived in sincere friendship with his colleagues, which mere difference of denomination was never suffered to interrupt. His official communications and decisions, whether verbal or in writing, were always marked by the most scrupulous conscientiousness and cautious consideration. In the year 1818, the order of the Red Eagle, of the third class, was conferred on him as a mark of royal approbation. Being about this time confined to his room for more than half a year, by a very painful ringworm, he endeavoured frequently to guard against impatience and discontent, by reflecting, together with his trials, on the blessings which his Heavenly Father had conferred upon him."

"When from application to his studies, his disease seemed to make rapid progress, he accused himself of having long neglected communion with God. He said he felt his affections were more torpid, his efforts at self-denial weaker, and his desire for amusement and diversion of mind more lively. When he would again renew his lost privilege, he found that a reluctance prevailed over him, and kept him from an entire surrender. At this time he remarks, 'God in infinite mercy allowed me to be tempted to very grievous sins; and this obliged me, that I might not be overpowered by them, to flee with every thought and affection to the only refuge; and thus my gracious Lord led me back to the inward life of faith. Oh grant, merciful Saviour, that I may never again leave thee nor forsake thee; I determine, assisted by thy grace, not to let one day pass without heart-felt communion with thee, unless pre-

vented by some most extraordinary occurrence; that I will consider for the future, more thy glory than my own comfort; and in my intercourse with mankind, I will keep in mind the relation in which they stand to God the Father, to Christ the Redeemer, to the Holy Ghost the Sanctifier, and to eternity."

"We have endeavoured to shew the true source of Overberg's usefulness, that source which is the very life of personal and active piety—communion with God in prayer. With what power, and in what manner, he exerted this life, without which all our works become a dead letter, the extracts from his journal exemplify. Thus:

"'April 2nd, Good Friday.—Thou didst say, oh, my blessed Saviour, that when thou wert lifted up, thou wouldst draw all men unto thee. Thou hast been raised up on the accursed tree, thou art now exalted above the angels and archangels, above all on earth and all in heaven, thou art now seated at the right hand of God: fulfil at this time, I beseech thee, thy promise. Draw us unto thyself; give us a living faith, ardent and aspiring hopes, and devoted love; so that, by faith, hope, and love, we may be united to thee in everlasting bands. Thou knowest the corruption of my heart; thou only hast a remedy: oh have mercy upon me!'"

"June 20th.—O God! I thank thee that thou art ever more deeply impressing upon my heart the truth, that away from thee no peace can be found. I would not, indeed, seek it apart from thee, for what would be all the world without my God and Saviour? Possessing thee, what can I fear—what can I wish for more?'"

"From the time of his dangerous illness in 1818, his strength seemed gradually to decay. In 1824, his weakness was so great, that it appeared impossible for him to resume his instruction in the Normal School; but by the advice of his physician he rallied all his powers, and entered on his work. Love and zeal gave him strength, though his infirmities reminded him forcibly that his end was approaching. To his old friend, Pastor Huffer, of Lieshorn, he wrote on the 19th of August, 1824: 'I believe the days of my pilgrimage are drawing to a close. Praise the Lord, who has helped me so far; he will be with me to the end. Nature mourns when shorn, from time to time, by little and little, of her strength. But my dear friend, (I speak to you now *quasi sub rosa*,) is it not better to lay aside our garments by degrees, than in full vigour to plunge into the grave? By a gradual decay we are led to consider our frailty, to humble ourselves under the mighty hand of God, and it affords us an opportunity of submitting willingly to the sacrifices he requires. Lord, wilt thou deprive me of sight? It is well! accept the cheerful sacrifice, with my thanksgiving that I have so long enjoyed it. Wilt thou also take away my power to walk or write, or visit me with loss of speech or hearing? Lord, it is well!'

"He was able, without interruption, to continue the course of instruction to the end; and at the close of his lecture, on the 7th of November, he took leave of his pupils in these words:—'Let us all place our confidence solely in God.' Little did they then imagine, that in three days they should see him for the last time in his coffin!'

"When his servant went the following morning to awake him, he found him on the couch, half dressed, with his head hanging towards the floor, and insensible. The servant believed him dead, and calling for some of the students, they laid him on his bed, where, however, he quickly revived. He had slept well during the night, and was seized with faintness on first rising. In answer to the question how he felt, he answered, 'Very ill.' Two physicians were in immediate attendance, and they gave hopes of his recovery, but forbade every mental exertion. In reply to which, Overberg remarked, 'You are right; all philosophizing is now over.' In the evening, when he rose to have his bed made, he was seized with a sudden rigidity of limb, and stood for five minutes with uplifted hands and eyes—all animation, even to breathing, apparently suspended. Upon regaining his faculties, he prepared to receive the sacrament; and after the customary confession, partook of the ordinance with great devotion.

"At nine o'clock the following morning he received visits from some of his friends, and sent several affectionate messages to others: ordered his dinner, and with unusual cheerfulness appeared, with scarcely repressible joy, to await his dismission. At four o'clock in the afternoon, he wished to rise, and the nurse having called one of the students, he, with the assistance of a friend who remained with him, placed him in an easy chair. His head sunk back on the cushion; and on being asked whether he felt pain in his head, he answered, 'No, not exactly pain, but confusion; but we may thank God, even that our faculties are worn out, for we then become more willing to surrender them

to God; because (and here a smile *played upon his features*) we can use them no longer.' His bed being ready, he walked to it with the assistance of his friends, who shortly afterwards took leave, and he told the nurse she might sit down at the window, and go on with her knitting; he thought he should be able to sleep. She had scarcely sat down, when she perceived symptoms of great uneasiness, and hastening to the bed, she heard him articulate—'Jesus, to thee I live! Jesus, to thee I die!' He again waved his hand, as if taking leave of her; and she immediately ran to the Normal School, where the business of the examination was not yet concluded, crying out, 'Overberg is dying.' When his friends had reached the bed-side, his spirit had departed.

His esteemed and long-tried friend, the Vicar-general Melchers, placed a cross at the head of his grave, with this inscription; 'There is no other name given among men by which we can be saved,'—Acts iv. 12. On the reverse side the words;—'Faith, Hope, Charity.'"

VIEW OF PUBLIC AFFAIRS.

THE protracted debate upon Lord Morpeth's Irish Registration Bill will not have terminated when our remarks go to press. The Bill, besides a great number of minute technicalities, which it were superfluous for us, even if we had space, to discuss, involves two leading particulars of great importance, not only to Ireland but to England and Scotland; and this not merely from the measure of influence which the Irish portion of the legislature exerts upon parliamentary proceedings; but because any material changes in regard to the amount of the qualification for the elective franchise, or the mode of estimating it, would be followed by strenuous efforts to apply the same principles to Great Britain; thus oversetting the arrangements of the Reform bill, which had begun to settle down to solidity, and opening before us new changes, all tending towards democracy; whereas national quiet and a spirit of constitutional conservation, united with an unshrinking reform of abuses, are essential to the public welfare.

The two leading particulars are the mode of ascertaining the qualification, and its amount. The government bill proposes that the mode should be by means of the assessment to the rates. There is one serious objection to this; namely, that the rating itself, instead of being fair, may be tampered with, in order to extend the franchise. The assumed guarantee is, that a tenant will not wish to be rated too high; but in some cases the value, whether legitimate or venal, of a vote might lead to the insertion of a larger rent in the lease than is meant to be exacted; and landlords, tenants, or parliamentary candidates might be willing to pay the additional assessment caused by the nominal value of the holding over the real payment; and which, in many cases, would be of very trifling amount. Still, the fraud, the false-swearing, and even the honest uncertainty, which have marked the litigations respecting the value of property in Ireland, with a view to registration, demand that some better mode should be devised for fixing it; and the parochial rating might perhaps, with due precautions, be made as convenient and stringent as any other. But then her majesty's ministers propose that a rating of £5. should confer a qualification; and this is advocated upon the ground that the assessment is usually much lower than the actual value; and that even if it were not so, the poverty of vast masses of the people in Ireland renders £5. a more aristocratic sum than £10. in England or Scotland; so that the comparative number of electors would still be less than on this side of the Channel. To the first of these arguments, it is surely a fair reply, that if a tenant procures or allows his holding to be assessed too low, in order to diminish his rates, he has no right to turn round and say, that it is worth more, when he claims the franchise. As to the second point, it unsettles all the bearings of the adjustments made under the Reform Bill; it throws augmented weight into the democratical scale; it introduces a multitude of the least fitting and most venal electors; and if extended in its spirit to Great Britain, as it soon must be after being introduced into Ireland, it would lead to a degradation of suffrage in our populous towns which no calmly-reflecting patriot, who values our best Institutions in Church or State, could contemplate without alarming appre-

hensions. And in this respect the conduct of her majesty's ministers is much to be censured. If they wished to extend the suffrage, they should have brought in a bill for that purpose, and not have attempted to do so under colour of regulating the registration. If they meant only, at all risks, to win golden opinions and solid votes from the followers of Mr. O'Connell in Ireland, and the Radicals of England, well knowing that their £5. clause would not pass through Parliament, such a proceeding is not statesman-like, honourable, or moral.

The acquittal of Lord Cardigan, upon the ground that the Captain Tuckett whom he encountered was not legally proved to be the Captain Tuckett named in the indictment, while it shews the carefulness of the law to prevent persons being tried for one offence and condemned for another, shews also the need of some regulation to prevent the escape of prisoners clearly proved to be guilty. It would be no injustice to accused persons, where the stringent facts are established, to allow a brief remand by direction of the court, in order to clear up some merely technical point unexpectedly raised, and not involving a new accusation. Magistrates may remand, and often find it necessary to do so; whereas when the case comes on for trial, the ends of justice are often defeated by some trumpery objection wholly unconnected with the merits of the question.

The trial was remarkable, among other things, for the declaration of the Attorney-General, that the act alleged against the accused was not one of moral turpitude; which declaration was justly reprobated by Lord Eldon and the Bishop of London. It is earnestly to be wished that the proceedings against Lord Cardigan may have the effect of causing the law to be more strictly enforced in future against this crime; and also that some plan may be devised for rendering duelling, in public estimation, a disgraceful act. The *alleged* necessity for it (there can be no *real* necessity for breaking God's laws and incurring his anger) might be set aside, by establishing a court of reference for points of what is called "honour."

The Bishop of London in the Lords, and Sir R. H. Inglis in the Commons, are zealously addressing themselves to the Indian idolatry question. Sir J. Hobhouse has given an explanation, upon the whole candid, yet betraying ignorance upon some important parts of the subject; and though fair hopes may be entertained that the authorities both in England and India now feel the necessity of settling the question, they work so slowly and reluctantly, that much vigilance, prayer, and a *strong* and persevering expression of public opinion, will still be requisite to complete the issue.

ANSWERS TO CORRESPONDENTS.

A Christian Observer; A Country Clergyman; J. S.; E. P. E. T.; F. S.; Clericus G.G. S.; H. I.; P. P. P.; Oxoniensis H.; O. C.; G. M.; and Z. are under consideration.

We submit to T. B. that our plan is the most delicate: and why employ a printer to print, and ask numerous readers to peruse, "An Explicit Statement," interesting only to one correspondent, and which could be sent to him for one penny, if he had inclosed an address? We consider replies which do not contain some point of general interest, or of justice to individuals, an encroachment to be avoided; and for this reason we do not reply in print to numerous question respecting societies, subscriptions, local occurrences, and many other matters of private inquiry.

In reply to H. A.; we more than doubt the expediency of the project for introducing the Bude Light into churches.

G. E. O. was probably not aware that efforts are in progress towards supplying the dreadful destitution, both moral and religious, of the wretched convicts on Norfolk Island.

Mr. Jenour's defence of his Translation shall be inserted.

THE

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THE RELIGION OF THE WORLD.

For the Christian Observer.

THERE is scarcely a chapter of the New Testament that does not contain precepts, promises, and privileges, which painfully force upon us the striking contrast that exists between the religion of the Bible and the religion of the world. The Bible abounds with precepts, against which the vast majority of those who assert that the Bible is the depository of their creed firmly protest, with heart, and life, and voice,—with promises of sanctification, from which they revolt with abhorrence,—and privileges of peace and joy in believing, which they think it pride and presumption, enthusiastic and fanatical, that any should profess, or hope, to experience. And to complete the proof of man's apostacy from God, and from the spiritual nature in which he was originally created, the Bible carries a battery of terrors, levelled by the hand of infallible Omniscience against all ungodliness and unrighteousness of men, and within whose deadly range the carnal mind, which is enmity against God, incessantly prosecutes its earth-born cares, or enjoys its worldly pleasures, in careless indifference and security; or even riots in the bold defiance of insulting sin.

In entering upon a familiar consideration, however brief, of the important question, What is the religion of society? what its deficiency from the great standard of God's requirement, which the Gospel, under a penalty of everlasting death, holds up to our practice? we enter upon the discharge of a most necessary, but at the same time of a most invidious duty. To deal in vague generalities were indeed easy. While every charge bore directly upon the practice of the vast majority, so to obscure and mystify those charges in a cloud of words as to conceal the point of their application to the individual soul, this too were easy. By such means, to leave men thoroughly satisfied with themselves, than which no stronger proof could exist, in the present state of society, that the work of God, in awakening the slumbering conscience, and convincing the guilty soul of sin, was not in progress, all this were easy, but it were unfaithful and unprofitable. In entering therefore upon this subject, the preacher, or writer, claims this fair and reasonable indulgence, that his charges

should not be deemed indiscriminate, or his statements as intended to be universally applicable. In taking up *any* subject for the purpose of conviction he addresses himself to the consciences of men; and therefore claims, on the one hand, that each should strive to bring a tender and enlightened conscience to the controversy of the Lord; and, on the other hand, that none should apply to himself, with offence, any statement, inference, or charge, which conscience does not bring home to his mind.

With this preface, I would again ask, What is the religion of the world? or, to put this inquiry into the form in which alone any religious question can be practically useful, that of personal appeal, let the reader ask himself, What is *my* religion?

You can thank God that, as to the letter of the commandment, and in the judgment of man, you are not an extortioner, unjust, an adulterer; or even as the ignorant and deluded disciples of the church of Rome, to whom it is not permitted to inspect the charter of their salvation: who are blinded, that they may follow blind guides; and are then led hoodwinked through all the mazes of superstition, so that they know not at what they stumble. You attend, with tolerable regularity, the public worship of God on the Sabbath morning; and though your general habit is to turn your back upon the sacrament, yet occasionally, perhaps at the two great festivals of Christmas and Easter, you partake of the memorials of a dying Saviour's love. But remember that you live in a land professing Christianity, where the forms at least of religion and morality are sanctioned by the statute law; and by the still stronger law of opinion, under the penalty of forfeited character, so that not only to these moral restraints, but also to those religious observances, the law of the land, were it strictly enforced, as well as the law of opinion, obliges you. And remember that hence, and from these motives alone, without any mixture of devotion, or reverential feeling towards God, many an abandoned profligate, many a secret and many an avowed infidel, does the same. A very few indeed of those who crowd the morning service of our churches, when domestic arrangements happen not to interfere, or some *innocent* amusement to present its more powerful attraction, appear there occasionally on the Sunday evening also. To this perhaps you add, God and your own conscience can tell with what regularity, a few—shall I say formal and heartless prayers? I do call them, with respect to the majority of society, formal and heartless, because it is morally impossible for that man to pray spiritually whose life is levity or worldliness. It is the same spirit which the same man bears with him to the shop and to the closet, to the theatre of business or pleasure, and to the throne of grace. In all places the spiritual and holy God is equally present, and therefore equally demands a spirit of recollection and watchfulness, of reverence and godly fear. Hence, that man who does not at least strive that his whole life should be a prayer; who does not aim at the fulfilment of the apostle's exhortation (and to aim at it is in some degree to fulfil it), "Pray always, Pray without ceasing,"—*this* man may, at stated intervals, repeat words, but does not, and cannot, pray. I will not speak of the week-day services of our church, because these find no place in the religion of the world: the vast majority of men have probably never entered a church on ordinary days for the worship of God. I will

not speak of the private study of the Scriptures, which it is the privilege and boast of the Protestant that he can search and interpret for himself, but which boasted privilege, not merely conceded, but enforced by the exhortations of those who are providentially appointed to watch over their souls, men in general as little dream of exercising, as though the Bible were closed against them by the prohibitory seals of papal domination, infallible authority, and an unknown tongue. I do not speak of family-prayer and family-religion, because without personal religion these cannot exist; and because most men would at once admit that they are not cultivated, nor even thought of by them.

To this spiritless and mutilated body of *religious* observances most men add, in different degrees, certain *moral* restraints and moral duties;—an abstinence from those vices which society has branded with a mark of infamy, or which are injurious to their temporal interests, to health or domestic comfort, to prosperity and advancement in life; and a ready discharge of those amiable courtesies and proprieties which social life demands; of that honesty and liberality which honour and gentlemanly feeling claim; of that benevolence which the instinct of nature suggests, or which the voice of public opinion sanctions.

And now, in Christian simplicity, I would ask the reader—and I entreat of him this moment to answer to his own conscience and to God—Have I omitted in this summary of your religion a single item which, if called upon for a full statement of it, you yourself would add? Some, blessed be God, there are, who could meekly but firmly protest against this meagre skeleton as exhibiting the body and substance of *their* religion; and, in telling what great things the Lord had done for their souls, could record manifestations of Divine love and power, such as eye hath not seen, nor ear heard, neither hath it entered into the heart of the natural man to conceive. But surely many must admit the charge. I would then ask such, What place in this summary of your religion, even curtailed and meagre as it is, does God occupy? How much has been performed in a spirit of prayer, of filial obedience, of confidence, of gratitude, of holy love? How much has been performed, simply and wholly, with a view to the Divine command, with a single eye to the glory of God? What would be the answer of conscience were the heart-seeing God this moment to appeal to you with the searching question, What hast thou done unto me? Perhaps conscience now falters or equivocates in its reply to this vital question, yet you live in perfect ease, in undisturbed and disengaged security, as though God were propitious, and eternity assured to you. And while common prudence would require of you to look well to the foundation on which an edifice rests that you are building for eternity, you are ready to base your hopes of happiness and heaven upon this sandy and insecure foundation. From this induction of particulars wholly inadequate, you are ready to conclude a fact of such vital importance as the eternal salvation of your immortal soul,—a fact which nothing but the full current of your affections, purified from the contaminating dross of earth, and the pollutions of the world, and flowing into the bosom of eternity and of God, could realize, or even satisfactorily evidence. You are content to live as if God and eternity were indeed but the visions of a dream, until

some disastrous providence or some dangerous illness awakens you, when perhaps it is too late, to all the horrors of recollection, and all the realities of your awful position. You live just like the man who, walking in a troubled sleep, has mounted upon the ridge of some giddy eminence, and there to the horror of every waking eye, heedless because ignorant of his danger, acts over the sports of his waking hours, manages the racer or pursues the chace, until at length he awakes to all the trembling horrors of a situation in which but a moment before he exultingly rioted; and alarmed, unnerved, stupified, without an effort sinks to destruction.

And here I would offer one brief exhortation, which to me appears important, and strictly practical. Let not your religion, whatever its extent may be, consist merely in action, but sometimes think. This may appear a strange *practical* exhortation; but let it be remembered that many are impelled by unsound principles, whether of compromise or of slavish fear, to much that appears religious in *action*,—are impelled to the fulfilment of many religious observances and moral duties, and even of many self-inflicted and voluntary austerities, by low motives, which the Gospel refuses to recognize, perhaps even classes in the catalogue of sins. Such persons would therefore dread, in the midst of all their boasted performances of a self-justifying righteousness, to be confronted with their own consciences.

In the silent watches of the night, hold some such converse as this with your own soul. I have now closed my eyes upon the light of day, and the pageant of the world; and darkness, and silence, and the presence of God surround me. The eye of *Him* who seeth in secret, and discerneth the thoughts and intents of the heart, *is this* moment fixed upon me. He who knoweth my down sitting and mine uprising, and understandeth my thoughts long before, is about my path, and now about my bed, and spieth out all my ways. With Him the night is as clear as the day, and darkness and light to Him are both alike. Let me then examine myself with sincerity, as in His presence. Let me, in this calm and solemn hour, cease to silence the still small voice of conscience; to shrink from the knowledge of my true state; and to close my eyes against the view of my true character: and, since God cannot be mocked, let me now cease to impose upon and deceive my own soul. Let me seriously endeavour to ascertain what are my state and character *now*, in the sight of God; and what is to be my destination for eternity. Let me sincerely endeavour to know myself even as I am known of God.

Were I to open my eyes for the next time upon the light of eternity; were the first object upon which they rested Christ, coming in the clouds of heaven with power and great glory to take his seat upon the throne of final judgment: were the first sound which met my ears my own name, repeated by the voice of the archangel and the trump of God, ringing through the illuminated vault of a flaming and dissolving universe, as he summoned me to the judgment, is there any assured hope to which my astounded spirit could rally with confidence, amid those complicated terrors? Could I meet all this in the spirit of the Saviour's exhortation to his two disciples, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh?" How would it then fare with my soul?

And is there no better security, no firmer assurance for this mighty stake, than the vague, faint hope—or to deal honestly with myself, the trembling fear—which I now experience? The apostle says, "I *know* whom I have believed, and I am *persuaded* that he is able to keep that which *I have committed* to him unto that day." This is indeed an unfaltering dependence upon the Saviour: Do I possess it? The same apostle says, "I desire to depart and to be with Christ." This is indeed the full assurance of faith, the confidence of Christian hope, the ardent breathing of divine love: Do *I* possess it? But perhaps this is the exclusive privilege of an inspired apostle, a chosen vessel, and not vouchsafed to every believer. Yet the same apostle says, and with the same confidence, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day, and not to me only, but to all them also which love his appearing." To love then Christ's appearing; in a simple dependence upon His atonement and grace to view with unshrinking eye the solemnities of the judgment day; to anticipate its result with a hope full of immortality; is here stated by an inspired apostle to be not only the *privilege*, but the *mark* of all those for whom is laid up a crown of righteousness; and this privilege many a Christian meekly asserts that he enjoys. Do *I* love Christ's appearing? Do *I* enjoy this blessed privilege? Why is it *not* my hope?

And here still further ask yourself, And have I lived hitherto uninterested about this hope; content and self-satisfied in its absence; careless for its possession? If so, resist not, I beseech you, the conviction which conscience would then force upon you, that you possess it not, because the Comforter, who is the Spirit of truth, cannot set the seal of His testimony to what is false. That it is because "the carnal mind is enmity against God," and because your mind is carnal. That it is because you are at war with Heaven, and therefore the Spirit cannot bear witness with your spirit that you are a child of God. That it is because you are unpardoned, unreconciled, unsanctified. Resist not the conviction, that unless you be born again, born of the Spirit, you cannot see the kingdom of God. Bow yourself before the Lord in this day of His power; and offer from the heart your *first* petition, God be merciful to me a sinner.

J. M. H.

THE REV. A. JENOUR IN DEFENCE OF HIS RENDERINGS.

To the Editor of the Christian Observer.

As you have given publicity to the observations of M. L. R. on my prospectus, you will, I doubt not, with your usual impartiality find a place in your valuable periodical for a few remarks from myself in reply.

It is not surprising that your correspondent should be perplexed by the various renderings given of Job vi. 6, as exhibited in my specimen. I shall not, however, attempt a critical examination of those renderings, but simply state my reasons for preferring the one I have adopted, which is in substance the same as that of Schultens and Miss Smith.

The only two words in the passage in question about which there

can be any controversy, are, *rir*, (I use the English letters to save your printer trouble), and *chalamoth*. Now the first of these occurs in one other place *only* (1 Sam. xxi. 13), where it unquestionably means *spittle*, and is so translated in the A. V. The other word, *chalamoth* (for in this instance I disregard the Masoretic pointing, which gives *chalamuth**) occurs frequently, and *invariably* signifies *dreams*. I ask, then, what authority have we for translating the first word *white*; and the second, *an egg*. In my opinion, not the slightest whatever. The *verbal* rendering of the passage is obviously; "Is there taste in the *saliva*, or *spittle*, of dreams?" But as neither of these latter words are of pleasant sound to an English ear, I have employed *drivelling* instead. I have also substituted *sense* for *taste*, as conveying the meaning more directly. The Heb. *tangnam*, is in fact often thus used, as in chap. xii. 20, and Prov. xi. 22.

As to the congruity of this translation with the context, my idea is, that *the spittle*, or *drivel of dreams*, may have been a proverbial expression to denote *the most insipid of all things*; and, therefore, applied to discourse, that which is without point, and profitless. An ingenious and learned friend has suggested, that there may be a reference to a hungry man's dreaming that he is eating savoury food, whilst he is in reality only swallowing his own saliva; as in Isaiah xxix. 8. But however this may be, I can feel no doubt in my own mind (although I would speak it with deference to some great names that differ from me), as to the verbal rendering of the Hebrew.

With regard to the other passage noticed by M. L. R., I think it must be obvious to the mere English reader, that the A. V. cannot be right, since it makes Job utter two directly contradictory sentiments, almost in the same breath: "Is my strength the strength of stones," he asks, "or is my flesh of brass?" implying in these interrogations the strongest negation: i. e., that he had no strength left. Is it then to be supposed that the next instant he would assert, that "his help was in him?" This case appears to me so clear, that I will not enter into any analysis of the original. I would however observe, that had the sense been that given by our translators, the Hebrew would, I think, have been, "*Ha-lo gnezrathi bi:*" not "*Ha-im ain gnezrathi bi.*"

Your correspondent justly assumes that the contradictory meanings often given to the same passages, is owing rather to the ignorance and rashness of biblical critics, than to the vagueness of the original language. That there are in the Bible, as in every other ancient book, some few passages which may be differently translated, no one would deny; but to infer from hence that the Hebrew by itself has no certain definite meaning, would be as unjustifiable as absurd; and yet this has been done The late excellent Mr. Venn, in his letter on the study of the Hebrew, quotes, with something like approbation, the assertion of Bishop Warburton, that "the Hebrew, without the Septuagint, would be as unintelligible as

* This word is not found elsewhere in the Hebrew Bible, nor do I believe there is such a word in Hebrew. *Chalamoth* is a feminine plural, not a singular noun.

a cipher without its key."—(See Life of the Rev. H. Venn, p. 568.) Never, surely, was there a more false and mischievous position than this put forth by any man making the smallest pretensions to learning. If the Septuagint be the key to the Hebrew, how comes it to pass, that in two cases out of three in the prophetical and poetical books, our English translations, as well as the Vulgate, differ from it? The assertion is altogether without foundation. The Septuagint is no more the key to the Hebrew Bible, than the English version is a key to the Septuagint. I have consulted the latter again and again, and scarcely in a single instance have I found it throw light upon a difficult passage.* In this assertion, then, of the Bishop, we have an instance of that "ignorance and rashness" on the part of a truly learned and talented man of which your correspondent complains.

The truth is, that words in Hebrew, like words in every other language, have a certain and definite meaning; nor are there many instances in which that meaning cannot be satisfactorily ascertained; at least so it seems to me, provided we go the right way to work; that is to say, making the Scriptures their own interpreters: but, if having determined that a passage must have such and such a meaning, we affix a corresponding sense to particular words, without a shadow of authority, what can we expect will be the result but contradiction and confusion?

As the first part of my translation is now passing through the press, you will perhaps excuse my taking this opportunity of stating in few words, for the satisfaction of your correspondent, the principle on which it has been conducted. That principle then is this: Never to take the meaning of any Hebrew word upon the authority of a Lexicon, but to make the Hebrew Bible its own lexicon. This is the great principle on which I have gone from the commencement of the undertaking. When I have found that the sense given to any particular word has manifestly suited two or more independent passages, then I have felt satisfied that I have got its true meaning, but not otherwise. In the case of the ἅπαξ λεγομενα, as they are called, or words that occur only once, this rule cannot of course be applied; yet even in these instances the context generally enables us to determine without much doubt the right signification. Almost the only exception I am aware of, is in the names of clean and unclean birds and other animals; but as all distinctions of this kind are now abrogated, this is to us a matter of comparatively small importance. But I must trespass no further on your pages. I will only add, that I am fully aware of the great difficulty of the work I have undertaken, and, I trust, not unconscious of my own insufficiency. I would, therefore, earnestly ask for the prayers of your readers on my behalf, that I may have Him for my helper, to whom alone "interpretations belong."

A. JENOUR.

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* The value of the Septuagint has been greatly exaggerated. In the historical books it is a correct and faithful translation; but very little reliance can be placed on its renderings of the other parts of the Old Testament. The Vulgate is a far better translation, and much more valuable help.

ANCIENT LITURGICAL FORMS, FROM THE APOSTOLICAL CONSTITUTIONS.

(*Continued from p.* 139.)

To the Editor of the Christian Observer.

I NOW proceed to the Canon of the Eucharist, or Αναφορα, attributed to St. James, the brother of John.

After the dismissal of the catechumens, the Deacons place the offerings upon the altar (θυσιαστηριον) before the Bishop: two of them on either side of it wore fans of peacock's feathers, or fine membranes, to drive away flies lest they should fall into the chalices. The Chief Priest, Αρχιερευς—(the Bishop is probably thus termed)—stands before the altar, clad in a splendid vestment, and in the midst of the attendant presbyters, who are also called priests, Ἱερεις.. Marking on his brow the sign of the cross, he commences the more especial Eucharist service in the form common to all the ancient liturgies, and retained by our own church.

Bishop.—"The grace of Almighty God, and the love of our Lord Jesus Christ, and the fellowship of the Holy Ghost, be with you all." *People.*—"And with thy Spirit." *Bishop.*—"Lift up your mind." *People.*—"We lift it up unto the Lord." *Bishop.*—"Let us give thanks unto the Lord." *People.*—"It is meet and right." *Bishop.*—"It is very meet and right before all things to give praises to thee that art before all things; the only unbegotten, without superior, and nothing wanting," &c.

Here follows a long enumeration of the attributes of supreme Deity, which introduces a general preface, reciting all the mercies of God the Father, and of his Son Jesus Christ, occupying the same place as our proper prefaces, but extending over no less than three folio pages.* Hence I shall only extract such passages as bear on the character ascribed to our Lord, which appear to me altogether higher than can be supposed to have issued from the pen of an Arian. "Thou hast brought all things from nothing into being through thine only begotten Son; but hast begotten him before all worlds, by thy counsel, and power, and goodness, without the intervention of any mean (ἀμεσιτευτως)—God the Word—the Living Wisdom—the First-begotten of all creation—the Angel of thy great counsel—thy High Priest—King and Lord of all rational and sensible nature—who was before all things, and by whom are all things, for thou hast made all things by Him; first all heavenly powers [of whom a long list is given] then this visible world and all therein; through him thou hast freely given to all things their being, and bestowed their well being." Then follows a long recital of all the bountiful works of creation, and especially that of man, made

* This Eucharistic preface is considerably longer than the corresponding portion of most other ancient liturgies. It does not resemble in this respect the Syrian liturgies traditionally ascribed to St. James, our Lord's brother; nor those of Asia Minor, compiled by St. Basil, about the year 370. It however more nearly agrees in its topics with the Alexandrian liturgy, as ascribed to St. Mark, but this is much more concise. All these liturgies closely resemble that of the apostolical constitutions, in the enumeration of the angelic powers preceding the Tersanctus, and in borrowing the description of the seraphim from Isaiah vi. 2.

to have dominion over all in his Maker's image. Attention is then called to the bliss of Paradise and the fall of man; the hopes held out to him; the saints before the flood; the history of the Patriarchs, and the deliverance from Egypt, and establishment in the promised land. This long preface concludes as in every liturgy: "For all these things; glory be to thee, O Lord Supreme. The innumerable hosts of heaven worship Thee, angels, archangels, dominations, principalities, powers, cherubim and seraphim," (a description of these is given from Isaiah vi. 2) "exclaiming without pause or silence in their ten thousands of thousands, Holy, holy, holy Lord of Sabaoth; heaven and earth are full of thy glory. Thou art blessed for ever."

All the people join in this Tersanctus (as it is called); then the chief officiating priest proceeds thus:—"Thou art truly holy, and all holy, highest, and raised above all. Holy also is thine only begotten Son our Lord and God Jesus Christ, who ministering to thee his God and Father, in every work of creation and providence, despised not our ruined race, but became a man, himself the Creator of man, and under the law, himself the Lawgiver, Victim, and Priest, Lamb and Shepherd;* that he might appease thee his God and Father, and reconcile thee to the world; he revealed thy name to those who knew it not, he put ignorance to flight, he revived piety, he fulfilled thy will, and finished the work thou gavest him to do. Having been betrayed by wicked hands to Pontius Pilate, he the Judge of all was judged, the Saviour condemned; he who [in his own nature] could not suffer, was nailed to the cross; he who was immortal died: and he who was the source of life was buried, that he might free those for whose sake he came, from suffering and death, and break the chains of the devil and deliver men from all his wiles. He rose from the dead on the third day, conversed with his disciples for forty days, ascended into heaven, and sitteth on the right hand of thee his God and Father.† Mindful therefore of all he hath borne for us, we give thanks to thee, All Sovereign God, not as much as we ought, but as much as we are able: and we fulfil his ordinance; for he, on the same night in which he was betrayed," (here follows the Scriptural narrative of the institution of the Lord's Supper, in which, however, mixing the cup of wine and water is interpolated; but we know that this mixture was the custom of the Church, from the time of Justin Martyr). The prayer of oblation, and the invocation of the Spirit to consecrate the elements,‡ follows: "Therefore, mindful of his passion, and death, and resurrection from the dead,

* I have abridged this passage in which the assumption of our nature by Christ is pursued through a long string of similar antitheses.

† The Syrian liturgy of St. James has there a thanksgiving similar in substance, but devoid of this antithetical rhetoric; it also here introduces an allusion to the fall, in almost the same terms with that of the Apostolical Constitutions in the preface before the Tersanctus.

‡ This generally agrees with the liturgy of St. James, but the form of consecration is there much stronger: "ut *efficiat* hunc panem corpus sanctum, et hunc calicem pretiosum sanguinem, Christi tui." Here, with the exception of a single word which seems to represent the Eucharist as a sacrifice then immolated, every other expression is altogether spiritual; there is nothing indicating any material conversion of the elements, but a description of the spiritual efficacy of the sacrament, as manifesting the body and blood of our Lord to the effect of establishing and advancing every Christian grace in the

and return to heaven; also of his future second coming, with glory and power, to judge the quick and the dead, and to give to every one according to his works; we offer to thee, our God and King, this bread and this cup, giving thanks to thee through him that thou hast honoured, as that we should stand and officiate as priests (ἱερατευειν) before thee: and we beseech thee, O thou God that needest nought, look propitiously on these gifts lying before thee, and accept them graciously in honour of thy Christ; and send thy Holy Spirit, the witness of Christ's sufferings, upon this sacrifice, that he *may manifest* to us (ἀποφηνη) this bread as the body of thy Christ, and this cup as the blood of thy Christ, that they who partake thereof may be confirmed in piety, may obtain remission of their sins, may be delivered from the devil and his deceits, may be made worthy of thy Christ, and may attain everlasting life, thou being reconciled unto them, O all sovereign God." *

Then follow intercessory supplications for the Church and all its members. These are clearly the origin of all subsequent litanies; they run thus:

"We moreover supplicate thee, O Lord, for thy holy Church to the uttermost ends of the world, which thou hast purchased with the precious blood of thy Christ, that thou wouldest guard it unshaken and unfluctuating to the consummation of time; and for the whole episcopal body, that rightly divideth the word of truth.

"We further call upon thee, for me thine unworthy minister, and for all the presbytery and deacons, and the whole clergy, that thou wouldest endue them all with understanding, and *fill* them with thy holy Spirit. We further call upon thee, O Lord, for the king, and those in authority, and all the army, that peace may be preserved among us, that passing all the time of our life in tranquillity and concord, we may glorify thee through Jesus Christ our hope.

"We moreover make our offerings unto thee for all the saints, who from the beginning of time have well pleased thee; for the patriarchs, prophets, just men, apostles, martyrs, confessors, bishops, presbyters, deacons, subdeacons, readers, choristers (ψαλτεις), virgins, widows, laics, and all whose names thou knowest.

"We further make our offerings to thee for this people, that thou wouldest make it manifestly seen as a royal priesthood and holy nation; for those in virginity and chastity; for the widows of the

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heart of the recipient. The liturgies of Alexandria and Constantinople agree with those of Syria, in using terms more favourable to transubstantiation; and it is curious that in this the forms of the Roman Church are far less inconsistent with the views of our own Church, and less in accordance with the views at a later period, the 12th century, embraced by that body. It only prays over the elements, "ut *nobis* corpus et sanguis fiat dilectissimi Filii tui;" and we all believe that to every faithful communicant they do become such, though not by any material metamorphosis of their own substance. Neither the Roman Liturgy, nor our own, has any direct invocation of the Spirit for this purpose, though it is implied in both. Her American daughter church has, by a slight verbal alteration, restored our service to a more exact accordance with the most ancient liturgies.

* In another passage (Lib. vii. 25.) expressions occur still more decidedly opposed to transubstantiation. "We consecrate these *antitypes* of the precious body and blood of Christ, to announce his death as he has commanded."

Church, and for those in holy matrimony, and the procreation of children, and for the young of thy people; that thou wouldest suffer none of us to be cast away.

"We further beseech thee for this city and its inhabitants, for those in infirmities, for those in bitter slavery, in exile, or under proscription, for those that travel by land or by water; that thou mayest become their aid, the helper and supporter of all."

"We further call upon thee for those who hate and persecute us for thy name; for those that are without, and in error; that thou wouldest correct them to good, and assuage their wrath."

"We further call upon thee for the catechumens of thy church, for those who are tempest-tossed by the adversary, and for our brethren under penitence; that thou wouldest confirm the former in the faith, purify the second from the influence of the evil one, and accept the penitence of the last class; and that thou wouldest also forgive us our transgressions."

"We further make our offerings unto thee for the good temperature of the air and fertility of fruits; that we, partaking without deficiency the good things that come from thee, may without ceasing praise thee that givest food to all flesh."

"We further call upon thee for those who are now absent from good and reasonable cause; that having preserved us all in piety, thou mayest collect us together unperverted, unblamed, and unaccused, in the kingdom of thy Christ, the God of all reasoning and sentient nature, and our King. For to thee be all glory, worship, thanksgiving and adoration, even to the Father, to the Son, and to the Holy Ghost, both now and ever, to the unceasing and unending ages of eternity.* Amen."

Bishop: "The peace of God be with you all."—*People:* "And with thy Spirit."

The Deacon is then directed again to invite the people to join in an intercession, which is almost an exact repetition of the former.

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* A similar intercessory form occupies the same place in all the Eastern liturgies. In the Roman it is associated with the prayer of oblation before the consecration. Our Reformers have removed the corresponding general intercession "for the whole state of Christ's church," to an earlier portion of the service before the proper canon of the Eucharist, and used it, even when there was no communion, in order to do away an impression, which the wording of many of the liturgies seems designed to foster, that these supplications were made, not merely in reliance on the efficacy of the prayer of faith, but rather as the objects for which a sacrificial offering was tendered in the supposed victim on the altar. The context shews clearly that such is the sense in which the "Offerimus tibi" must be considered, in all the services later than those of the fifth century. In this earlier form there is not any marked proof of such an acceptation; for though the prayers are once or twice ushered in with προσφερομεν σοι; yet δεομεθα σου, and παρακαλουμεν σε, are the more common and earlier prefaces; so that it is very possible the former phrase may only mean, "We offer these our prayers." Another and yet clearer mark of difference between this and later liturgical forms, is the very slight mention here made of the saints, which may be understood as an offering of praise on this account; but in the corresponding portion of the later editions of the liturgy of St. James, an especial and highly flourished commemoration of the Virgin is introduced, and the people are directed to join in the "Ave Maria." In regard to all which interpretations a close agreement will be found in their absence from this early form, and their rejection by the Fathers of the Anglican church in their restoration of primitive purity.

There is here every appearance that an awkward compiler has jumbled together two distinct but analogous forms. This, however, contains one addition which requires notice: "Let us remember thy holy martyrs, that we may be made worthy to partake their struggle and crown: and let us pray for those who repose in peace." The regular service then proceeds:—

Deacon: "Let us give heed."—*Bishop:* "Holy things for the holy."—*People:* "One only is holy: one Lord: one Jesus Christ, blessed for ever and ever, to the glory of God the Father. Amen. Glory to God in the highest, and on earth peace, good-will among men. Hosanna to the Son of David. Blessed be he that cometh in the name of the Lord; and he hath appeared to us. Hosanna in the highest."

Then the Bishop shall partake, and after him the presbyters, deacons, subdeacons, readers, choristers, and ascetics: [*this term was commonly used by the writers of that age to denote not those bound by monastic vows, but any of the more devout members of the congregation exercising themselves in stricter habits of piety*]; then, among the women, the deaconesses and virgins and widows: then the youths,* (τα παιδια): then all the people, according to their order, with awe and reverence, without tumult. The Bishop shall present the offering (προσφορα), saying, "The body of Christ;" and the recipient shall answer, "Amen;" and the Deacon shall present the cup, saying, "The blood of Christ, the cup of life;" and he that drinketh shall answer, "Amen." During the participation the 33d Psalm shall be repeated:† and when all have participated, the Deacon shall deposit the remains in the "pastophoria," lateral apartments, or "vestries" (the term is used in the Septuagint for the outer chambers of the temple). The remains were probably there laid up for the purpose (mentioned by Justin Martyr) of distribution to the sick. The deacon then calls on the communicants to join in prayer:—

"Having partaken the precious body and blood of Christ, let us give thanks to him who hath deigned to admit us to the participation of his holy mysteries. And let us supplicate him that it may be to us not unto judgment but unto salvation; for the benefit of soul and body, for the safeguard of piety, for the remission of sins, and for the life of the future world. Let us rise and commend ourselves, by the grace of Christ, to the only unbegotten God, and to his Christ." The Bishop then pronounces this thanksgiving:—

"O Lord All-ruling God, Father of Christ thy blessed Son, Thou that hearest those that call upon thee in righteousness, and knowest our prayers before we utter them; we give thee thanks that thou hast deigned to admit us to the participation of thy holy mysteries, which thou hast afforded to us as the full assurance of all

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* Neither the infants nor very young can here be meant (unless indeed the passage be a subsequent interpolation), for these, we have before seen, were directed to be removed, before the commencement of the more solemn portion of the service.

† The 34th Psalm of the Biblical order, the 8th verse, "O taste and see that the Lord is good:" this is mentioned to have been used by Cyril of Jerusalem. In the later editions of the litany of St. James, the 22d, 116th, and 144th are used together with this; but in this part of the service many new forms are there introduced; such as breaking slices of the bread, to plunge into the wine with appointed prayers.

that we have rightly known, for the safeguard of piety, and the remission of sins. For the name of Christ has been invoked upon us, and we have been admitted into thy household. Do thou, who hast separated us from the fellowship of the unholy, unite us with those who are sanctified unto thee; establish us in truth by the inspiration of thy holy Spirit; reveal unto us the things of which we are ignorant; complete those that are wanting to us, and strengthen the things we know." Some general intercessions for the church, and all orders of men, are here added, which are merely a repetition of those before used. The service then thus concludes:—

Deacon: "Bow to God through Christ, and receive the blessing."—*Bishop:* "O God the Sovereign of all, the true, the incomparable, that art every where and in all things present, alike in that which is not, as in that which is;" [Here follows a long string of the metaphysical attributes of Deity.] "O thou in thy nature invisible, yet known and comprehensible to all reasonable natures, that with good dispositions seek thee, O God of Israel, thy people that truly see and believe in Christ; propitiously hear me, and bless those that bend their necks before thee; grant them the requests of their hearts, as may be most expedient for them; cast away none of them from thy kingdom, but sanctify them; guard, shelter, support them; deliver them from the adversary, and from every enemy; protect their houses, watch over their coming in and their going out. For to thee is the glory, praise, majesty, worship, and adoration; and to thy Son Jesus Christ, our Lord, and God, and King, now and ever, unto the ages of eternity. Amen."

The Deacon then pronounces, "Depart in peace," and the service closes.

I purpose offering a few concluding remarks in another paper.

SCRUTATOR.

THE PRESENCE OF CHRIST IN THE CELEBRATION OF THE LORD'S SUPPER.

For the Christian Observer.

THAT Christ is present in the due celebration of the Sacrament of the Lord's Supper, is acknowledged, I believe, by all Christians, and is expressly asserted by the Church of England,—"The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper." The difference therefore on this important subject, between the Anglican doctrine and that of Rome and others, seems to respect either the *manner* or the *nature* of that presence which all in some sense admit. We may therefore consider the subject of the presence of Christ in the Eucharist under these two general heads.

I. THE MANNER OF CHRIST'S PRESENCE.

1. The presence of Christ is—

(i.) *Not a* MATERIAL *presence.*—This is the Romanist doctrine in *transubstantiation.* N.B. Without entering into the arguments which refute this doctrine, it may be briefly observed, that the manner in which any object is apprehended by us must be in accordance with

its nature; therefore a *material presence* should be recognized by the *senses*.

(ii.) *But a* SPIRITUAL *presence*.—"It is the *spirit* that quickeneth, the flesh profiteth nothing." (John vi. 63). Compare verses 35, 51, 54, 60, 61 of this chapter; and 1 Cor. xi. 29.

"The body of Christ is given, taken, and eaten, in the supper, only after a heavenly and *spiritual* manner." (Art. xxviii.)

"It is well known that the meat we seek for in this supper is spiritual food; the nourishment of our soul; a heavenly refection, and not earthly; an invisible meat, and not bodily." (Homily concerning the Sacrament, Part I.)

2. The presence of Christ is—

(i.) *Not* IN *the elements of bread and wine*.—This is the Lutheran doctrine in *consubstantiation*. "Luther and his followers, though they had rejected the monstrous doctrine of the church of Rome with respect to transubstantiation, were nevertheless of opinion that the partakers of the Lord's Supper received with the bread and wine the real body and blood of Christ." "Luther pretended to explain his doctrine thus: As in red hot iron two distinct substances, namely, iron and fire, are united, so is the body of Chris t joined with the bread in the Eucharist." (Mosheim, vol. iv. p. 58, with note.)

(ii.) *Nor* WITH *or* ABOUT *the elements*.—This is an Oxford Tract doctrine. (See Newman's Letter to Dr. Faussett, p. 55.)

(iii.) *But* IN THE HEART *of the faithful communicant*.—This is proved not only by direct assertion (in the Church of England) but by what is said of *faith*, as the mean whereby Christ is received; for faith can receive only into the heart or soul.

"The mean, whereby the body of Christ is received and eaten in the supper, is *faith*." (Art. xxviii.) "The wicked, and such as be *void of a lively faith*, in *no wise* are partakers of Christ." (Art. xxix.) See Eph. iii. 17: "That Christ may dwell in your hearts by faith;" also 1 Cor. x. 17, compared with 1 Cor. xii. 13.

"As the bodily meat cannot feed the outward man, unless it be let into a stomach to be digested which is healthful and sound; no more can the inward man be fed, except this meat be received into *his soul and heart*, sound and whole in faith." (Homily concerning the Sacrament, Part I.)

"The real presence of Christ's most blessed body and blood is not therefore to be sought for, in the sacrament, but *in the worthy receiver* of the sacrament." (Hooker Ecc. Pol. Book V.)

"Faith is the mouth of the soul, whereby we receive this heavenly meat." (Edward VI. Cat. Test. of the Ref. p. 100.)

N.B. The Oxford Tract writers take all three of these statements, (i.) (ii.) and (iii.), and shift from one to the other; namely, *in* the elements, *about* the elements, or in the communicant. (See Newman's Letter to Dr. Faussett, p. 55. See also Sewell's Christian Morals, p. 391.) Their doctrine of the sacrament being a *sacrifice*, seems to be the key to all their statements on this subject. But this doctrine is shut out by the Church of England. *Negatively*—in the Articles and Liturgy; especially by the careful exclusion of the term *Altar*, and all corresponding phrases. *Affirmatively*—in the Homilies, "We must take heed lest of the memory (i. e. memorial) it be made a *sacrifice*." (Homily concerning the Sacrament, Part I.)

3. *This presence of Christ is called* EATING HIS BODY AND BLOOD, *because*

(i.) Jesus himself gives it this name: "Take, eat, this is my body," &c. (Matt. xxvi. 26; see also Luke xxii. 20; and 1 Cor. xi. 26; also a Statement of Mr. Knox, quoted in Newman's Letter to Dr. Faussett, p. 64.)

(ii.) We then especially commemorate the death of Christ: "Ye do shew the Lord's death till he come." (1 Cor. xi. 26.)

(iii.) Our reliance on the incarnation and death of Christ, as the source of all blessings, is then quickened and strengthened. (See Art. xxv.)

(iv.) We then take into our *mouth* the sign, and into our heart the thing signified by it.

II. THE NATURE OF CHRIST'S PRESENCE.

1. This spiritual presence of Christ *differs not in* KIND from His presence with two or three spiritual worshippers, or, in the heart of every Christian (who is living close to God) at all times. This is best shewn by a comparison of the statements of Scripture on these points; from which it appears that the very same, or similar expressions, are used in speaking of Christ dwelling in the hearts of Christian men, *in prayer, or at all times;* as are used in speaking of His presence in the sacrament.

CHRIST PRESENT *In the Sacrament.*	CHRIST PRESENT *In prayer, or any other act of faith.*	CHRIST PRESENT *In the Christian at all times.*
Take, eat, this is my body;—this is my blood of the New Testament. (Matt. xxvi. 26, 28: see also Luke xxii. 20.) N.B. Called constantly in the Acts by the simple name *Breaking of Bread.*	Where two or three are gathered together in my name, there am I in the midst of them. (Matt. xviii. 20.) In all places, where I record my name, I will come unto thee, and I will bless thee. (Exod. xx. 24.)	Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. (John vi. 53, 56: see John xv. 4; xvi. 35; Rom. viii. 9.)
As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. (1 Cor. xi. 26.)	Lo, I am with you always, even unto the end of the world. (Matthew xxviii. 20.)	
	In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ. (1 Cor. v. 4.)	Know ye or not that your bodies are the temples of the Holy Ghost which is in you. (1 Cor. vi. 19; also 1 Cor. iii. 16.)
The cup of blessing which we bless, is it not the *communion* of the blood of Christ? — the bread which we break, is it not the *communion* of the body of Christ?—for we being many are one bread and one body. (1 Cor. x. 16, &c.)		Our fellowship is with the Father and with His Son Jesus Christ (1 John i. 3), where "fellowship" is κοινωνια—the same word as "communion" in 1 Cor. x. 16. Know ye not your own-selves how that Jesus Christ is in you, except ye

(In our communion service), "Then we dwell in Christ and Christ in us, we are one with Christ and Christ with us."	be reprobate. (2 Cor. xiii. 5.) We are in him that is true, even in his Son Jesus Christ. (1 John v. 20.) That Christ may dwell in your hearts by faith. (Eph. iii. 19: compare John xiv. 23; xvii. 22, &c.; Eph. ii. 22.) Hereby we know that he abideth in us, by the Spirit which he hath given us. (1 John iii. 24.) I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me. (Gal. ii. 26: compare *Col.* iii. 4.)

A similar comparison may be made, with reference to the guilt of not discerning the Lord's body.

In the Sacrament.	*At all times.*
Whoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you. (1 Cor. xi. 27, 29.)	Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are. (1 Cor. iii. 16, 17.)

N.B. The early church introduced many superstitions about Christ's presence; which have been retained by the Romish church, but are shut out in the services of the Church of England.

2. The presence of Christ is to be expected in *an especial* DEGREE, in the faithful reception of the Lord's Supper: Because,

(i.) It is an ordinance of Christ, especially appointed for this purpose.

(ii.) The heart of the faithful recipient then especially rests upon Christ and his death; which faith the outward signs of the sacrament are intended to stimulate.

3. The communicant receives in the Lord's Supper, not something of which he was before quite destitute, but a confirming and strengthening of what he before had:—

"Doth not only quicken, but also strengthen and confirm, our faith in him." (Art. xxv.)

"And by that which was said, that with the receiving of the holy sacrament of the blessed body and blood of Christ, there is received by every one, good or bad, either life or death, it is not meant that they, which are dead before God, may hereby receive life; or that the living before God can hereby receive death. For as no one is fit to receive natural food, whereby the natural life is nourished, except he is born and live before; so no man can feed, by receiving this holy sacrament, upon the food of eternal life, except he be regenerate and born of God before: and on the other hand, no man here receives damnation who is not dead before." (Ridley, Test. of the Ref. p. 350.)

G.

BRIEF SURVEY OF MISSIONARY LABOURS.

To the Editor of the Christian Observer.

I READ with particular interest your able and comprehensive sketch of the "Dangers, duties, and encouragements of the Church of Christ at the present eventful era," in your Numbers for January and February; and it has occurred to me that it would be encouraging to the "Christian Observer" to see the view taken of the same subject by his continental brethren and fellow labourers. With this view I beg to transmit to you a translation of a missionary paper, published in Germany, which I cannot but think would be interesting to your readers, and would find a suitable place in your valuable publication; appearing, as it does to me, a striking and important proof of a new spirit which seems at the present time to be increasingly spreading on the continent, and presents to the believer an earnest of better days yet to come.

The paper (of which I inclose the original) is the past year's last number of the "Missions Blattaus der Brudgergemeine," the official German Missionary periodical of the Moravians, published at Hamburg once a fortnight. Though not myself a member of their church, I have had much opportunity, when on the Continent, to become acquainted with their institutions, and have always taken a particular interest in their missions to the Heathen, their persevering zeal in which holy work deserves to be appreciated by all friends of the Missionary cause, and cannot fail to be followed by a blessing from on high.

It is not, however, as a Moravian paper that I propose it for insertion in the "Christian Observer," but as shewing the spirit of a *Continental Christian periodical.*

The paper in question, like the "Christian Observer," endeavours to answer the question: "What progress has been made towards that glorious consummation, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ? "It bears an important testimony to your remarks in the preface to the last volume, that "one circumstance is peculiarly auspicious amidst the strifes and calamities of these our days, that the Churches of Christ throughout the world begin more than ever to acknowledge their obligation to endeavour to promote their divine Master's glory. They may wrangle with each other, but all avow this to be a duty common to all." The views expressed in this publication may, in some respects, differ from your own; but, as you truly observe, "the paramount duty of the Christian to endeavour to promote his Lord's kingdom upon earth, is not directly affected by subordinate differences of biblical interpretation;" and you will see that in several instances the writer remarkably coincides with your views. But the most important point is, that he desires to know nothing but Christ, and Him crucified; and his chief aim, throughout the whole of that periodical, appears to be, to make his readers acquainted with the *Bible*, as the sure, the only mode, under divine grace, of effecting an extensive revival of piety. If his fellow labourers on the Continent but follow his example, we may hope that by the blessing of God we

may yet live to see the Sun of Righteousness rise, and dispel the dark mist of human theories and philosophical speculations, which now hang so heavy over the Continent, and especially over Germany, that hot-bed of neology and infidelity.

A CHRISTIAN OBSERVER.

"BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD!" (Matt. xxiii. 39.)

"Dear Reader! We stand already at the end of another year, waiting for the day of our Lord Jesus Christ, and beholding the preparations for his appearing. Let us therefore now look back, and survey the paths we have traversed during the year 1840, and let us ask, Have we, during this year, attained nearer to our aim?—Yes, *as strangers and pilgrims on the earth* (Heb. xi. 13) we have drawn considerably nearer towards the time when we shall 'be clothed upon with our house which is from heaven' (2 Cor. v. 2); for at the scale of *one year* the path yet before us appears but short. But we must not long for the end of our pilgrimage *so* as thereby to become indifferent to Christ's triumph on earth; no, without doubt it is his will that, up to the very hour of our departure, it should be our earnest desire that the name of the Father be hallowed among men, that his kingdom come to them, that his will be done in earth as it is in heaven. Ready as Simeon may be to 'depart in peace,' his chief cause for rejoicing is to know that he does not leave the companions of his pilgrimage, without knowing that the *salvation of God* is in the midst of them; and do we not, up to this very day, find the longing of aged disciples of Christ after the victory of his kingdom on earth, just the greatest, *yea at times even prophetical*, when they have set their house here on earth in order, and have, as it were, already the staff in their hand, to start on their journey for a better country? Whosoever here on earth rejoiced at the victories of Christ, will rejoice the more when arrived in his home; and as certain as *charity* (love) *abideth*, when faith and hope are no more, those departed into eternal bliss will also share in the victory of the WELL-BELOVED. 'But it hath not yet appeared what we shall be.' (1 John iii. 2.)

"When we ask, '*Have we attained nearer to our aim?*' this question implies: 'Have we, in 1840, not received in vain the tidings of the great things which God has done in these our days? Have these tidings increased the stedfastness of our faith in the sure fulfilment of God's promises in Holy Scripture, and our belief that all the ends of the world shall see his salvation? May it be a means of confirming our faith, when we now recall to our memory those subjects which, during the past year, were again submitted to our consideration, viz.: *The Christian Missions towards the middle of our blessed century, with reference to*—1, HEATHEN; 2, CHRISTIANS; 3, JEWS; 4, MAHOMETANS; 5, THE PEOPLE OF THE LORD.

"THE HEATHEN.

"When at the beginning of the nineteenth century Believers looked to the Heathen world, with thanks to God for those fruits of the 'word of the cross' already then to be seen, and prayed: 'Like as thou hast visited these negroes and savages, so visit also all the rest of the Heathen!'* they had good reason to sing:

"It spreads the Gospel's joyful sound!
Yet darkness fearful reigns around;
O, Sun of Righteousness, appear!
Appear, while we are waiting here!

And one or another considered perhaps in his mind in what ways and by what means this prayer could be fulfilled; and planned perhaps, and thought, in this way, or in that (for so it is with us men in our foolishness, we cannot help sometimes bringing forward some of our childish projects, nor should we perhaps, superfluous though our counsel be); and let them then have added all their wishes together, the ardent ones of the youthful mind not excepted: the whole council of them together would yet never have thought of asking of the Lord such great things, as are those which he, *after his own counsel*, has done during these forty

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* This prayer, and the lines which I have versified in English, are from the Litany of the United Brethren.—TRANSLATOR.

years. It is impossible for us fully and comprehensively to place these his doings among the Heathen before the view of our readers, for this is not within the power of man; let us therefore here rest content with casting three glances at them; for, after all, we are but children; our wisdom is the wisdom of children, and we are therefore limited to our spiritual alphabet.

"1. We find the Heathen now more than ever desirous of Christian instruction. We grant that this desire has often its origin in a thirst after temporal advantages, and the fuller and nobler enjoyment of life, which they perceive will be secured to them by the aid of science; yet many a door in this manner is opened to the Gospel. Instances have however occurred which have proved this their desire to have sprung from a secret consciousness of the *necessity of salvation*; and how often may not the same be the case without its being so fully and distinctly expressed.

"2. Those messengers of the Gospel, who by different Christian denominations are sent out to the Heathen, learn daily more to consider each other, not as rivals, but as brethren in Christ, and fellow-labourers in the same work. Through their union in the Spirit, that carnal mind of which St. Paul speaks in I Cor. iii. 4, is constantly more and more removed from them, and those evangelical bodies who send them out learn more and more to understand that each one of them has its own peculiar station in the Lord's vineyard assigned, not as *himself*, but *the Lord*, has chosen it. Small, therefore, as the missionary labours, for example, of the Church of the United Brethren may be, considering the extension and the means of some other bodies (certainly, if the small compass is considered from which they proceed, they are the greatest of them all), yet no one acquainted with the subject will deny, that also they constitute an essential link in the chain of the whole;—yea, the fact of our Missions continuing still to occupy a distinct and *peculiar* station on the missionary field—a station *expressly assigned to them* by the Lord—is now, though perhaps not more clearly discerned, yet certainly more explicitly acknowledged, without than within our small circle.

"3. Everywhere the Bible Societies are valuable auxiliaries to the Missionary cause, and become every year increasingly their principal strength and support. We cannot find words for praising as it deserves this work of the Lord in our days, but exclaim in the words of his only begotten Son: '*Thine, O Father in Heaven, is the kingdom, and the power, and the glory, for ever.—Amen.*'

Christians.

"If here under 'Christians' we understand, not only those who *believe* in Christ, and through faith *have eternal life* in his name, but that baptized multitude, among whom the real Christians are to be found, loaded very often with terms of reproach, and frequently considered Sectarians; (Acts xxiv. 14.) we find of late a very great and salutary influence exerted by the Missions to the Heathen on the great mass of the Christian nations, so that we feel it certainly does not belong to *us* to weigh where the greatest fruit of Missions is to be found, whether among Heathen nations, or in those Christian countries from out of which the Missionaries are sent to the Heathen; also of this blessed reaction of the Missions to the Heathen on the Christian nations, we must again say, 'Who can describe it comprehensively?'—also here, therefore, we confine our view to three particulars.

"1. Christianity is spread and preserved on earth only by repeated *outpourings of the Holy Spirit*, or, as they are also called, *awakenings* to a spiritual life. (Eph. v. 14.) Christian customs, confessions learnt by heart, may be transferred from one generation to another (and yet they must sometimes fight for the preservation even of these); but a *Christian Spirit* (2 Cor. v. 15) cannot be transferred, for 'that which is born of the flesh is flesh.' (John iii. 6.) Every one who has been an attentive observer of the progress of God's kingdom, must have noticed that a missionary spirit is always one of the fruits of new awakenings in the Christian Church, but a fruit from whose kernel, if sound, new sprigs will shoot forth of the same species which bore the fruit. It was in reality with the beginning of the nineteenth century that evangelical missions began to spread widely from England as its centre; but the foundation for this work had been laid by an *outpouring of the Spirit* in that country, already a hundred years before. Christians of different denominations, who before were kept at a distance from each other, gave in 1795 each other the hand of brotherly love for the undertaking of the missionary work; and by their missionary labours, in fellowship or at the side of each other, they have by degrees more and more lost sight of the differences which separated them, and, as a matter of course, their eyes

have been in the same degree directed more and more to the bond of union between them, viz., *the redemption that is in Christ Jesus.* (Rom. iii. 24.) And the more this blessed result of the missionary work takes place, Christians build the less 'wood, hay, and stubble' on the only true foundation, and the more 'gold, silver, and precious stones.' (1 Cor. iii. 10—15.) The Church of England, for instance, comes now frequently in close contact with the almost dead Eastern Churches; and now is the right time for it, for now she has been taught a useful lesson by her missionary labours, she will no more now say to those Christians of the East: 'Pass over to *us*!' but 'Pass over to Christ! we will continue to do the same, for we *stand as much in need of it as you*; O come, let us together taste and see that the Lord is good!' (Ps. xxxiv.)*

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* [We honour the Christian catholicism of the aged and venerable writer of this paper; but wine must be put into bottles; and there cannot be a church without some visible form of ecclesiastical polity. The Moravians, simple as may be their institutions, do not propose to their converts a religion divested of all rites, ceremonies, creeds, and catechisms. When they say, "Pass over to Christ," they do not leave their catechumen in isolated abstraction. The true members of the Church of England wish to bring men to Christ; but firmly believing the doctrine and discipline of their own church to be according to the mind of Christ, they consider it their duty and their privilege to uphold them, and to connect their missionary labours with them. With regard to the churches of the East, we have no occasion to invite them to pass over to us in respect to the general construction of their ecclesiastical polity; for they enjoy, like ourselves, episcopacy and liturgical worship: but where we consider that they have deviated from Scriptural truth, we *do* ask them to conform, not indeed to us, but to the word of God; nor have we disguised our convictions, or affected an unhallowed compromise. The experience of the London Missionary Society, alluded to by the venerable writer, so far from proving the utility or practicability of conducting missionary enterprises upon a general plan of comprehension, proves the reverse; for the institution which was designed to embody efforts of all denominations of Christians, has become almost exclusively the organ of one body—the Calvinistic Congregationalists. Episcopalians, Presbyterians, Methodists, Baptists, Moravians, and other bodies, for the most part prefer their own peculiar societies; and though a few of each subscribe to the London Missionary, it does not afford even an approach to the spectacle of an œcumenical institution. In the present imperfect state of the church of Christ we believe that most good will be effected by each branch of it prosecuting missionary labours without compromise. In the London Missionary Society, the Independents and Baptists, though they agree to a tittle in their views of doctrine and discipline, with the single but highly important exception of the mode and the subjects of baptism, cannot work together. The former cannot forego, the latter cannot admit, the duty of baptising the children of the converts in their missions.

While writing this note, we must also add that it was not in "the nineteenth century" that missions "*began* to spread from England;" for the Church of England Society, for the propagation of the Gospel in Foreign parts, was a century older than the modern missionary institutions, and the Christian Knowledge Society also had long entered into the field. We honour those who were the chief instruments in the hands of God of reviving and widely extending Christian missions; but they had not the right of primogeniture. The Church of England, we admit, and lament, was not doing

"2. Christ counteracts the seductions of those who have tried to represent Him to Christians as a great teacher, long since dead, but the sheep did not hear them (John x. 8.), by letting Christian nations hear tidings from out of the heathen world, testifying of him as a SAVIOUR still living, and performing mighty deeds on earth. This leads to an enquiry after Him, the forgotten one, a searching whether those things be so, (Acts xvii. 11); and it frequently happens that but now, during the searching, the voice of Him who has already long stood at the door and knocked (Rev. iii. 20), strikes upon the ear. As to these marks of a Saviour still living, it fares with many a one who hears the accounts from the heathen world, as with Bartimeus of old, who from his long blindness may at last have been quite at his ease, but could endure it no longer when he heard *that it was Jesus of Nazareth* who passed by (Mark x. 46—52).

"3. Christians are, by the accounts they receive of the results of missionary labours among the Heathen, reminded by examples of the truth, that every one, however learned and intelligent he may be, and whatever may have been his course of life, must, in order to have part in God's kingdom, undergo a total *change* of mind, a *translation*, through God's mercy, from the power of darkness into the kingdom of his dear Son (Col. i. 13). Have we attained to a *practical* knowledge of this truth, that *if we will hope to see fruit of the labours among Heathen, Christians, Jews, or Mahometans, we must pray to be enabled to preach Christ by keeping his commandments ourselves.* Faithful, like a vernal rain, lastly, is to the Christian world the DIVINE BLESSING, which God temporally and spiritually pours out upon the many *cheerful donors*, who through the missionary cause have been induced to minister unto HIM of their substance. Many is the contributor to missions, who does not quite know himself, what it is that moves him to do it, and though he has not the least thought of being recompensed, yet he does it *gladly*, and is perhaps afterwards at a loss to account for his feeling so happy after it. Later, it may be, he finds that this was the occasion for his becoming *acquainted with Christ*, in whom then by degrees he is by grace enabled to put his trust, even by learning to 'lay his hand upon his mouth' (Job xl. 4)."

(*To be continued.*)

THE ENGLISH PRIEST NOT A SACERDOS.

To the Editor of the Christian Observer.

IT might seem strange that in the nineteenth century it should have been necessary to prove that our Reformers never apply to *Presbyters* the title *Priest* in the sense of Sacerdos, as you clearly demonstrated in your Number for January. Still it is to be lamented that the word *Priest*, though only an abbreviation of *Presbyter*, as you have shewn, has acquired a secondary meaning which puzzles the unlearned Churchman, furnishes an occasion for cavil to the Dissenter, and is most unfairly made use of by some of the divines of the Oxford Tract school to prove that our reformers regarded the Anglican priest as a sacrificer. When ill-informed persons read Hebrews v. 1, that "Every high-priest [and every subordinate priest also] taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and *sacrifices* for sin," it must seem to them a just conclusion that the Anglican "priest" is a sacrificer. How are they to know that there are two words in the New Testament, one of which (ἱερευς) is translated

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much; but it must be remembered that with the exception of the labours of the Moravians, and a few isolated efforts elsewhere, other Protestant bodies were doing nothing; and even Rome itself had nearly fallen asleep.]

Priest, and the other (πρεσβυτερος) is translated *Elder*; and that it is only the word corresponding to *Elders*, and not that corresponding to *Priests*, which is applied to Christian ministers; the word *Priest* being used in our Prayer-book only as a vernacular abbreviation of Presbyter?

That the fact is so, I need not undertake to shew, as that has been already done in your pages, and indeed it is not denied by any competent scholar. Nevertheless as some of the tyros of the Oxford Tract sect choose to argue as if the word *Priest* in our Prayer-book meant Sacerdos instead of Presbyter, I will add to your previous quotations, one or two from Bishop Mant's notes on the Prayer-book, published by the Society for promoting Christian Knowledge. The Bishop in that work, as in the Commentary on the Bible, expresses his opinions not in his own words, but by selected quotations. On the matter in question, he, in his Exposition of the Ordination Services, cites as his authorities, Dr. Burn and Dr. Nichol.

"(*Bishops, Priests, and Deacons*):—The word Bishop is from the Saxon '*biscop*,' and that from the Greek ἐπισκοπος, an overseer or superintendant;' so called from that watchfulness, care, charge, and faithfulness, which by his place and dignity he hath and oweth to the church. The word 'priest' is nearly the same in all Christian languages: the Saxon is 'priest,' the German 'prister,' the Belgic 'priester,' the Swedish 'preost,' the Gallic, 'prestre,' the Italian 'prete,' the Spanish 'preote;' all evidently enough taken from the Greek πρεσβυτερος. In like manner the word 'deacon,' with little variation, runneth through all the same languages, deduced from the Greek διακονος."—*Dr. Burn.*

"(*The form and manner of ordering Priests*):—Our English word 'Priest' comes immediately from the French word 'prestre,' or 'prêtre;' which is but a contraction of 'Presbyter,' or πρεσβυτερος, and in its proper signification does denote no more than an elder. But there seems to be an abuse of the word crept into our language, and that of considerable standing: namely, to use the word only for a sacrificer. For, according to our common way of speaking, whenever the word 'priest' is named, people have presently a notion of sacrifice, which was never intended by the first imposition of the word. The compilers of the Scotch Liturgy, taking notice of the common interpretation which was put upon this word, and the inconveniences which attended it, chose to use the original word 'Presbyter,' instead of 'priest,' throughout that whole Common Prayer-Book. The title, which is given in Scripture to this order, is Πρεσβυτερος, Acts xiv. 23; xv. 2; 1 Tim. v. 1: and Διακονος Ευαγγελιου, Eph. iii. 7; Θεου, 2 Cor. vi. 14; Χριστου, Col. i. 7: but they are never called ἱερεις, which is the proper word to signify sacrificators, or such priests who offered sacrifice. The 'holy priesthood,' (1 Pet. ii. 5,) and the 'royal priesthood,' (1 Pet. ii. 9,) are spoken of the laity as well as clergy. Nor does it appear that the name of ἱερεις was ever given, as a proper title, to the Christian clergy, by any of the most ancient Christian writers. They are called 'Presbyters' by Clement and Ignatius."

It must not a little vex Bishop Mant, and other divines of the same theological school, who considered themselves good Churchmen, to find that their notion that an English clergyman is not a Sacerdos, and that Priest in the Prayer-book is *Presbyter* vernacularised not ἱερευς translated, is ultra-Protestant, Puritan, Methodistical, and the like. How scornfully would your correspondent the Sacerdos Anglicanus of Wakefield have remonstrated with Archbishop Laud himself, when, to prevent ambiguity or misconception, he thought it best that Priest should be written in full, "Presbyter," in the Scottish Prayer-book; thus, alas! stultifying by anticipation our would-be Anglican Sacerdotes, who are not ashamed to juggle the ignorant by telling them that *priest*, in the Anglican Prayer-book, means Sacerdos, a sacrificer.

I am disposed to think that our Reformers decided well ac-

cording to the facts before them in retaining the accustomed word *Priest*; for to have altered it would have caused much mistake and cavil, and the Papists would have told the people that we had discarded, not merely an English *word*, but one of the orders of the sacred ministry; but could they have foreseen what afterwards took place; could they have known the unfair objections which Puritans, Presbyterians, and others would urge against the word, as if *Priest* in our Prayer-book meant Sacerdos, and still more if they could have anticipated that some who call themselves members of the Church of England would actually uphold the same notion in spite of theology and etymology, of Bible and Prayer-book, of Articles and Homilies, I cannot doubt that they would, have done what Laud and the Scottish archbishop and bishops did at a later day, and thus forefended us from assaults from without, and treachery within.

A PRESBYTER WHO DISAVOWS BEING A SACERDOS.

RESERVE NOT CARRIED FAR ENOUGH IN THE OXFORD TRACTS.

To the Editor of the Christian Observer.

THE Oxford Tractarians have been bold enough to advocate the phantasy that the doctrine of the Atonement ought to be taught with great reserve, and only to the initiated; but they have not yet ventured to tell us how far their esoteric system will require to be extended; and in this they prudently practise the reserve which they preach. It ought, however, to be known that the Lord's Prayer was anciently kept from the knowledge of exoterics; and "even the catechumens," says Dr. Bisse, "though embracing the faith and taught therein, were not allowed to be present at the Lord's prayer (that prayer being then used only at the communion service), which began after the catechumens were dismissed." The reason assigned for this "reserve" is that catechumens, "though embracing the faith," were "unqualified to call God Father, being unbaptized." I will not offer any remark upon this argument; but if it be valid it overturns the whole of the Oxford Tract system of reserve, according to the principles of the Tractators themselves. At the period when the discipline of the secret was invented and acted upon, the visible Church of Christ was the few among the many; and there was at least some show of meaning in hiding its mysteries from the heathen. But baptised persons were not exoterics, but esoterics; the catechumen had become a communicant, and the reserve was laid aside. If therefore the discipline of the secret were a proper precaution, instead of being a fond, foolish, and unscriptural invention, it would apply only to missionary stations, and not to the mass of a baptized congregation. The Fathers who advocate reserve in making known the doctrine of the Atonement, would have been astonished to hear that the reserve which they judged befitting in making known the Christian mysteries to candidates for baptism from among the heathen, would be urged as requisite in addressing those whom the advocates of the principle regard as "regenerate," "faithful," "elect," and "saints." The principle was unscriptural in any case; but its modern adoption is strikingly absurd.

G. L.

ON STANDING UP AT THE LORD'S PRAYER IN THE LESSONS.

To the Editor of the Christian Observer.

I LATELY found myself standing up, almost alone, in a crowded congregation, when the Lord's Prayer occurred in the Second Lesson. I am led to inquire, Was I right, and were my fellow-worshippers wrong? Upon full consideration, I can give no sufficient reason for standing up. It is not directed by the rubrics or canons, any more than turning to the East while repeating the creed. It is not so extensively customary as to place it upon the footing of a few practices, such as the standing up at the Gospel, which being general and not improper, it is not necessary to interfere with, though not enjoined. It is not grounded upon any solid reason. If we say that they are our Lord's own words, and that therefore we ought to stand for reverence, we ought equally to do so whenever our Lord's own words occur; so that we are inconsistent in standing only during the reading of this particular passage; and I may go further; for all Scripture is of Divine inspiration; and if standing is the due posture, as reverent listeners, we ought to stand whenever the word of God is read, as the Jews did when Nehemiah read the Law. (Nehemiah viii. 5.)

If we say that it is a prayer, and therefore that we should stand, I reply that, when read in the course of the chapter, it is *not* a prayer, but an instruction how to pray; and that the proper posture is that of listening attention, not of worship. When we make it a prayer, we should *kneel*, as our church directs. I cannot find, in any liturgical writer whom I have consulted, the slightest intimation that we ought to change our posture where the Lord's prayer occurs in the Lessons.

N. R.

HALES OF ETON AND HIS GOLDEN REMAINS.

To the Editor of the Christian Observer.

THERE being no more recent edition of the collected works of Mr. John Hales of Eton College, than that of the year 1765, printed by Foulis at Glasgow, and dedicated to Bishop Warburton, I have considered that some "golden remains" of that "ever-memorable" man, to whose abilities and character men of learning have borne their united testimony, would be acceptable to your readers. The passages which I have transcribed relate to the sufficiency of the Holy Scriptures, and questions connected with Church government.

John Hales was born in the city of Bath, in the year 1584. He received his education at Corpus Christi College, in the University of Oxford, where he became proficient in the Greek language, and was afterwards appointed Professor of it. He was chosen Fellow of Merton College in 1605—in 1613, Fellow of Eton College. He assisted in editing the works of Chrysostom, and wrote the funeral oration of Sir Thomas Bodley. While chaplain to Sir Dudley Carlton, British ambassador at the Hague, whither he repaired in 1618, he was induced to attend the Synod of Dort, to which assembly of divines Bishop Davenant and Bishop Hall had been deputed as the most sound, moderate, and learned of the Calvinistic clergy in this country. Though

he cannot be supposed essentially to have differed in sentiments from these divines, yet he saw the difficulty of reducing the Scriptures to any systematic code of human and theological institutes, and therefore when expounding the Gospel of John iii. 16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," he "wished John Calvin good night." A canonry of Windsor was given to him in 1639, which he relinquished when the civil war commenced in 1642. He despised the acquisition of wealth, and took pleasure in cheerful society. Having resigned his fellowship of Eton, he was obliged to live in retired lodgings in that town. He died in 1656. His will being rather a curious document, the preamble and conclusion of it are here inserted:

"In Dei nomine, Amen. Maii decimo nono, anno Domini 1656. My soul having been long since bequeathed unto the mercies of God in Jesus Christ, my only Saviour, and my body naturally bequeathing itself to dust and ashes, out of which it was taken, I, Hales of Eton, in the county of Bucks, clerk, by this my last will and testament, do dispose of the small remainder of my poor and broken estate in manner and form following." . . . . . "As for my funeral, I ordain that at the time of the next even song after my departure, if conveniently it may be, my body be laid in the church-yard of the town of Eton, if I chance to die there, as near as may be to the body of my little godson, Jack Dickenson the elder; and this to be done in plain and simple manner, without any sermon, or ringing the bell, or calling the people together, without any unseasonable commessation or compotation, or other solemnities on such occasions usual. And I strictly command my executrix, that neither of her own head, neither at the importunity or authority of any other, neither upon any other pretence whatsoever, to take upon her to dispense with this point of my will; for as in my life I have done the church no service, so will I not that in my death the church do me any honour."

I now proceed to select some memorable passages from his writings.

"OF THE SCRIPTURES.

"How come I to know that the works which we call Livy's, are indeed his whose name they bear? Hath God left means to know the profane writings of men? Hath he left no certain means to know his own records? In effect, to us of after ages, the greatest, if not the sole outward mean of our consent to the Holy Scripture, is the voice of the church, excepting always the copies of the books themselves bearing from their birth such or such names: of the church, I say, and that not only of that part of it, which is actually existent at any time, but successively of the church ever since the time of our blessed Saviour, 'For all these testimonies, which from time to time are left in the writings of our forefathers, as almost every age, ever since the birth of the Gospel, hath by God's providence left us store, are the continued voice of the church witnessing unto us the truth of these books, and their authority as well; but this is only *fides humano judicio et testimonio acquisita*. What shall we think of *fides infusa?* of the inward working of the Holy Ghost in the consciences of every believer? How far it is a persuader unto us of the authority of these books, I have not much to say; only thus much in general, that doubtless the Holy Ghost doth so work in the heart of every true believer, that it leaves a further assurance, strong and sufficient to guard and stay itself upon.'"

"OF PRIVATE JUDGMENT IN RELIGION.

"Infallibility hath been for a long time past the subject of great dispute and quarrel in the church; for since there was no other likelihood, but as amongst other men, so amongst Christians, doubts, debates, dissentions would arise; men always have thought it a thing very equitable, that by the providence of God,

there should in some part of the church, or in some person, reside a power of clearing such doubts, and settling such scruples as many times possess the minds of most Christians. Now to appoint such a judge, and not to give him infallibility in his decision, but to permit him to wander and mistake in his sentence, this peradventure were not to mend, but only to change and supplant one error by bringing in another. An infallibility therefore there must be; but men have marvellously wearied themselves in seeking to find out where it is. Some have sought it in General Councils, and have conceived that if it be not there to be found, it is for certainty fled out of the world. Some have tied it to the Church of Rome, and to the Bishop of that See. Every man finds it, or thinks he finds it, accordingly as that faction or part of the church upon which he is fallen doth direct him. Thus like the men of Sodom before Lot's door, men have wearied themselves, and have gone far and near to find out that which is hard at hand. We see many times a kind of ridiculous and joculary forgetfulness of many men, seeking for that which they have in their hands; so fares it here with men who seek for infallibility in others, which either is, or ought to be in themselves; as Saul sought his father's asses, whilst they were now at home, or as Œdipus in the tragedy sent to the oracle to inquire the cause of the plague in Thebes, whereas himself was the man. For, beloved, infallibility is not a favour impropriated to any one man; it is a duty alike expected at the hands of all—all must have it. St. Paul, when he gives this precept 'Be not deceived,' directs it not to councils, to bishops, to teachers and preachers, but to all the Galatian churches, and in them to all of all the churches in the world. Unto you, therefore, and to every one, of what sex, of what rank or degree, and place soever, from him that studies in his library, to him that sweats at the plough-tail, belongs this precept of St. Paul. Peradventure the dregs of the Church of Rome are not yet sufficiently washed from the hearts of many men. We know it is the principal stay and supporter of that church to suffer nothing to be inquired into, which is once concluded by them. Look through Spain and Italy; they are not men, but beasts,—and, Issachar-like, patiently crouch down under every burthen their superiors lay upon them. Margaret of Valois, not long since queen of France, built her a chapel, provided her chaplains, and large endowments for them, that so perpetually, day and night, every hour successively, without intermission, by some one or other there might intercession be made to God for her unto the world's end—a thing which herself had little care or thought of in her lifetime, as having other business to think on.

"St. Jerome, in the preface to his Comments on the Epistle to the Galatians, much commends Marcella, a gentlewoman of Rome, for this, that in her pursuit of Christian knowledge, 'she would receive nothing from him, after the manner of the disciples of Pythagoras, upon trust, and upon his bare word and authority, but would so thoroughly sift and try all things of herself, that she seemed,' saith he, 'not so much to be my scholar and hearer, as my judge.'

"Antiquity, what is it, God only excepted, but man's authority born some ages before us? Now for the truth of things, time makes no alteration; things are still the same they are, let the time be past, present, or to come. Those things which we reverence for their antiquity, what were they at their first birth? were they false, time cannot make them true; were they true, time cannot make them more true. The circumstance therefore of time, in respect of truth and error, is merely impertinent. Yet thus much must I say for antiquity, that amongst all those balancing and halting proofs, if truth have any advantage against error and deceit, it is here. For there is an antiquity which is proper to truth, and in which error can claim no part; but then it must be an antiquity most ancient. This cannot be but true, for it is God, and God is truth. All other parts of antiquity, deceit and falsehood will lay claim to, as well as truth. Most certain it is, truth is more ancient than error; for error is nothing else but deviation and swerving from the truth. Were not truth therefore first, there could be no error, since there could be no swerving from that which is not. When therefore antiquity is pleaded for the proof of any conclusion commended to you for true, be careful to know whether it be most ancient, yea or no: if it be so, then is it an invincible proof, and pleads for nothing but the truth; if otherwise, though it be as ancient, I say not as Inachus, but as Satan himself, yet it is no proof of truth.

"Universality is such a proof of truth as truth itself is ashamed of; for universality is nothing but a quainter and a trimmer name to signify the multitude. Now human authority at the strongest is but weak; but the multitude is the weakest part of human authority, it is the greatest patron of error, most easily abused, and most hardly disabused. The beginning of error may be, and mostly

is, from private persons ; but the maintainer and continuer of error is the multitude. Private persons first beget errors in the multitude, and make them public; and publicness of them begets them again in private persons. If truth and goodness go by universality and multitude, what mean then the prophets and holy men of God every where in Scripture so frequently, so bitterly, to complain of the small number of good men, careful of God and truth? Neither is the complaint proper to Scripture, it is the common complaint of all that have left any records of antiquity behind them. Councils and synods, and consent of churches, these indeed may seem of some force, they are taken to be the strongest weapons which the church had fought with; yet this is still human authority after another fashion; let me add one thing, that the truth hath not been more relieved by those men, than it hath been distressed. At the Council of Nice met 318 bishops to defend the divinity of the Son of God; but at Ariminum met well near 600 bishops to deny it. I ask then what gained the truth here by a synod? Certainly, in the eye of reason, it more endangered it; for it discovered the advantage that error had among the multitude above the truth; by which reason truth might have been greatly hazarded. I have read that the nobility of Rome, upon some fancy or other, thought fit that all servants should wear a kind of garment proper to them, that so it might be known who were servants, who were freemen: but they were quickly weary of this conceit; for perceiving in what multitudes servants were in most places, they feared that the singularity of their garment might be an item to them to take notice of their multitude, and to know their own strength, and so at length take advantage of it against their masters. The device of calling councils was like that fancy of the Roman gentlemen; *for many times it might well have proved a great means to have endangered the truth by making the enemies thereof to see their own strength, and work upon that advantage; for it is a speedy way to make them to see that, which for the most part is very true, that there are more which run against the truth than with it.*"

(*To be continued.*)

ORIGINAL POETRY.

EASTER DAY.

THE day of Sabbath rest is gone,
And the first day's dawn draws near,
But who shall roll away the stone
That guards the sepulchre?

Bring costly store of spices sweet,
And gums of Araby:
Then to the garden turn your feet
Where our dead Lord doth lie.

Eager and trembling, through the gloom
The band of women move;
Their steps are bent to the sacred tomb
On the last sad work of love.

Little they heed of the soldiers rude,
Who mock at the sacred dead;
The world for them has lost its good,
For the light of their hope is fled.

Behold! the stone is roll'd away,
And an angel sitteth by:
They know him by His bright array
And glorious majesty.

They stood astonished and afraid
At the heavenly messenger;
But a gentle voice their fear forbade,
And said, "He is not here."

"That Jesus, whom ye seek, is ris'n,
The watch was set in vain;
He hath burst the gates of death's dark pris'n,
And walks on earth again."

Sadness, and fear, and doubt have flown,
Nor left a shadowy trace;
But a wondrous joyousness alone
Beams in each gladdened face.

They hasted to tell to those who wept
For the hope of Israel slain,
That He no more in the cold grave slept,
But had broke its icy chain.

And they sang their Saviour's conquering might,
Who in the mortal strife
Triumphed o'er death, and brought to light
The gift of endless life.

B. M.

"LORD, TEACH US TO PRAY."

O THOU that hearest prayer
And teachest how to pray,
My grovelling heart prepare
To wing it's heavenward way,
High as Thy mercy seat to rise,
And there pour out its earnest cries.

Oft when I wish to come
Before thy presence, Lord,
My sins so strike me dumb,
I cannot speak a word;
And often when I strive to pray,
My wayward thoughts are all astray.

The world too often fills
My heart, and hinders prayer;
Too often pride instils
Its secret venom there,
And lively feelings ebb or flow,
Directed by that subtle foe.

Too oft, when faith is weak,
I fear my prayers are vain,
The blessings that I seek
I scarcely hope to gain;
My wants appear too great and high
Even for thy bounty to supply.

Though driven by my need
To seek the throne of grace,
Earth's trifles oft impede
My progress to that place:
The flesh resists religion's sway,
And sloth is clamorous for delay.

Lord, give me faith and light,
Humility and love;
And from my clouded sight
The carnal film remove;
Kindle devotion's languid flame,
And bid me come in Jesu's name.

W. H. B.

"LORD, THOU KNOWEST ALL THINGS: THOU KNOWEST THAT I LOVE THEE."—(John xxi. 17.)

FROM thousand, thousand radiant spheres,
Where thou hast set thy throne,
This little world, its joys, its tears
To thee, Dread Power, are known!

Our evening rest, our morning prayer,
Each deed, or word, or thought,
Is laid to intuition bare,
Self-manifest;—unsought.

Who can recal the blotted past,
Nor own a deep-felt shame!
Reproach, like Peter, have I cast
On thee, and on thy name!

Yet thus abashed, like Peter, I
With heart still fixed above,
Though guilty, spared, would grateful cry,
Thou knowest that I love!

"I WILL PRAISE THEE WITH UPRIGHTNESS OF HEART WHEN I SHALL HAVE LEARNT THY RIGHTEOUS JUDGMENTS.—(Psalm cxix. 7.)

ALMIGHTY, Eternal, and Infinite Lord,
How strong is Thine arm, and how sure is Thy word;
How sweet is Thy goodness, how just are Thy ways;
How great is Thy name, yet how faint is my praise.

For ever to laud and speak good of that Name,
A subject exhaustless, though always the same,
Should swell the full heart with unspeakable bliss,
And give of the next world, a foretaste in this.

Then why, O my soul, does thy love beat so slow,
Why thy murmur of praise so trembling and low?
Such greatness and love should thy consciousness fill,
And thro' all my powers deep fervour instil.

Oh 'tis sin that encumbers, and bids me be still,
Impatience, and pride, and an obstinate will,
I dare not,—I cannot sing praise to the Lord,
While my heart in its hardness thinks scorn of His word.

My lips may profess, and Thy saints may believe,
That I love Thee in truth, and Thy precepts receive,
But thou searchest the depth of the spirit within,
And know'st how that spirit is silent thro' sin.

Oh look on these tears; thou hast taught them to flow,
And cause me in mercy Thy judgments to know;
Oh, when I have learnt to delight in thy ways,
With uprightness of heart then Thy name will I praise.

W. W.

REVIEW OF NEW PUBLICATIONS.

THE REV. R. HOUSEMAN AND THE REV. J. G. BREAY.

1. *The Life and Remains of the Rev.* R. HOUSEMAN, *A.B., the founder, and for above forty years the incumbent Minister of St. Anne's, Lancaster, and formerly Curate to the Rev.* T. ROBINSON, *of Leicester. By* R. F. HOUSEMAN, *Esq.* 1 vol. 8vo. 1841.
2. *Memoir of the Rev.* J. G. BREAY, *B.A., Minister of Christ Church, Birmingham, and Prebendary of Lichfield; with a selection from his Correspondence, by* A MEMBER OF HIS CONGREGATION. 1 vol. 8vo. 1840.

IT might not be easy to find two thick biographical volumes which contain less of what would be popularly considered remarkable incident than the two now in our hands. There is nothing of adventure in either; nothing that makes a striking tale; so that if asked to epitomise such narratives, what could we do but advert to the scriptural doctrines and exemplary life; the faith and love; the private piety and pastoral activity, of the individuals, adding a few dates and memorials, personal, family, and parochial, to bind the whole together?

And for this very reason, among others, we take up these two narratives; not as exhibitions of what was never before witnessed, but as specimens of what many clergymen, by the grace of God, have been, and are, in their respective localities; loved and honoured in scenes of extensive pastoral usefulness; and whose memory is fragrant wherever the life and labours of the deceased were known. There certainly was not incident enough in the life either of Mr. Houseman or Mr. Breay "to make a large book about;" and yet there was that which to a devout mind cannot fail to be interesting. Such men live "*in* the world" as not "*of* the world;" and "the world" cannot discern what there can be in "your evangelical narratives," which finds so many readers, and attracts so many hearts. Not a year passes by without the publication of volume upon volume of memoirs of clergymen and private Christians; in the majority of which, after deducting a few personal matters, we find the same general vein of remark; and a sort of family resemblance which prevails amidst the features of individual identity. To readers ignorant of what the excellent Scougal calls "the life of God in the soul of man," (see his work so entitled on the list of the Christian Knowledge Society), the general likeness hides out the specific distinction; such books, say they, are as like as an egg to an egg; read one and you read all; Bunyan or Baxter; Venn or Walker; Cecil or Newton (except that in the latter there *is* some striking adventure); Martyn or Thomason; Lady Huntington or Mrs. Hawkes; Payson or Rowland Hill; and doubtless Breay or Houseman; not to mention Simeon of Cambridge, whose memoir may perhaps be published in time for "Prince Posterity"—all are but duplicates, triplicates, and multiplicates of one story; you have in the

main the same doctrines, the same feelings, and certain incomprehensible joys and sorrows, hopes and fears, and the same tiresome routine of readings, and preachings, and prayings, and schoolings, and devout letter-writing, and controversial argumentations, to the great wearisomeness of the queen's pleasure-loving lieges.

Such is the indictment. And true it is that in works of religious biography there must be "a family resemblance;" for how otherwise could there be proof that the several individuals were children of one common household? But as an instructed eye can discern differences in countenances which escape the notice of careless observers; and as the artist finds interest and improvement in his profession, in observing those minuter shades of distinction; so to the Christian mind the infinite varieties in the exhibition of the workings of true religion in the heart and life, though the principle is the same in all, are edifying to contemplate; and far from thinking all "your evangelical narratives" alike, it cannot find any one which has not some distinctive characteristic. To the Christian, it is interesting, even independently of direct edification, to contemplate these varieties of spiritual development: just as to an ordinary reader it is gratifying to contemplate the mental portraits of men remarkable in secular story. But, beyond mere amusement, the right-minded student of religious biography is in search of sacred improvement; he recollects, while contemplating the lives of the faithful, the inspired injunction, "Whose faith follow, remembering the end of their conversation;" he seeks for doctrine, reproof, correction, and instruction in righteousness, that he may be perfect, thoroughly furnished to all good works. Thus prepared for the profitable reading of religious biography, he does not say that all is barren because it is not replete with "moving accidents by flood and field." He can find in the memoir of a pious village pastor, or a resigned bed-ridden invalid, much to interest, to instruct, or to console him; nor is a general similarity amidst special peculiarity profitless to observe, since it shews that the broad outlines of true religion are the same in all ages, and among all persons; and thus adds an additional head of evidence to the other manifold proofs that it emanated from Him who made man, and knew what is in man.

But our especial object in taking up these two volumes was not only to present to our readers some edifying passages from their valuable contents; but also to suggest the inquiry whether or not the doctrines which they uphold are those of the Anglican church; which, as writing for our fellow-churchmen, we may assume to be, as we doubt not they are, the doctrines of the sacred oracles. We have here the lives of two recently deceased clergymen, one of them, Mr. Houseman, a venerable octogenarian (for he was born in Feb. 1759, and died in 1838), who had been curate to Mr. Robinson of Leicester, and from his long standing formed a link between those eminent clergyman with whom originated or was carried on the great religious revival of the eighteenth century, and the younger men, who, like Mr. Breay—early, let us not say, prematurely, gathered to his rest—partook of their mature counsels, and entered into and followed out their labours. Now both these clergymen would from their doctrines and life be

described by some who profess to be exceedingly good sons of the church, as "men of a particular class," or, in less vague popular phraseology, as "evangelical clergymen." We are no admirers of ecclesiastical passwords; and assuredly all clergymen ought to be both "evangelical" and "orthodox;" nor can they be evangelical without being orthodox. But without discussing epithets, it is clear that there are striking and notorious differences, both in the doctrines and the views of pastoral duty, of the two bodies of clergymen to whom the above epithets are in common speech respectively attached; and as much has of late been said of the importance of *firmly maintaining the principles, and duly carrying out the system,* of the Church of England, it is not a light question, what is the true genius of Anglican doctrine and discipline?

The thirty-nine articles of faith form the most unequivocal test in this matter. We do not recollect that Bishop Burnet gives a general analysis of their contents; but he says, in the introduction to his Exposition: "The *fundamental article,* upon which the whole Reformation, and this our church, depends, is this, that the whole doctrines of the Christian religion are contained in the Scripture, and that therefore we admit no article as a part of it till it is proved from Scripture." If this be true, then a consistent minister of the Anglican church will refer constantly to Scripture for his doctrines and precepts; so that his preaching will have very little to do—and nothing on the ground of authority—with either what is called "natural religion" on the one hand, or with traditional notions on the other. All moral suasion, all exhortations to virtue, not founded upon the inspired word; and all notions or practices professing to be traditive in the church, but not traceable to holy writ, he will consider as not included in his commission, and often as opposed to it.

Let us next turn to Bishop Tomline's concise analysis of the contents of the Thirty-nine Articles;—and in referring to Burnet and Tomline, we have selected prelates whose views of doctrine are widely discrepant from our own, in order that we might not be partial in our references. Bishop Tomline, then, as quoted by Bishop Mant, says: "These thirty-nine Articles are arranged with great judgment and perspicuity, and may be considered under four general divisions: the first five contain the Christian doctrines concerning the Father, the Son, and the Holy Ghost; in the sixth, seventh, and eighth, the rule of faith is established; the ten next relate to Christians as individuals; and the remaining twenty-one relate to them as they are members of a religious society." We here perceive the true order and proportion of the topics of sound Anglican preaching.

First, we have the doctrine of the Trinity and the incarnation and work of Christ, who was "to be a sacrifice not only for original guilt, but also for actual sins of men;"—sins after baptism as well as before it.

Secondly, "the rule of faith is established;" it being declared that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." Thus both tradition and "natural religion" are ex-

cluded; and the Anglican clergyman is directed to appeal for authority to the sacred Word alone.

Thirdly, says the Bishop, "The ten next relate to Christians as individuals." In these we are taught (IX) our original sin; (X) our inability to help ourselves; (XI) our free justification "only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings;" (XII) the duty, necessity, and acceptableness of good works as "fruits of faith;" with the various important particulars contained in XIII, "of works before justification;" XIV, "of works of supererogation;" XV, "of Christ alone without sin;" XVI, "of sin after baptism;" XVII, "of predestination and election;" and XVIII, "of obtaining eternal salvation only by the name of Christ." Now as these relate, as the bishop says, to "Christians as individuals," and as they embrace the great matters connected with our justification before God, and our Christian duties and privileges, they suggest most important and indispensable topics of pulpit instruction and exhortation.

Fourthly, the foundation being thus laid, in regard to "Christians as individuals;" the Articles proceed then, and not till then, to speak of Christians "as members of a religious society," setting before us the true nature of the Church, of the Sacraments, of the Christian ministry, and other germane subjects. They do not begin with the church and her ministers, and "*her* sacraments" (as the Oxford Tracts call them), but they begin with "individuals," and they build up "the church" by the aggregation of separate members. The mere order or juxta-position of subjects is not meant to be urged as in itself of great moment; but certain it is that our Reformers did not think it the proper course of proceeding in compiling the heads of a body of articles "for the avoidance of diversities of opinion, and for the establishment of consent touching true religion," to begin with "the apostolical succession," thence to proceed to the sacraments, and at last to disclose, with due reserve, the matters under the three first heads of Bishop Tomline's analysis.

Now let us apply this syllabus to the preaching of the several classes of clergymen before alluded to—for though it is painful to speak of *classes* of ministers in one church, yet the fact cannot be denied, that such differences do exist. And first peruse what used to be called "orthodox" sermons, taking as the standard those of the last century, before they began to be somewhat variegated, in consequence of the incessant plying—we had almost said bombardment—of Articles and Homilies, which led to the avoidance of some accustomed statements, and the introduction of others of a different kind, though ill assorting with the general spirit of the composition. Of what did those discourses chiefly consist? Of moral exhortations tinged but faintly with specific Christian doctrine, and grounded upon the anti-scriptural delusion that man's justification before God is by works and not by faith; the sacrifice of Christ only making up what is defective in human virtue. Most certainly this was not following out the line traced by our Reformers in the Thirty-nine Articles; the third head in Bishop Tomline's enumeration being little heeded, and much that was said upon the doctrines alluded to in the Articles included under

it being in direct contravention of those articles themselves, particularly in regard to faith and works.

Turn next to the writings of the Laudites, of their successors the Altitudinarians, and of the modern revivers of their notions; in which the chief topics are apostolical succession, the powers of the priesthood and the keys; the life-communicating and life-preserving efficacy of the sacraments; the duty and necessity of austerities and penances, to perpetuate and enlarge sacramental justification; and, as the basis of all, the sacrilegious elevation of tradition to the authority of being a concurrent rule of faith and practice with inspired writ; the whole being enveloped in a cloud of mysticism, thoroughly Romish, but altogether un-Anglican. We are spared the necessity of shewing that this style of preaching is not such as comports with the genius of the Thirty-nine Articles, even where it does not avowedly oppose them; since those who adopt it have the candour to tell us very plainly, that though they sign the Articles, it is not as expressing their own full and mature views, but only as not explicitly contradicting them. The articles, said Mr. Newman in one of his letters to us, are not a creed; they were merely a compromise among conflicting parties; and it is shrewdly intimated that it is well they were not positively, as well as negatively, deleterious.

Of the third style of preaching alluded to, we will not say much; because as it embraces and carries out those doctrines which we most firmly believe to be both Scriptural and Anglican, it might be said that we are not impartial judges. This preaching allows of many shades of opinion; as for instance in regard to the Seventeenth Article, which Mr. Houseman would probably have interpreted more calvinistically than some of his brethren; but the broad features are the same throughout its range; "the doctrines of grace," as they are emphatically denominated, pervade the whole system; and whereas the sermons of the first class above-mentioned might seem to be constructed *to get over* the articles, and the second *to get under* them; those of the third are a hearty and glowing comment upon them. The doctrines in Bishop Tomline's first division are of course acknowledged by all three classes; but when they come to be dilated upon and practically enforced, let experience decide which of the three classes most fairly and fully carries them out according to the mind of the Reformers, as shewn in the Homilies, in their application to the salvation of mankind. Who most dwell upon the love of the Father; the offices of the Redeemer;—his atonement, his intercession, and his inexhaustible fulness;—and upon the work of the Holy Spirit, in enlightening, quickening, regenerating, sanctifying, and comforting the recipient of his sacred influences? Who also most explicitly and frequently urge the doctrine couched under Bishop Tomline's second head; that which Burnett declares to be "the fundamental article" of the Thirty-nine, and upon which "the whole Reformation and this our church depends"—that Scripture is the only rule of faith, the only guide in religion, whether as opposed to tradition or to the deductions of human reason? As to Bishop Tomline's third head, it were needless to put the question; for both the Tillotsonians (we do not include Tillotson himself under the epithet) and the Altitudinarians, have again and again described these articles as "the weak point" of the An-

glican Church; and as affording too much countenance to Puritans, Calvinists, and Methodists. Nor are we reluctant to pursue the inquiry to the fourth head; for whereas both Tillotsonians, and still more Altitudinarians, find it needful to modify the articles which relate to the church, the Christian ministry, and the sacraments, by what they consider the more satisfactory language of of some of the offices; the class popularly called evangelical are constantly quoting and appealing to these very articles as expressive of their own deliberate views; and as explanatory, being technical doctrinal statements, of the sense in which our Reformers understood some controverted passages in the prayer-book.

As an exemplification of these remarks, we open the very first of the sermons appended to the memoir of Mr. Houseman, which was preached by him in 1786, at a period when the chief topics contained in it were well-nigh banished from the Anglican pulpit. Let the reader peruse this discourse in juxta-position with the Articles and Homilies of the Church of England, and decide whether Mr. Houseman's statements, or those of his Tillotsonian brethren, were most true to Anglican doctrine and exhortation. The sermon is not remarkable for novelty, learning, or talent; but it is a solid, useful, parochial discourse, evincing deep piety, good ability, accurate scriptural knowledge, and an anxious desire to promote the glory of God and the salvation of men. We will give some extracts from it for the sake of affording materials for such a comparison as we have suggested.

"The gospel of Christ, the truth 'as it is in Jesus,' is little known amongst us; and wherever it is published, is rejected by a great majority of every rank. As there is this alarming degeneracy in doctrines, and consequently an abounding licentiousness in morals, it is the duty of every faithful minister of the gospel, to contend earnestly for the faith which was once delivered unto the saints. An attempt, therefore, to declare unto you all the counsel of God, or, in other words, to give you a clear and concise view of the leading truths of Christianity, cannot be improper. As salvation is connected with an experimental acquaintance with the truths we shall enumerate, may Almighty Grace silence every prejudice, while I endeavour to shew you, in the first place—

"The guilt and misery of Man. Though this be an offensive insinuation, it must by no means be omitted. A heart-affecting knowledge of our dreadful apostacy from God, lies at the root of all true religion. Without this humiliating acquaintance with ourselves, we can neither embrace nor even understand the gospel. We shall retain the character of those who are whole, and neglect the remedy, without which we are sure to perish.

"The Scriptures assure us that God made man upright. He created him in his own image. His soul reflected the unsullied glories of his Creator. He was holy, he was happy. His happiness, however, was connected with obedience. 'Of the tree of the knowledge of good and evil thou shalt not eat; for in the day that thou eatest thereof, thou shalt surely die.' Adam fell; God's image was effaced. He, who before had held sweet communion with his Maker, was now disposed to hate him:—to hate his Being and Perfections, to hate his dominion and law. Thus depraved, and guilty of treason against the most high God, he was under the sentence of the divine curse. The wages of sin is death: death spiritual, temporal, eternal. In this glass we may see ourselves. By the offence of one, judgment came upon all men to condemnation. By one man's disobedience many were made sinners. When the fountain was become polluted and guilty, the streams must be polluted and guilty likewise; for who can bring a clean thing out of an unclean? We come into the world partakers of Adam's evil nature, and are dead to God. With respect to spiritual objects, there is an awful blindness in the understanding: an enmity against God in the will: and in what channel the affections are running, a little observation will soon convince

us. Look into the world; let matter of fact speak. What are the objects which engage the love of the bulk of *mankind*? Is God *the* first in their affections? Do they love him with all their heart and with all their mind? Are they hungering and thirsting after righteousness? Are they obeying that plain and positive command, 'Whatsoever ye do, do all to the glory of God?' Let Scripture, describing the state of *man* by nature, confirm the answer: 'There is none righteous; no, not one. There is none that understandeth; there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no not one.' Now against all this disaffection to his government, against all this sin and pollution, the eternal God is a declared enemy: and creatures, thus alienated from the divine life, are, by the declaration of God himself, 'Children of wrath.' Wrath follows sin as closely as the shadow follows the body. God, as infinitely and essentially holy, hates sin with an infinite hatred; and, hating, must punish it."

We have now taken a scriptural, though a very inadequate view of the corruption of our nature, and the spirituality, extent, and penalty of the divine law. Happy the soul, which under a deep conviction of guilt, is crying out, 'What must I do to be saved?' To this momentous inquiry we shall now return an answer; for we shall consider, in the third place,

The all-important doctrine of Justification. Before we proceed, let us define the term. Justification is an act of God, whereby he acquits a sinner of his guilt, and accounts him righteous. If ever there was a question proposed which demanded a serious answer, it is this—'How shall man be just with God?' 'All that believe are justified from all things,' is the Scripture reply. 'Believe on the Lord Jesus Christ and thou shalt be saved.' 'Being justified by faith, we have peace with God through our Lord Jesus Christ.' 'To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.' 'Christ is the end of the law for righteousness to every one that believeth.' 'Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ.' If there be any meaning in words, and if we may credit these plain declarations of the Bible, we may safely conclude, that Justification is by faith alone. (Eleventh Art. of the Church of England.) In this grand business, works of every kind, as a condition or previous qualification, are entirely excluded; 'by grace are ye saved, through faith:—not of works, lest any man should boast.' Though Scripture speaks expressly to the point, the doctrine of Justification by Faith alone, has met with opposition in every age. But whence proceeds this opposition? From the unhumbled pride of man. The doctrine strips him of his boasted dignity; shews him that he is a rebel by nature and practice; and can never be saved, but by submitting as a condemned criminal, and trusting only to the free grace of God in Christ Jesus. To this humbling method of salvation, the haughty heart of man never submits, until broken and subdued under a sense of guilt. When, through the operation of the Holy Spirit, the evil and danger of sin are perceived and felt; when to the eye of faith God is discovered, glorious in holiness, and inflexible in justice; then, and not till then, will the soul approve and embrace the gospel salvation. It will then relish and admire the glorious scheme of redemption:—a scheme, by which the attributes of God, which sin had set at variance, are restored to perfect harmony. God is evidently just, and yet the justifier of him that believeth in Jesus. God is evidently merciful, and yet sin does not go unpunished. Thus mercy and truth are met together: righteousness and peace have kissed each other. This is the only method of salvation which God has appointed—which he commanded to be preached to all the world, with this sovereign determination, 'He that believeth shall be saved: he that believeth not shall be damned.' What then is faith? The discriminating property of true faith, is—a reliance upon Jesus Christ, for the pardon of sin, peace of conscience, strength for obedience, and eternal life. It presupposes a knowledge of Him and of ourselves; of our guilt, and his merits; our weakness and his power. No sooner does a sinner, however vile, rest his soul on the person, work, and promise of the Redeemer, than his sins are freely forgiven him. He is accepted in the Beloved; 'there is no condemnation to them that are in Christ Jesus.' Does the law of God require perfect obedience? Jesus, the believer's surety, was made under the law, and he fulfilled it. Does the justice of God urge its lawful claims? The blood of Jesus Christ cleanseth from all sin." Does Satan threaten? He was vanquished by the Almighty Saviour. Does death terrify? Jesus hath taken away its sting. Does the prospect of a

judgment day alarm? Jesus, the judge, is the believer's friend."

"It is commonly objected to the doctrine of justification by faith, that it opens a door for licentiousness. This feeble objection will be oviated, when we consider a fourth truth revealed in the Gospel; viz., If we have obtained peace with God through our Lord Jesus Christ, we shall be dead with him unto sin, but alive unto righteousness. The faith which doth not purify the heart and regulate the conduct, is no better than delusion; they that are Christ's have crucified the flesh with the affections and lusts. They no longer walk according to the course of this world, but they walk worthy of the vocation wherewith they are called. They are born again. Their views are altered. They hate sin, as sin, because God hates it: and they love holiness, as holiness, because God loves it. They delight in the law of God after the inward man. Their language is, We are bought with a price; therefore we will glorify God in our body and in our spirit, which are God's. This is the prevailing bent of the renewed man's heart."

"A fifth, and a very capital though exploded doctrine, may with propriety be here insisted on. It is this. The truths which have already been enumerated, must, if ever they are savingly understood and embraced, be explained to the understanding, and applied to the heart, by the operation of the Holy Ghost. That we are involved in guilt and misery, through the offence of Adam, our covenant-head: that the law of the Most High requires an absolute perfection of obedience, and denounces the curse of eternal damnation against the least transgression: that none can be saved, but by an absolute dependance on the blood and righteousness of 'God manifest in the flesh:' that this faith is succeeded by an entire change of heart, views, and dispositions: these are doctrines, so far above the stretch of human reason, and so galling to the pride of man, that they never make their way into the heart but by an influence purely divine. But we need not argue a point on which Scripture is so express. 'The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.' When he is come (i. e. the Holy Spirit) he shall convince the world of sin. And as it is the Spirit's office to convince us of sin, and to shew us our misery, it is likewise his office to lead us to Christ."

"Sanctification is no less the work of the Holy Spirit, than conviction of sin, or faith. 'Ye are sanctified by the Spirit of God.' 'Through sanctification of the spirit unto obedience.' 'According to his mercy, he saved us by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour.' 'Create in me a clean heart, O God, and renew a right spirit within me.' 'A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.'

"These few texts abundantly prove that the 'holiness without which no man shall see the Lord,' is solely of the operation of the Holy Ghost.

"Since the work of true religion in the soul is begun, carried on, and completed, by the agency of the divine Spirit;—since He must 'work in us a good will, and work with us when we have that good will'. (Tenth Article), we may infer, *in the sixth place*, the absolute necessity of fervent and persevering prayer. God has promised and limited his holy Spirit to them that ask him. Prayer is the life of a Christian, and the proof of a Christian state. I do not mean the saying of prayers, whether at church or any where else. A man may do this, and be very exact in it all his days, and at the last be very far from the kingdom of God. The prayer that is heard and answered with a blessing, must be sent from the heart."*

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* In the next page Mr. Houseman tells his hearers that to "repeat a prayer from a book night and morning, is scarcely the shadow of prayer; nay it is worse than nothing: it is a mockery of that holy Lord God who has declared of such services that they are an abomination to him." The preacher we presume meant only to warn his hearers against the delusion of substituting forms for realities; but his words might be made to convey the notion that to use a written prayer is unlawful, and that the emotions of the heart cannot accompany it; an opinion at war with his expressed sentiments, and his own necessary practice as a clergyman in the use of a liturgy. The discourse, it must be remembered, is posthumously printed; and the living voice probably gave to the words "*repeat*" and "*saying*" such an inflexion that every hearer must have perceived that it was perfunctory formality in using a form of prayer, and not the use of a form with

"The true Christian is one who has been deeply convinced by the Word and Spirit of God of the danger and sinfulness of sin, both original and actual. Burdened under a sense of guilt, he has cried for mercy through the atonement, with fervency and perseverence. He has been enabled, through a faith which is of the operation of God, to look to that Almighty Redeemer who was lifted up upon the cross, that whosoever believeth on him should not perish, but have eternal life. With the pardon of his sins, thus freely bestowed, he has received a principle of universal obedience. It is the first desire of his soul to shew forth the praises of him who hath called him out of darkness into his marvellous light. His faith is a constraining principle. It works by love, purifies the heart, and overcomes the world. It fills the soul with love, joy, peace, purity, and benevolence, and directs every action to the sublimest ends, the glory of God, and the good of mankind."

We feel bold to say, that such preaching as is indicated in the above extracts would have approved itself to the minds of our venerated Reformers. Of their own ordinary pulpit addresses, or at least of what would have been their ordinary addresses in the even tenor of pastoral instruction,—we know less than could be wished. We have indeed various treatises and many sermons from their hands; but these are for the most part upon special, and chiefly controversial, subjects.—The contest with Rome, and the necessity hence resulting of urging the principles of the Reformation rather in the form of disputed dogmas than in their simple inculcation and application, gave to the preaching of those days a peculiar character; and the builders of the walls of our national Zion having to wield the sword in the one hand, while they wrought with the other, we cannot from their impeded labours discern perfectly the extent to which they would have proceeded, had both hands been at liberty. And if we know so little of the daily pastoral habits and ordinary pulpit exhortations of many even of the leaders of the Anglican reformation, still less do we know of the preaching of the great majority of their clerical cotemporaries. In truth, there was very little preaching of any kind in villages, or even in the large towns, except by deputed preachers; the number of whom was far too small, however great their zeal or laborious their endeavours, to supply the wants of the people, which were the greater, as they had not enjoyed early instruction, but were just emerging from the long and dark night of papal ignorance and superstition.

The parochial clergy were for the most part too ignorant to compose sermons; nor was their knowledge of scriptural doctrine very accurate, or their adherence to Protestantism very hearty; as is proved by their subsequent relapse to Romanism, upon the accession of Queen Mary. To supply in part this urgent want, the Homilies were written. The Homily on idolatry describes as follows this grievous dearth of pulpit instruction. "The harvest is plentiful; but the workmen are but few . . . . In our time, and here in our country, this is so true, that every shire should scarcely have a good preacher if they were divided." The Reformers deeply lamented this lack of pulpit instruction, for which Popery, not Protestantism, was answerable. The former was a system of ceremonials; ignorance was the mother of *its* devotion; and provided people went to mass, and paid their dues, and followed their priest's directions,

lively spiritual feeling, that he was denouncing. Mr. Houseman himself was remarkable for the propriety, energy, and pathos with which he read the church services.

no question was made but that they were good Christians. But Protestantism was not a religion of mere ritualism; it was grounded upon the principle that the Christian ought to be able to give a reason of the hope that is in him; that faith cometh by hearing, and hearing by the word of God; and that preaching is a highly important and indispensable ordinance. Queen Elizabeth uttered very bad Protestantism, when she said that "One preacher is enough for a county." It is true that for many years after the Reformation, it was necessary to licence preachers as itinerants, and that by this means one preacher might deliver an occasional sermon at the chief places of concourse in a county, just as the agent of a Missionary society attends a round of public meetings; but this, though far better than nothing, and well calculated to awaken a general spirit of inquiry, could not satisfy it when awakened, much less supply the religious instruction, correction, and edification, indispensable in the due exercise of the Christian ministry.

It would be interesting, and not unedifying, to trace what we may call the history of preaching in our Church from the period of the Reformation to the present time; for preaching, like other things, has had its phases; and though it were impossible to say from year to year what changes have occurred; or even at one period to classify with precision all the existing, and nicely shaded off, and (so to speak) osculating styles of pulpit addresses, and to specify their respective proportions; yet, if we were to take distant dates, and to confine our view to a few broad features, we might form a general estimate. The transition states cannot be microscopically graduated; but after a lengthened period we discern the general effect; so that the national preaching comes to exhibit a sort of mannerism, both as to matter and style, which is observably distinct from the manner of a former or a subsequent age. Amidst innumerable varieties of individual opinion, we often see the traces of one prevailing school; as for instance, that of the Tillotsonian during the middle of the last century. If, in order to take a sufficiently long period for the subsidence of partial disturbances, and the settling down of the mass, we were to trace back the preaching of our clergy by centennaries from the present year of Grace 1841, to the era of the Reformation, just glancing at what was passing in the corresponding year of the sixteenth, seventeenth, and eighteenth centuries, we should discern some clearly marked and important particulars. We can touch only upon a few illustrative facts as a specimen; yet these will be sufficient to furnish certain striking results, all bearing upon the general inquiry with which we commenced our remarks, namely, what is the character of pulpit instruction which is most accordant to the genius of the Anglican Reformation? We of course do not set up the Anglican Reformation as an infallible standard: but we feel assured, allowing for human fallibility, that it is in a remarkable degree coincident with apostolic doctrine and precept, Christ himself being the chief corner stone; and as those who, as we conscientiously believe, faithfully hold and set forth the true doctrines of our Church, have had to bear the reproach of being innovators, the historical retrospect to which we have referred may be fairly adduced for the confirmation of truth, and the enlargement of charity.

If then, casting back our glance three centuries, we fix it upon the year 1541, we find ourselves in the midst of stirring events, which indicate the character of the changes then in progress. The order of the Jesuits had been instituted the year before, and those faithful Janissaries of Rome were beginning their long and restless course of action. Their institution was itself a memorable sign of the times, as shewing the jeopardy in which the papal power felt itself to be involved, and the need of employing new means and increased exertion for upholding its usurpations. The Council of Trent was also being planned, and four years after it commenced those memorable sessions which have done more to rivet upon the votaries of Popery their self-imposed chains, than all other devices besides; for up to that period there was no well-defined binding creed of Romanism, but henceforth its accredited doctrines, and consequently the alleged heresies which contravened them, became well defined, and the tribunal of the Inquisition could now torture and put to death its victims by statute-letter. It was also in the year 1541, that Xavier and his companions went out as missionaries to the East Indies; the same year the English Bible was ordered to be set up in our churches; we also find Calvin returning to Geneva, and establishing Presbytery; and the Diet of Ratisbon meeting to form its scheme of compromise. Such varied and detached events furnish pregnant intimations of what was passing both at Rome and among the Reformers. Christendom was also in the midst of that abundant harvest of religious revival which extended to a considerable portion of Europe; and eventually laid the foundations of the Reformed faith in many of the settlements in other portions of the globe. Sir Harris Nicholas, in his Chronology of History, dates these epochs of Reformation as follow: — Germany 1517; Switzerland, under Zuingle, 1519; Denmark 1521; France, under Calvin, 1529; Sweden 1530; Ireland 1535; England *completed* 1547; Scotland 1560; and the Netherlands 1566.

There were marked features of resemblance in most, or all, of these reformed constitutions, as is shewn in their various Confessions of faith. If the student will be at the pains to collate the articles of the Helvetic, the Augsburgh, the Saxon, the Belgic, and the Heidelberg Confessions (which he will find in the Sylloge Confessionum); and also others not there cited, as the French, the Scotch, the Netherlands, the Polish, the Strasburgh (that of the Synod of Dort belongs to a subsequent century), he will discover one general outline of sacred truth pervading them all; though connected with many subordinate differences of opinion upon matters both of faith and discipline. The preaching of the several bodies of the Reformers corresponded with their respective creeds, both as regarded the general matters in which they agreed, and the special matters upon which they differed; and the latter, as was, alas! natural, sometimes assumed too conspicuous a place, though their common differences with Rome kept them for the most part together. Fox, who may be cited as an accredited Anglican witness, his Martyrology having been ordered by authority to be placed in our churches for the national benefit, has given us in brief a graphic description of the true genius of the Reformation, especially as developed in our own communion. He says:—

"In place of Christ immortal, we

adored mortal bread. Instead of the blood, we worshipped the blood of ducks (alluding to the forged miracles of the priests). How the people were led, so that the priests were fed, no care was taken. Instead of God's word, man's word was set up; instead of Christ's testament, the Pope's testament, that is, the canon law. Instead of Paul, the Master of Sentences took place and almost full possession. The law of God was little read, the use and end thereof was less known; and as the end of the law was unknown, so the difference between the Gospel and the Law was not understood, the benefit of Christ not considered, the effect of faith not expounded. Through the ignorance whereof it cannot be told what infinite errors, sects, and religions crept into the church, overwhelming the world as with a flood of ignorance and seduction. And no marvel; for where the foundation is not well laid, what building can stand or prosper. The foundation of all our Christianity is only this; the promise of God in the blood of Christ his Son, giving and promising life to all that believe in him: giving, saith the Scripture, unto us; and not bargaining or indenting with us. And that freely, saith the Scripture, for Christ's sake, and not conditionally for our merit's sake. Furthermore freely, saith the Scripture, by grace, that the promise might be firm and sure, and not by the works that we do, which always are doubtful. By grace, saith the Scripture, through promise to all and upon all that believe, and not by the law upon them that do deserve; for if it come by deserving, then it is not of grace; if it be not of grace, then it is not of promise; and contrariwise, if it be of grace and promise, then it is not of works, saith St. Paul. (Rom. iii. 4; vi. 11.)

"Although it is not to be denied, but that the doctrine of God's holy law, and of good works according to the same, is a thing most necessary to be learned and followed of all men; yet it is not that foundation whereupon our salvation consisteth; neither is that foundation able to bear up the weight of the kingdom of Heaven, but is rather the thing which is builded upon the foundation, which foundation is Jesus Christ. And all for ignorance of the true foundation, which is the free justification by faith in Christ Jesus the Son of God."

Such was the view entertained of the character of the Reformation, and of the preaching of the Reformers, by one who was pre-eminently qualified by proximity and diligent research, to answer the question. The politician and the secular philosopher and historian, regard it chiefly as a civil revolution, in which religion was but an accident, the great and lasting benefit being, that it broke the chains which had been forged in dark ages to enthral mankind, and to bow the nations under a yoke of despotism. The Romanist describes it as the virtual breaking down of all religious belief, and the setting up of a system essentially deistical; the prostration of God and his Church before the idol of human reason. The Neologist gives him too much cause so to regard it: in proof of which remark we might refer to the addresses delivered at the union of the Lutheran and Reformed Churches, under the title of "The Evangelical Church," in the year 1817; and to many of those delivered in 1830 at the tercentennary of the Augsburgh confession. Their general drift was, that Protestantism is "the march of mind;" and that what the Reformers had begun well we should carry out, by renouncing their opinions as they renounced those of Rome, and adopting a system of faith more rationalistic and worthy of the present enlightened times, as the Church of Geneva, it was boasted, and other churches, Lutheran and Reformed, had done, some avowedly, and some by the silent gradual defection of the clergy, universities, and enlightened laity from the antiquated standards, especially in regard to the doctrine of the Trinity, original sin, the atonement, justification by faith, the New Birth, and the influences of the Holy Spirit. Thus, for example, the consistory of Strasburg affirmed, in their circular upon the occasion, that the chief object of the Reformation was "to ally

the natural light of human reason to the revelation of Holy Writ;" for said they, "The spirit of Protestantism is the Spirit of God displayed in the intellect of man." A better spirit has now gone abroad among the Protestants of France, Germany, and Switzerland; but such even recently was the estimate.

But how different the opinion of Fox, and of every true friend of the Reformation; and how forcibly does he conclude his statement with the discriminating remark: "And all for ignorance of the true foundation, which is the free justification by faith in Christ Jesus the Son of God."

Yes, and we are never tired or ashamed of iterating this palmary fact. Our beloved transatlantic friend, bishop M'Ilvaine, considers that it has not occupied a sufficiently prominent place in discussions respecting the Oxford Tracts; and that much that has been written respecting details of ceremony, and even of doctrine, might have been spared, in order to fix the attention more distinctly upon this fundamental question. We cannot ourselves take much share of the blame; for we have urged this special point we fear to satiety. It was not Luther only, and the other Reformers, who understood its importance; for the Fathers of Trent knew, as well as they did, that it was the hinge of the whole discussion. "The principal Theologues" of the council, says Father Paul as quoted by bishop M'Ilvaine, advised their colleagues to be "assiduous and exact in their studies" concerning the doctrine of justification, "because all the errors of Martin were resolved into that point." And mark the course of their argument. "For having undertaken from the beginning to oppose the indulgences, he (Martin Luther) saw he could not obtain his purpose, except he destroyed the works of repentance (expiatory penances) in defect whereof indulgences do succeed; and justification by faith only seemed to him a good means to effect this; from whence he denied efficacy in the sacraments, authority of priests, purgatory, sacrifice of the mass, and all other remedies for the remission of sins." The Tridentine theologues were in the right; we wish some of those at Oxford would be as candid. Their object therefore, adds Father Paul, was "to overthrow the heresy of justification by faith only;" and not daring to do this in express words, seeing the language of Scripture was stringent, they did it as the Oxford Tractarians do, by making two justifications, and attaching the first to baptism, which by a figure of speech may be called by faith, but the effectual justification is by works.

No wonder then that the Reformers dwelt much upon this cardinal point in their sermons and writings; and though of late it has been said, that "a certain class" of preachers "have overdone it," they certainly have not made it more prominent than the Fathers of the Anglican church did; and if they had similar reasons for iterating it, they could not in conscience make it less so. To this hour ninety-nine hundredths of the people in this highly-favoured land, could not give an intelligent scriptural account of the doctrines of grace, or of the way of a sinner s justification; and if a lesson ought to be inculcated, till it is understood and learned, this at least has not yet been urged too often.

It were too large a subject to institute a comparison between the preaching of our clergy, in regard to various doctrines, in order to shew which school comes nearest

to that of the Reformers; nor is it necessary, for if the question be once settled as respects the doctrine of justification by faith, the resemblance or discrepancy in other particulars will inevitably follow. But there is one great principle, which we have already referred to, but which we must touch upon again in passing, because it has been asserted that the doctrine of the Church of England differs, upon this point, from that of the other Protestant confessions; so that in maintaining that "the Bible is the only rule of faith," we may be good Lutherans or Calvinists, but not good Anglicans. This is the statement of the Oxford Tractators; and their notion may be briefly set forth in the following passages from the late bishop Jebb's Essay on "The peculiar character of the Church of England."

"The Church of Rome fetters the judgment, by implicit submission to authority. Foreign branches of the Reformation give unbounded licence to the fancy, by the unrestricted exercise of private interpretation. But our national Church inculcates a liberal, discriminative, yet undeviating reverence for pious antiquity."

"From the commencement of the Reformation, it has been the common principle of all continental Protestants, that the interpretation of Scripture is to be exclusively derived from Scripture itself. In the memorable Protest delivered to the diet of Spires in the year 1529, the princes and free states who subscribed that instrument, thus express themselves:—

"'Admitting the justice of the assertion, that the Gospel is to be taught according to the interpretations received and approved by the Church, still the point at issue is, *What is the true Church?* Since, therefore, there is no doctrine more certain than that of the Divine word; since, moreover, nothing beside that doctrine should be taught; and since those passages of Scripture which seem obscure, cannot be more properly explained, than by other and clearer passages of the same Scripture; for these reasons, the Protestants declare that they will steadfastly continue in this path, and will so bestow their labour, that the Scriptures of the Old and New Testament may be purely and perspicuously taught; for they are assured, that this is the single method, by which certainty, and freedom from doubt, are clearly attainable: and that the traditions of men rest upon no solid foundation.'

"This passage needs no commentary. A rule of conduct could not be more explicitly laid down; and, though individuals have frequently manifested a conscious want of some more definite guidance, the great body of Protestants has maintained, without restriction or qualification, the liberty thus originally asserted.

"The different course pursued by the English Church, is apparent at first view; and the contrast will gain strength, the more closely it is examined."

"By this temperate procedure, the English Church secured to religious knowledge the same assistance from antecedent investigation, which, in all other departments of science, is deemed indispensable to advancement. The continental Protestants on the contrary, by sending the candidate for Christian instruction to the Bible alone, obliges every man to begin anew for himself."

"In adopting this temperament, the Church of England, above all other communions, not excepting that of Rome, has adopted the precise rule of Christian antiquity; a rule peculiarly developed in that period, when knowledge and purity were most perfectly united; when successive conflicts with error had matured sagacity; and when mental vigour was not yet obscured, by the setting in of a night of centuries. To the period here designated we are indebted for a writer, who, above all other writers, has settled the rule of Catholic interpretation. Vincentius Lirinensis, a resident in the isle of Lerins, a presbyter of the Christian church, flourished in the fifth century. No preceding Father has thrown equal light on the catholic interpretation of Scripture; and from no subsequent theologian has the subject received much additional clearness. A brief view, therefore, of his system, may be no less acceptable from its intrinsic merit, than serviceable in illustrating the principles of our national Church.

"His first position is, that 'whosoever would avoid error in religious belief, must consult Holy Scripture, as the rule of primary authority; and then, secondarily, have recourse to the tradition of the Catholic Church.' But

he continues, 'It may be asked, since the canon of Scripture is complete, and, in itself, more than sufficient for every Christian purpose, what necessity can be alleged, for subjoining to it the authority of ecclesiastical opinion?' To this objection he replies, 'That, from the very depth of Holy Scripture, all men cannot receive it in one and the same sense: one person interprets the Divine oracles, in one manner; another person, in a manner totally different; insomuch, that, from the same source, almost as many opinions may be plausibly elicited, as there are men. Therefore, amidst so great perplexities, of such various error, it is extremely necessary that the line of prophetic and apostolic interpretation, be regulated by the standard of ecclesiastical and catholic judgment.'

"Having thus evinced the necessity of some additional guidance subsidiary to Holy Scripture, and having pointed out the sole quarter in which this guidance must be sought, he proceeds more distinctly to define those instances of evidence, which must concur to warrant our confidence, and afford us sure direction. We must be peculiarly careful to hold that which hath been believed in all places, at all times, by all the faithful."

"The whole tenour of his discourse is explicitly addressed to the entire body of Christians: it shows what Christians, individually, were both authorized and expected to do for themselves; it pronounces, that all capable members of the Church are under a very serious obligation, not only to form an acquaintance, but to cultivate an intimacy with the whole series of luminaries in the Christian public weal. For it is certain, that thus, and thus alone, we can discover those whom we are to regard as our spiritual guides, that high and holy company, 'in fide et communione Catholica, sanctè, sapienter, constanter, viventes, decentes, et permanentes.'"

Now it is true that the Church of England venerates the testimony of Christian antiquity; and we think that it has made a due and sound use of it. Our liturgy owes much to the records of the ancient Church; and in our rites and usages we retain some things transmitted from early days, not indeed essential, but seemly and edifying. In these respects we have greatly the advantage over our sister Protestant churches; but in the assertion of the fundamental principle of the supremacy of Scripture, and the rejection of all concurrent claim, there is no real discrepancy between us and the other members of the Protestant family. They acknowledge the value of primitive *testimony*, though they fail to interpret it in some particulars as we do. We on the other hand reject it as *authority*, and they do no more. Bishop Jebb overstates our case, and overstates theirs.

He overstates ours; for there is nothing in our Articles or Homilies; and nothing in the writings of our Cranmers and Ridleys, or our Jewels and Hookers of the succeeding age, to prove that our church regards antiquity as authority even when citing it for testimony. Nothing can be more express than the language of our authorised formularies, making the Scriptures alone the rule of faith; nor are we sent upon such a wide and endless navigation as Bishop Jebb prescribes, in order to discover an authoritative decision as to their contents. It would be perfectly frightful, if it were not absurd, to be told that we "are under a very serious obligation, not only to form an acquaintance, but to cultivate an intimacy, with the whole series of luminaries in the Christian public weal" — beginning with some hundred folios of Greek and Latin Fathers—"it being certain that thus, and thus alone, we can discover those whom we are to regard as our spiritual guides;" and that this obligation lies on "the entire body of Christians;" though the Bishop's common sense afterwards somewhat qualifies his Vincentian creed by the vague phrase "all capable

members." He has no right to foist in these softening words; but, admitting them, who are these "capable members?" We doubt whether there are ten persons in Europe who enjoy (in combination) leisure, ability, and facility of access to all the required volumes, to perform the prescribed task. The Bodleian itself does not furnish all the volumes to be digested; for the canon includes "the whole series of luminaries in the Christian public weal."

It is strange to see how men may shut themselves up in their studies, and read books and ponder over them, excluding all the most obvious phenomena of practical human condition, till they can gravely pen and publish the most elaborate nonsense. Bishop Jebb knew perfectly well that the great mass of mankind cannot possibly comply with these conditions; and it was only partially that he himself, with all his facilities for learned research, could comply with them; how then are men to be saved? The matter then comes practically to what the bishop meant it to come to—we must "have recourse to the tradition of the Catholic Church;" but what is this church, and what are the traditions which it holds? We are thus driven back tempest-tossed upon the wide sea of Fathers and Councils, without the possibility of arriving at any decision. Our Reformers felt this difficulty as much as their continental brethren who signed the memorable Protest of Spires; and they solved it in the same manner; they send us to the "divine word," concurring with their fellow protesters, that "nothing beside *its* doctrines should be taught;" and so far from holding with Bishop Jebb, after Vincent of Lerens, that we require "some additional guidance" besides the word of God; and that "the sole quarter in which this guidance must be sought" is in man's traditions; they teach throughout all their formularies, what the very title of the sixth article expresses in brief, "the sufficiency of the Holy Scriptures for salvation" as the text; and that with regard to the guidance necessary for understanding it, to our soul's health, God has graciously promised his Holy Spirit to all who seek Him in prayer, and in the diligent use of the means of grace—for we exclude not any useful aid, be it commentator, father, council, or preacher. How Bishop Jebb could open the very first Homily, which urges us, in far stronger words than the Protest of Spires, and with much illustration and detail, "diligently to search for the well of life in the books of the New and Old Testament; and NOT [did Dr. Jebb cross his pen through this emphatic negative?] to run to the stinking puddles of men's traditions;" and yet deliberately assert as above, would be to us astonishing, if Mr. Newman had not shown us how men may subscribe articles, and yet, as the Vice Chancellor and Heads of Houses at Oxford so justly say, "reconcile subscription with the adoption of errors which they were designed to counteract." We dare not trespass with quotations; we can only aver,—and we refer to the Homilies *passim*, and especially to the first, for proof—that if Bishop Jebb had wilfully intended to misrepresent the statements of the Anglican Church upon this subject, he could not have done so more grossly than in the passages which we have quoted from his pen. The very first Homily, in order to repugn this Papist doctrine, that without tradition we could not learn the way of salva-

tion, refers us to Holy Writ, on the express ground, that in it "is *fully* contained what we ought to do, and what to eschew; what to believe, what to love, and what to look for at God's hands at length." It directs us not to Councils and Fathers, but to the Holy Spirit, for guidance; and the Homily for Rogation week says: "This wisdom cannot be attained but by the direction of the Spirit of God;" [Bishop Jebb thrusts out the Holy Spirit, and foists man's traditions into his place] "and no where can we more certainly [mark; *more certainly*] search for the knowledge of this will of God, by the which we must direct all our words and deeds, but in the Holy Scriptures." The *Homily, entitled "An information for them which take offence at certain places of Scripture,"* abounds in similar statements. "Shall we, Christian men," it asks, "think to learn the knowledge of God, and of ourselves, in any earthly man's work or writing sooner or better than in the Holy Scriptures, written by the inspiration of the Holy Ghost?" Yes, says Bishop Jebb, there is a better way, as taught by an old writer named Vincent, about whom there seems of late much ado; though we should like to know what claim he has to be called an authority. Again: "The Holy Ghost," adds the Homily, "is the schoolmaster of truth, which leadeth his scholars, as our Saviour Christ saith of him, into all truth." No, replies Bishop Jebb; the *sole* quarter in which this guidance must be sought" is in "the tradition of the Catholic Church."

Now the present question is not which opinion is right; but only which is Anglican. We said in quiet phrase that Bishop Jebb "overstated" the case as respects the use which the Church of England makes of antiquity; but we ought to have said, if we could use the word without conveying the sense of wilful misrepresentation, that he falsifies it.

But the Bishop also understates the case of the continental Protestants; for every one of their Confessions, we believe without exception, appeals to the writings of the Fathers, and the testimony of the church Catholic: their compilers adopted the three creeds; they translated many of the works of the holy men of ancient days; and made extensive use of them; both for their own edification, and in their contests with the Papists. We will quote only one short passage from the Helvetic Confession of 1536, which shews the identity of view between the continental Reformers and our own. "The interpretation of Scripture is to be sought only from Scripture itself; that thus Scripture may be its own interpreter, under the directing rule, however, of charity and faith." But, continues the Confession, "so far as the holy Fathers have adhered to this species of interpretation, we not only use them as interpreters, but venerate them as beloved instruments of faith." Thus taught the continental Reformers; and we are bold to say that the Church of England wends concurrently with them.

One point is curious. Bishop Jebb is pleased to speak of the "unqualified deference" of the Church of England for the first four councils; alluding to the Act of Elizabeth, which directs her commissions, in judging of heresies, to appeal to the authority of Scripture; the decisions of the first four councils; and also "to the decision of any other general council founded on the express and plain words of Holy Scripture." Now this is only a direction to public officers for

their practical guidance, not a rule of faith, or unqualified deference; but whatever it were, listen to Calvin himself: "Instit. lib. iv. c. 9, sec. 8. "Those ancient councils, (the first four) the Nicene, the Constantinopolitan, the first Ephesian, the Chalcedonian, and others similar to these, which were held for the confutation of errors, we embrace them cordially, we revere them as sacrosanct as respects points of faith; for they contain nothing but the pure and genuine interpretation of Scripture, applied by the spiritual wisdom of the holy Fathers, to beat down the enemies of religion."

Here then, in regard to that which Bishop Jebb, and the divines of the Oxford Tract school, urge so confidently to prove that the Church of England holds the decisions of the first four councils as authoritative; and that the Anglican communion is thereby separated from the other Reformed churches, since the latter acknowledge no rule of faith but inspired Scripture; we find that Calvin himself writes of them, in the name of all those churches, in far stronger terms than are to be found in any Anglican document; even to the assertion, which the Tractarians would hail with ecstasy if it occurred in our Articles and Homilies, that "we revere them as sacrosanct as respects points of faith." But the statement which Calvin adds, shews in what manner both he, and our own Reformers, appealed to the Fathers; not as authoritative, but only where they consider that they had been enabled to attain to the "pure and genuine interpretation of Scripture."

One marked character which ran throughout the Protestant Confessions, Anglican and Continental, was the assertion of the doctrines of Grace. The violation of these in the sale of indulgences, as connected with purgatory, incidently gave the first blow to Popery; and the preaching of the Reformation was essentially a recurrence to them. There were many unhappy differences of opinion, not to say some fierce contentions, among the Reformers. They were in part divided upon the important question of Episcopacy; rather however practically than theoretically; for the first Reformers did not oppose episcopacy in itself; even Calvin upheld it; the parity of Holy Orders was quite an afterthought; the complaint made was that the bishops for the most part adhered to Popery, so that the continental national Reformations could not be conducted as was ours in England. Again, there were contentions upon the question of predestination; and we find some of the Marian confessors and martyrs zealously disputing upon it even in prison and in sight of the stake. But this also, as well as the controversy upon episcopacy, was not at first a much agitated matter; but began to assume its chief prominence after the return of the English exiles from the continent at the accession of Elizabeth. But the question respecting the presence of Christ in the Lord's Supper, was from the first a subject of much controversy; all rejected transubstantiation, but Luther held a consubstantial presence, while Zuingle held that there is only a spiritual presence to the believer; and we find Calvin, in 1539, setting forth a confession of faith propounding a sort of middle scheme. But amidst all these diversities of opinion they were all agreed upon the essentials of the doctrines of grace; and by the blessing of God, through their instrumentality, many souls were brought to Christ.

But it is time we should pass on to another centennary. In the course of a hundred years great changes took place; and the national preaching to a wide extent assumed two extreme forms, both decidedly divergent from the standard of the Reformation. We do not mean that the divines of the genuine Anglican school were extinct; very far from it; there were many who still, like the Hookers and Jewels of a former day, adhered both to the doctrines and the discipline of the national church; but they were pressed upon, and much weakened, by the opposing factions of the Laudites on the one hand and the Puritans on the other. The true Church-of-England men, such as Bishop Hall, though they adhered to episcopacy, and the entire doctrine and discipline of the Church, were accused by the Laudites of being Puritanically inclined; just as the Oxford Tractators now call the true members of the Church of England "Ultra-Protestants;" but it is not correct to apply the epithet Puritan to any man who was satisfied with the Anglican system of Church government, and the ritual of the Prayer Book; whatever might be his opinions on other disputed matters. It is necessary to notice this; because the course of events having then divided the national clergy for the most part into two classes, Calvinists and Arminians, in relation to the "five points;" and the Laudites being in this sense Arminians, and the Puritans Calvinists, a secondary association, or rather confusion, of ideas was engendered; as if the five points and the Genevese discipline were necessarily connected; and, on the other hand, Episcopacy and Popery. Thus good Bishop Hall was persecuted both by Laudites and Puritans; and the Church of England was overthrown, as well as the monarchy, in the contentions of those two opposing factions.

We have said that there had been a divergency from the standard of the Anglican Reformation on the right hand and on the left. When on the accession of Elizabeth, the Marian exiles returned home, they introduced a style of preaching very different to that of the first Reformers; and many of them evinced strong dislike to the English ritual. They wished to introduce the Geneva system of discipline; and though they approved for the most part of the doctrinal articles of our church, they ceased in effect to be Churchmen. Their views may be collected from Hooker's reply to Cartwright; his admirable work on Ecclesiastical Polity, being a running comment on the Puritan objections. Those objections were directed chiefly against ceremonial details; Cartwright's own warfare was early directed against surplices; for he preached and lectured against them with so much eloquence at Cambridge, where he was Margaret Reader of Divinity, that all the members of Trinity College, with three exceptions, threw off their surplices in their college chapel. He wished also to abolish episcopacy, as a distinct order, by allowing only of two orders, Deacons and Presbyters; viewing Bishops as synonymous with Presbyters.

While one portion of the members of our Church had thus groped its way to Geneva, another was travelling rapidly towards Rome. It should be remembered, that from the first introduction of the Reformation there had been a large body of clergymen, who though they ate the bread of the Anglican establishment, were in heart Roman-

ists. This cannot be doubted, when we recollect that in the reign of Edward VI. the great majority of the priesthood, though educated, and many of them grown grey, in the service of popery, suddenly conformed to Protestantism; and that they again very generally relapsed to Popery on the accession of Mary; and that when Elizabeth succeeded, the great body of them as rapidly turned round to Protestantism; so that the queen's commissioners reported that very few bishops, clergymen, or heads of colleges, had resigned their offices. There was thus in the heart of the Church a large number of persons, and many of them men of learning, and in stations of authority, who were secretly attached to Popery—or at least were very doubtful Protestants, and who had therefore strong personal inducements to endeavour to extenuate the differences between their new and their old, their convenient and their real, faith. In the Universities especially, these discussions were rife; and though many of the Thirty-nine Articles were expressly drawn up in direct opposition to the chief errors of Popery, their spirit, nay their very letter, was evaded. In the next generation, in the reign of James the First, there was a large number both of clerics and laics, who had been educated in this modified system. They had not witnessed the battle of the Reformation; they did not discern clearly its distinctive features; but they saw men who were striving to set aside episcopacy and the Anglican ritual, as if they were but dregs of Popery; and they therefore reverted to the opposite extreme of well-nigh making them so. Each party exasperated the errors of the other. See, said the Puritans, to the people, what comes from our having retained so much of the old system, instead of plucking it up by the roots as Calvin did. See, said the ceremonialists, what comes from having been too much frightened by Romanism; and learn the need of keeping up as much as possible the ritualism of religion. The voice of the true Anglicans was scarcely listened to amidst these contentions of partizanship.

The above is a correct representation of the state of affairs at the beginning of the reign of James the First, when Laud was a young man at Oxford, and was accused of Popish addictions, not only by the Puritans, but by those whom we have not scrupled to call the true Anglicans; as for example, Bishop Hall, who was his cotemporary at college, and addressed to him a letter of keen remonstrance. A few years after, when Land was in power, he urged his anti-Anglican innovations to such an extent, that a large portion of the nation, alarmed for its civil and religious liberties, rose in mass, and overturned both the altar and the throne. As the Laudites had triumphed for a while, so the Puritans exulted in their turn; and the true Anglicans were cast out with the very men whose novelties and oppressions they had opposed. So blind and unjust is faction, and so sure are the moderate men, who will not go all lengths with a party, to be crushed to the wall, by which ever side gains the victory.

That we have not written unfairly in charging the Laudites with swerving from genuine Anglicanism, as certainly as the Puritans did, though in an opposite direction, might be shewn from the concurring testimonies of secular historians, who having no religious object to promote, will perhaps be considered as impartial witnesses. Hume, for example,

writes as follows; and moreover, meaning to be complimentary towards Laud, not to blame him.

"Even the English Church, though it had retained a share of Popish ceremonies, may justly be thought too naked and unadorned, and still to approach too near the abstract and spiritual religion of the Puritans. Laud and his associates, by reviving a few primitive institutions of this nature, corrected the errors of the first Reformers, and presented to the affrighted and astonished mind some sensible exterior observances, which might occupy it during its religious exercises, and abate the violence of its disappointed efforts."

Laud then, and his associates, Hume admits, revived certain institutions which the Fathers of the English Protestant Church had abandoned, and "*corrected the errors of the first Reformers;*" whereas the Puritans considered that we had too great "a share of Popish ceremonies already." Who then were the true Anglicans? Were they not the men who held neither of those opinions? and who, if they had lived in the present day, would have been equally denounced in Oxford Tracts and Dissenting diatribes?

We have stated general historical results, rather than related particular facts, as the detail of the latter would be endless. We will however turn to the duocentennary date of 1641 as an illustration. It was in the early part of this year that the House of Commons drew up, and presented to the Lords, the articles of impeachment against Archbishop Laud. Some of the accusations were political; those of a religious character were, that the prelate had promoted "Arminianism and Popery;" which were always catalogued together like Nisus and Euryalus in affection; and Goths and Vandals for reproach. There were several score controversial publications issued this year, both Laudean and Puritan. The title of one which runs, "Rome for Canterbury, dedicated to all the Arminian tribe, or Canterburian faction," shews the popular juxta-position just mentioned.

We will copy a few sentences from two opposite sources, in order to shew how much the preaching of each extreme had swerved from the days of the Reformation. The matter is relevant, because he same differences of preaching exist now.

We find Laud on his trial saying, "I do believe the Church of Rome to be a true church. She never erred in fundamentals. . . . . Her religion and ours are one in the great essentials . . . . . I am not bound to believe each detached phrase in the Homilies; and I do not think they assert the Pope to be Antichrist, yet it cannot be proved that I ever denied him to be so. [There is, to say the least, some *reticence* here.] As to the charge of unchurching foreign Protestants, I certainly said generally according to St. Jerome, 'No bishop, no church.'"

Now without here entering into the question whether Laud's notions were right or wrong, it is clear that he had departed from the letter and spirit of the Anglican formularies; and, to use Hume's words, had "corrected the error [as the Laudites deemed it] of the first Reformers." He evidently had no affection for the Homilies; he as evidently did not regard Popery as the Reformers viewed it; and he unchurched the foreign Protestant Church, which they esteemed as sister communions.

Now let us notice the opposite faction. The citizens of London, about the time we are speaking of, presented a petition to the House

of Commons, signed by 15,000 persons—a very large number in those days—in which they specify twenty-eight "evils, pressures, and grievances caused by the prelates and their dependants." We will quote only the second.

"The faint-heartedness of ministers to preach the truth of God, lest they should displease the prelates; as namely the doctrine of predestination, of free grace, of perseverance, of original sin remaining after baptism, of the Sabbath; the doctrine against universal grace, election for faith foreseen, free will, Antichrist, non-residents, human inventions in God's worship; all which are generally withheld from the people's knowledge, because not relishing to the bishops."

The petition goes on to object to many other things, such as "suppressing godly lectures," favouring Popery, "turning communion tables into altars," "following Romish customs in vestures, postures, &c.," and the profanation of the Sabbath by the book of Sports. There was much serious evil to complain of; but then the petitioners blended things not necessarily connected, and in particular they mixed up Episcopacy with Popery; and objected to the Liturgy as "framed from the Breviary and Mass-book;" so that King Charles would have been justified in saying to them, as he did to other citizens of London shortly after, upon a similar occasion, "His majesty would know whether the petitioners believe that the reviling and suppressing the book of common prayer, established in this church ever since the Reformation, the discountenancing, and imprisoning godly, learned, and painful preachers; and cherishing Brownists, Anabaptists, and all manner of sectaries, be the way to defend the true reformed Protestant religion."

Assuredly it was not. There had been a marked departure from pure Anglicanism; for though there was no scruple as to the lawfulness of a national church, nor even as to the excellence of that established, the petitioners believing that it sanctioned their opinions, yet there was an ultraism in regard to doctrinal matters, and a recoil from sober and edifying ritual observances, which shewed that the wise and moderate spirit of the Reformers had been lost sight of.

We now proceed to our next centennary; the year 1741. The preachers of the Church of England had now for the most part assumed quite a new type. After the restoration of Charles the Second, national profligacy produced its accustomed offspring, infidelity; and Burnet, Wilkins, Tillotson, and other prelates and influential divines, considered that the way to counteract it, and also to build up the people in sound religion, so as to prevent their relapsing into the fanaticism of the Puritans, or the mysticism and ritualism of the Laudites, was to introduce a more ethical style of preaching than had been customary; to say very little of grace or faith, and much of virtue and good morals. This school had the merit of banishing the pedantry, false taste, and wearisome dissertationing, of its immediate predecessors, whether Puritans, Laudites, or Reformationists—for the last, as well as the others, had deviated from the simplicity of style of the first Reformers. But the new preaching, though clear, was cold; it had neither the glowing mysticism of the Nonjurors, who succeeded to the Laudites, to captivate the imagination; nor the clear doctrinalism of the Puritans and old Anglicans to arrest the judgment; it was *jejune*, and barely "orthodox," though that was the very epithet

which came in process of time to be attached to it.

Thus matters advanced, till faithful scriptural preaching, — such preaching as the Articles of the Church of England suggest, and her Homilies exemplify—was well nigh banished from our pulpits. But about the time we are adverting to, a revival of Reformation principles had commenced. Whitfield and Wesley, both Anglican clergymen, had begun their memorable career; and other clergymen in various places, some well known and loco-motive, others labouring more privately and regularly, were strongly urging the doctrines of the Gospel, especially in relation to the Fall, and consequent guilt and misery of man; the heinousness of sin; the need of pardon; the way of justification; the necessity of a renewal of heart by the Holy Ghost, and the duties and privileges of the Christian life. The revival was accompanied by much wildfire; and there were many wide deviations from the wholesome discipline of the national church, as planned by our venerable Reformers; but much good was done; the men were honest and in earnest, and it pleased God abundantly to bless their labours.

At the commencement of their career they were closely united. They found the people immersed in the spiritual ignorance which had resulted from the soporifics of the Tillotsonian clergy; who however were not so much copiers of Tillotson, as, to use Dr. Horsley's somewhat coarse but striking phrase, "apes of Epictetus."— There were, however, some devout pains-taking clergymen, chiefly of the school of the Non-jurors; and there was a remnant of that of the Reformers; but these were few; and most of them probably attached themselves more or less to the early Methodists. These last we have said were at the first closely united, and their doctrine and preaching embraced chiefly the particulars above specified; but soon a wide breach occurred, which caused infinite mischief, and is scarcely yet healed. Opening Mr. Riddle's chronology under the year 1741, the first passage is "Wesley and Whitfield at the head of separate societies. The doctrine of absolute Predestination forms the ground of separation." There is a paper dated early in this very year 1741, in Mr. Wesley's hand-writing, in reply to some foreign Moravians, who had put queries about his doctrines. He says that "the Methodists are of the same principles with the Church of England as laid down in her Articles and Homilies." In reply to the inquiry, "How they came to revive those doctrines, hitherto neglected in the Church of England, of predestination, the new birth, and justification by faith alone," he says: — "Predestination is not a doctrine taught by the Methodists: but they do teach that men must be born again, and that we are saved through faith." The doctrine of the new birth, and justification by faith, both parties agreed in; but they disputed upon the doctrine of election to the close of the century, with a bitterness which gave Satan much advantage over them, and greatly impeded the progress of the revival.

It would now be useful to compare the character of the English pulpit, and generally the state of opinions in our Church, at the present time, with the aspect of affairs at the several epochs above referred to; but our readers need not that we should largely specify the particulars. There are indeed so many varieties, and such

extraordinary blendings of opinion at the present time, that it were difficult to classify our national preaching under well defined categories. Formerly there was more of the distinctness of separate schools than now; we cannot, for instance, conjecture with so much probability as heretofore, from a man's holding certain specified tenets, what are his opinions upon others. This in part has resulted from discussion; individuals having been led to alter their views upon particular points without relinquishing their other notions, or adopting the general style of theology usually connected with their newly received opinions. Hence there is much uncertainty of statement; which we fear deducts from the amount of the apparent increase of sound doctrine; for many a sermon is now preached, of which it cannot be said that it is unscriptural, or anti-Anglican, seeing the preacher has expressed some good things, and avoided some that are objectionable; though at the same time it is so vague, that in effect it comes to nothing.

Yet, amidst these anomalies, we discern the characteristics of former schools. That of the Reformers, blessed be God, is not without its representatives. Again we have the Laudean and Nonjuring school of the next century; and we have the Tillotson, or "orthodox," school which succeeded it. What are called the "Evangelical clergy," are often represented as being allied to the Puritan school of the seventeenth century, and the Methodist school of the eighteenth. There is a trace of truth in this, but it is not the whole truth, and it also embodies serious error. The pretensions of the Laudites to be the true representatives of the Church of England, distorted the aspect of things, so that the popular Shibboleths were Calvinism and Arminianism, Puritanism and Popery; and hence the staunch Anglicans, (and even the Articles and Homilies,) came to be regarded as tinged with Puritanism, merely because they upheld the evangelical doctrines of the Reformation, and opposed the semi-popery of the Altitudinarians. But they were not really of the Puritan faction, seeing they adhered to episcopacy and the prayer-books; though it is possible that some of them were led, by their recoil from the ultra-ceremonialism of Laud and his disciples, to estimate too lightly the distinctive ritual which the Reformers had so temperately adjusted. A similar process took place at the revival in the next century. Not only Whitfield and Wesley, but many other clergymen, in their zeal for "spiritual religion," overlooked the judicious regulations of their own Church, as if these, instead of being aids, had been hindrances. There were also other serious errors among them. In urging upon men that they must be new creatures in Christ Jesus, and that they must not rely upon the entry of their names upon the Baptismal register as proofs that they were recorded in the Lamb's book of life, but must "examine themselves whether they were in faith," many of them were betrayed into building up a fallacious system of frames and impressions, blending what was solid with what might be but fancy. So also, in showing that the minister of Christ must be taught from above, they often spoke with undue disparagement of human learning: not contenting themselves with putting it in its right place, but thrusting it out altogether. Again the controversy on predestination and election, led some of them to make the essentials of religion

consist in being of this, or that, opinion upon those intricate points.

Now, we are far from denying that these matters affixed some characteristics to the revival of the eighteenth century, which did not belong to the Reformation of the nineteenth; but we confidently believe that at the present era, these peculiarities have in a great measure vanished; and that, among the great body of those who receive the Articles and Homilies in their obvious meaning and spirit, as correct expositions of Anglican doctrine, there is, notwithstanding many minor shades of difference of opinion, a fixed and hearty attachment to the system of the Church of England; that they regard episcopacy as a scriptural and most important institution; that they love and highly esteem the Liturgy; that they adhere closely and conscientiously to ecclesiastical discipline.

We have made the volumes before us a thesis for this dissertation; believing the particulars which we have touched upon to be of importance towards arriving at a due estimation of the character and present position of our national church and its ministers. We will close our review with some account of the works in our hands.

The late Mr. Houseman was born at Skerton, Lancashire, in the year 1759. He was educated at the grammar school at Lancaster; and was afterwards articled to a surgeon; but disliking surgery, and earnestly wishing to consecrate his life to God in the sacred ministry, his father at length consented; and he accordingly went to Cambridge, where he was entered at St. John's college. In 1781 he was ordained as curate to Mr. Croft, Vicar of Gargrave, in Yorkshire. Mr. Croft had been a private pupil of Garrick's, with a view to the stage, and was esteemed one of the best readers in England: and from the advantages derived from his example and instructions, Mr. Houseman acquired habits of utterance remarkably chaste, finished, and impressive.

He had entered the church conscientiously, but he was ignorant of the true nature and objects of the Christian ministry. He mistook moral decency for Christianity: and understood neither the spirituality of the law, nor the power of the Gospel. He said, not long before his death:

"How little did I know, either of myself or others—how little of the nature of sin, or the nature of holiness—when I entered the church! I had always felt an earnest wish to live a life of freedom from sin—an earnest wish to be what is called good; and I vainly fancied that the engagements of the ministry would afford not only ample facilities but adequate securities for the accomplishment of my desires. What deplorable ignorance! I knew nothing of the human heart. I had to learn that the root of sin lies there; and that unless that be changed, which it never can be except by the renewing energies of the Holy Ghost, the best situation is worthless. There is, depend upon it, only one safe and suitable situation for all of us—the foot of the Cross. Of the Cross I knew nothing but the name."

The change in his views was brought about, under the blessing of God, by the scriptural instructions of Mr. Simeon.

"It was not until after his return to Cambridge in 1783, that he became attached to what are distinctively designated evangelical principles. To his intimacy with the Rev. Charles Simeon, the origin of this attachment is to be unreservedly ascribed. He was Mr. Simeon's first convert, and was playfully called by him his 'eldest son.' Whilst preparing to take his degree in 1784, he accepted an invitation from his affectionate and valuable friend, to share with him his college chambers at King's—St. John's being full; here he resided for upwards of three months, in the enjoyment of intellectual and spiritual advantages, the influence and worth of which it is

perhaps impossible to compute. To Mr. Simeon's example, conversation, and advice, he used to refer, to the end of life, in terms of fervent gratitude. 'Never,' he has said, 'did I see such consistency and reality of devotion, such warmth of piety, such zeal, such love. Never did I see one who abounded so much in prayer. I owe that great and holy man a debt which never can be cancelled.' To Mr. Simeon he was also indebted for the privilege of a personal acquaintance with the venerable and highly-gifted Henry Venn."

"His zeal in promulgating what he considered the essential doctrines of religion, deprived him of the emolument and honour of a Fellowship of St. John's. A sermon which he preached in Trinity Church was the cause of determining against him those in whom the patronage resided.

Of his former way of preaching he gave the following account many years after. The passage is important, because of late it has been asserted to be a vulgar calumny to affirm that the style of preaching which prevailed during the last century, was not religiously effective, and that the people were sunk in ignorance and practical heathenism.

"For upwards of two years after I entered the ministry, I preached mere moral discourses. I declaimed against sin; I recommended virtue; and I had the blindness and boldness to tell the people that where they fell short, Christ would make up defects. Do you ask what was the effect produced? I answer—none. In no instance, and in no degree, was any ignorance removed, or any soul benefitted. But when, through the grace of God, I saw clearly the nature of the Gospel of Christ, and was enabled simply to preach it, effects soon followed:—effects have always followed, wherever I have been placed. In a greater or less degree, the blind have received their sight; drunkards have become sober; profligates have learned to pray; the miserable have found peace; and immortal beings have found a blessed immortality. I have seen hundreds, perhaps thousands, drawing near to their last hour. Where Gospel-principles have been unknown or unfelt, I never saw an instance of that peace, in the trying moment, of which the Scripture speaks. But where Christ has been known, trusted, loved, I have seen more than peace. I have seen Death deprived of its sting, and the Grave deprived of its victory. I have seen sunshine and joy brighten the dying countenance; and the saint of God eager to be gone, to sing his praises before the throne for ever. These effects, exactly agreeing with what the God of Truth promises in his word, are, I am confident, a stronger proof of what is truth, than if an Angel were to appear and to declare it."

The following short passage is characteristic of his preaching, after it pleased God thus to shew him the light of truth. It will be seen how scripturally he united privilege with duty, and grace with holiness.

"Nothing but the blood of Christ can save from destruction; nothing but the righteousness of Christ can give a title to heavenly bliss; nothing but the intercession of Christ can make prayers and duties accepted; nothing but the grace of Christ can give meetness for the inheritance and the company of Heaven: and nothing but the presence of Christ can be the light and joy and glory of the eternal kingdom. Without Christ, all is darkness and despair."

"It is the righteousness of Christ that admits; it is the righteousness of man, inwrought by the power of Christ, that qualifies. Personal holiness is as indispensable as the sacrifice of the Saviour; but it is the sacrifice of the Saviour alone that is meritorious."

In 1785 we find him a married man, sojourning in Lancaster, where he incurred great reproach for the crime of receiving a class of six or eight young men at his lodgings on a week day for religious edification. The bishop (Dr. Beilby Porteus) was written to, to suppress such mal-practices, but he declined interfering.

The chief memoranda of his life are not numerous. He was twice married, his first wife having died very shortly after their union. His second was a daughter of Mr. Adams, who married Miss Bateman, a young lady who was expelled from home by her father on account of her religious principles, and found an

asylum with Lady Huntingdon. She wrote the popular Tract entitled "Susan Ward;" which related to an incident in Mr. Houseman's ministry. We find Mr. Houseman officiating for short periods at Lancaster, Market Harborough, Leicester, and other places; but in the year 1795 he settled at Lancaster, having succeeded in building the chapel of St. Anne's, at which he officiated during his long ministry. His income was never large; and in consequence of some heavy pecuniary losses, occasioned by his misplaced confidence in persons unworthy of it, he was at one time reduced to great straights; and for many years before his death it never exceeded £200 per annum.

We will now quote a few passages;—detached but respectively interesting.

"On the death of his wife, which took place soon after they returned to Cambridge in the winter of 1785, Mr. Houseman revisited Lancashire, and resided with his parents for several months. During the earlier part of this period he was engaged in supplying the incumbency of Caton, and, towards the close of it, again officiated, for at least half a year, as curate of St. John's chapel in Lancaster.

"His farewell sermon at St. John's, in which the principal doctrines of the Gospel were enumerated, and the necessity of believing them with a true heart was proved and enforced, gave great offence. The total depravity of man by nature; the absolute inefficacy of good works to procure acceptance with God; justification, only through the voluntary sacrifice of Jesus Christ: the influences of the Holy Ghost, first to enlighten the understanding, to purify the affections, to renew the will, and then to superintend and controul them in the way of holiness and peace; were set forth with a warmth, an energy, and an impressiveness, which startled and dismayed. It is impossible that a set of subjects more exactly calculated to affright, to irritate, and to disgust a Lancaster episcopalian congregation of the year 1786, could have been selected. Many persons abruptly left the chapel in the midst of the discourse; and on being published a few weeks later, in order that they who had heard confused and incorrect accounts of it might judge for themselves, it was so unfortunate as to excite the more particular indignation of a learned laic resident in the town, who rashly recorded his theology and his spleen in an angry and rather absurd pamphlet."

"In building St. Anne's, Mr. Houseman was generously assisted by William Wilberforce, Esq., John Thornton, Esq., M.P., William Wilson Carus Wilson Esq., of Casterton, and his old friend, the Rev. Charles Simeon. Mr. Wilberforce contributed twenty pounds, and Mr. Thornton fifty. Mr. Wilberforce, moreover, for many years presented Mrs. Houseman with a donation of £5. in aid of the Sunday School in connexion with the Chapel. At what particular period Mr. Houseman and the venerable friend of Negro Emancipation became acquainted I am unable to say, but they occasionally corresponded during a period of upwards of five and twenty years. That Mr. Wilberforce entertained for the minister of St. Anne's a very profound regard, may be inferred from the following passage in a letter to a mutual friend. 'It is quite sufficient' he writes 'for me to know that the project has Mr. Houseman's sanction and support. His approbation is a satisfactory guarantee; and when I know that he has bestowed it, I need ask no more.' The respect was reciprocated. Mr. Houseman has deliberately recorded his opinion of 'The Practical View of Christianity' in these terms. 'This invaluable book deserves, next to the Bible, the serious and frequent perusal of those who would see, on the one hand, a complete exposure of some prevailing and destructive errors, in the religious system of many professed Christians, and who would obtain, on the other, a clear and consistent view of real holiness, flowing from its legitimate and only source, the doctrines and principles of the Gospel.' 'There are but a few books,' he used to say in familiar conversation, 'that deserve to stand upon the same shelf with the Bible; and one of them is—Wilberforce's Practical View.'

"Before he came to reside permanently in Lancaster, Mr. Houseman frequently indulged in extempore preaching, in which, I am told, he was uncommonly successful. The practice was discontinued in deference to the absurd prejudices of his fellow-townsmen, to whom the delivery of an unwritten sermon, in a chapel without a

steeple or a spire, would have appeared, forty-five years ago, (however ridiculous the statement may seem now), an enormity of unpardonable greatness. Accordingly, in compliance with these prejudices, his pulpit discourses at St. Anne's were almost invariably committed to paper. I have not met with more than twenty or thirty manuscripts, perhaps scarcely so many, which are incomplete (he wrote 6000 sermons)."

"Besides the trials previously enumerated, Mr. Houseman had other crosses to endure. He had to suffer personal indignities of various kinds. He became the subject of ridicule to old and young; the object of sneers, and laughter, and averted looks, and ribald criticism, and vulgar slander, and indecent contempt. Like his blessed Master, he was a sign to be spoken against. His name, though written in the Lamb's book of life, was a proverb, a bye-word, and a reproach. I have more than once heard him declare that the gentlemen of Lancaster (there were some honourable exceptions) when they saw him coming along the street, would pass over to the opposite side, avoiding him as a pest; and an eye-witness of the transaction informed me, that upon the occasion of an Episcopal Visitation in the parish church (the evils of enthusiasm being the substance of the 'Charge'), the assembled clergy shunned his presence with pharisaical pride, and stood aloof from the despised but holy minister. What were these things to Mr. Houseman? That he keenly felt them is true, for he carried about him a human heart; but he thought of all his Saviour had felt for him, and, firm in his allegiance to the principle of trust in that Saviour's aid, bore up patiently against his cruel persecutions. The future rewarded both his patience and his trust.

"A few years subsequent to the period referred to in the preceding paragraph, Mr. Houseman printed and published the beautiful sermon entitled 'The New Creation.' This discourse occasioned uncommon merriment among certain of his reverend brethren. One of these persons, a well-beneficed rector and pluralist, when he wished to be particularly entertaining, used to take up what he scoffingly called 'Houseman's Creation,' and, amid peals of laughter, read it aloud to his friends. He does not appear to have remembered the words of an apostle—'If any man be in Christ, he is a new Creature.'"

It is not specified in which bishop's time all this happened. Dr. Cleaver succeeded Porteus in 1787; Dr. Majendie succeeded Cleaver in 1800; after which followed Sparkes and Law; and more recently Dr. Blomfield, and Dr. J. Sumner. The editor of the volume is apparently a Dissenter, and he emits occasionally some remarks which he had better have spared; but he cheerfully adds the following testimony of respect to that of his venerable relative, to the benign, paternal, and Christian deportment of the present highly-esteemed Bishop of Chester.

"Upon the occasion of his Lordship's first Visitation, Mr. Houseman, in common with the rest of the clergy of the town, waited upon him immediately after he arrived in Lancaster, which happened to be on a saturday evening. When Mr. Houseman left the room, the Bishop, turning to one of the clergy standing near him, remarked that he was disappointed at not having been asked to preach at St. Anne's, adding 'that he should have considered it a privilege to be allowed to address the congregation assembling there.' This sentiment was conveyed to Mr. Houseman, who cheerfully invited his diocesan to occupy his pulpit. The request was readily complied with; and in the evening of the next day, having preached in the parish church in the morning, his Lordship delivered an impressive sermon at St. Anne's; in course of which he referred, in terms of profound and fervent respect, to the character and labours of their aged pastor, reminding his hearers of the serious responsibility which that character and those labours had entailed upon them.

"The respect thus publicly testified was unfeignedly reciprocated. Mr. Houseman entertained a more than official regard for the person of his superior. At his hands he had experienced peculiar attention: and episcopal civilities were things to which he had been but little accustomed. No wonder, then, that the considerate and christian politeness of Dr. Sumner sank deep into his heart. 'The good Bishop,' he says in a short note which I received from him in 1834, 'called upon me on Tuesday, and was as kind as kindness could make him. He spoke highly in favour of St. Anne's, and of its old and feeble minis-

ter.' But it was for something better than personal courtesies, honourable as these were to both parties, that Mr. Houseman loved and reverenced his bishop. It was for the ardent and peaceful piety of his life, for the fidelity of his ministrations as a messenger of the Gospel of the blessed God, and for the laborious and conscientious manner in which the high functions of his office were uniformly discharged. 'If all ministers were like the Bishop of Chester,' he once exclaimed, 'there would be some grounds for the theory of Apostolical Succession.' And in a letter to one of his congregation—to one, as he himself says, 'whom I have numbered with my little flock'—he mentions his Lordship in the following words; 'We have lately rejoiced to have our excellent Bishop at Lancaster. He is one of the right kind—taught of God, and influenced by the love of Christ. I had much conversation with him. He preaches, and he feels, that 'it is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' This is the inexhaustible theme of the Gospel ministry, and the prominent subject of the meditations of those who are running successfully the race that is set before them. Just as we can realize the glory of the person, and the love, and the redemption of the Son of God, so are we in humility, and hope, and heavenly affections. To win Christ, and to be found in him, is to have a sure title to heaven; and to have Christ reigning in the heart, is to have a sure meetness for the holy and happy kingdom. May we and ours, be numbered with all 'the ransomed of the Lord' in glory everlasting!"

At a former page we added a note, stating that Mr. Houseman's objection to prayers out of a book, applied only to cold formal utterance, not to the use of a written form. This will be abundantly seen in the following passage:—

"His attachment to the ordinary public service of the Church, as a form of worship, cannot, without manifest impropriety, be unrecorded here. It was little, if at all, inferior in degree (different in kind of course it was) to that which he entertained for the doctrines of the establishment, as stated in her articles. This attachment, which never failed to exhibit itself, when he read prayers in the congregation, in a manner unspeakably devout and impressive, he has taken repeated opportunities of publicly declaring; and some of the most successful efforts of his pen are passages in which the Liturgy is praised. 'Here,' he says, in one of his sermons, having described it as unrivalled for spirituality of sentiment, and sanctity of expression, 'Here I feel that I am upon holy ground.' I am glancing at a form of worship, which, though not divinely inspired, was, I doubt not, in its compilation and composition, divinely superintended: at a form of worship, which, being appointed, in the counsels of mercy, to be a feast to millions as they passed through the wilderness, was therefore most abundantly provided and well prepared: at a form of worship, which, from time to time, He, who walketh in the midst of the churches, dignifies with his presence, and enlivens by his Spirit: at a form of worship, which has been the sanctified means of raising multitudes, in their affections, far above the atmosphere of this sinful world, even to the gates of heaven; and the blessed savour of which they took along with them, when they were called to enter in at the gates, and to stand in the presence of the King eternal.' And then, having hastily but very feelingly reviewed a few of the excellences of what he calls 'this wonderful service,' he adds, in a passage of equal fulness and beauty—'Such is the glance, the feeble and limited glance, which the time has allowed me to direct towards the Liturgy of the Church: a Liturgy, reverential yet glowing, humbling yet full of comfort: a Liturgy, which applies itself to every want of a returning sinner, and to every desire of a confirmed believer: a Liturgy, which can guide a transgressor in the deepest valley of his distress, and which can accompany and assist the adoring saint in the highest fervours of his devotion: a Liturgy, which requires nothing but spirituality in the worshippers, or an anxiety to become spiritual, to be the delight of every heart, 'a joy of many generations,' an honoured means of edifying the body of Christ, and of educating man to become the companion of God for ever.'"

We will now add two or three passages relative to his habits, manners, conversation, and preaching.

"The affectionate and gentle earnestness of his manner; the sweetness of his venerable countenance; his en-

larged sympathy, his catholic benevolence, his love, his veneration, his child-like entireness of trust—but above all, his profound and most impressive gratitude whenever he spoke (and when did he not speak?) of his redeeming Lord, and the marvellous mystery of Redemption. These are things that can never be forgotten by those who enjoyed the happiness of experiencing them, and they are things not very likely to be repeated in our busy, bustling, and secularizing age.

" 'Some of the most delightful moments of my life,' says one, who, though a dissenter, deservedly possessed a large share of his best affections, 'were spent beneath his hospitable roof. My visits to Acrelands were fraught with precious advantages, and have left behind them emotions of the deepest gratitude. Sometimes he would indulge me with an hour's conversation in his study; sometimes he would invite me to accompany him in his walks; at all times the same kind, gentle, considerate friend and counsellor; at all times the same meek, and humble, and loving christian. It was impossible, I think, to be a minute in his presence without hearing from his lips some invaluable observation.' Words of life fell from his lips, as words of course fall from the lips of the majority of men. This was particularly the case at meal-times. 'On these occasions,' continues the same friend, 'his heart seemed to overflow with thankfulness. Every meal was a sacrament; and his guests arose spiritually as well as bodily refreshed.'

"The late most excellent Dr. Ryder, successively Bishop of Gloucester and Bishop of Lichfield and Coventry, with whom the venerable subject of these memoirs became acquainted about the year 1819 or 1820, duly appreciated his society, and used to call upon him whenever he passed through Lancaster. I know that on one occasion he remarked, 'It is quite a privilege to sit an hour with Mr. Houseman.'

" 'Whereas,' says Mr. Statter, 'in christians of an ordinary standard, religious conversation might seem to be the result of some extraordinary labour and self-denial, and the bow, which had been bent for awhile from its natural position, must of necessity be again unstrung; in Mr. Houseman it was just the reverse. 'He could not but speak of the things he had seen and heard.' What was labour to others, was relaxation and pleasure to him; what formed their relaxation, was his labour and self-denial. To other subjects beside Christ and his glory, his saving grace and power, he must be drawn, as it were, by force. These were the very elements of his being; and if by any means he had been for a time drawn from them, his mind would return, and, so to speak, rebound to them, with renewed and visible delight.'

" Few men were more methodical in the distribution of their time, and perhaps none have more exclusively devoted the best portions of it to their God. Until within twelve months of his death, his daily custom for upwards of half a century had been to rise at six in the morning in summer, and at seven in winter, and to consecrate the two succeeding hours to engagements of prayer, meditation, and sacred reading. 'The heart,' he used to say, 'should never go into the world till it has been in heaven first.' From this habit he did not allow even illness to divert him; and it may be recorded, as a somewhat remarkable fact, that though repeatedly attacked by alarming indisposition, and constitutionally subject to excruciating head-aches (there was scarcely a day in which he did not suffer from these distressing pains) the economical arrangement of his plans, during a space of nearly thirty years, to which the experience of my informant is limited, was certainly not interrupted more than half a dozen times in a year."

" Mr. Houseman's personal appearance, which underwent but little alteration during the last forty years of his life, was exceedingly prepossessing. His forehead, high and nobly expanded, and exhibiting, according to phrenological principles, the moral departments in very ample development, rose from a square and knotty base, characteristic less of versatility of intellect than of great powers of concentration, decision, and generalization. His nose and mouth were beautifully moulded: his eyes, the colour of which was the lightest and most perfect blue—were soft, tender, bright, and placid. The prevalent and habitual expression of his countenance was that of seraphic thoughtfulness; the radiant and unruffled contemplativeness of a heart and mind full of hope, and faith, and love, and the peace which passeth all understanding. His aspect presented the infallible indications of a Sabbath within. It seemed to declare what Rowland Hill declared of Cornelius Winter; 'he would make the worst devil of any man in the world.' 'Looking into his face,' said Mr. Lonsdale, when painting the admirable portrait from which the engraving at the beginning of this volume is taken, 'is

like looking into Heaven.' The remark may be fanciful, but it conveys very forcibly the idea of the discriminating sentiment of his features, and is in striking agreement with the observation of Mr. Berridge as recorded in a previous page. It was next to impossible to see him without thinking of what Christ said of Nathanael, 'Behold an Israelite indeed in whom is no guile!' His voice, never of any great compass, was yet full, clear, well-modulated, and manly; capable, as they who knew him will readily attest, of giving equal effect to the hopes of the Gospel and the terrors of the Law. Solemnity and sweetness were its main peculiarities. His stature was about five feet nine inches; his body, thin though not slight, being well-proportioned; and his general deportment, until the weight of nearly eighty years bowed and enfeebled him, easy, dignified, and graceful. His manners were those of a man of education and social advantages, gentle and unobtrusive; in the presence of strangers, or, still more particularly, of half-friends, somewhat reserved, and perhaps a little formal; but at all times, whether restrained or free, distinguished by the invariable attribute of moral greatness, simplicity. He had a strong dislike of being entrapped into the company of those with whom he was unacquainted, and used to make as speedy a retreat as was compatible with the respect due to the conventional habits of the world. For the benefit of such as think smiles and spirituality incongruous, I have pleasure in mentioning that Mr. Houseman was always cheerful, and occasionally gay."

Mr. Houseman was a man of warm feelings, and his letters are full of heart, and glowing with devout emotion. We quote a scrap as an illustration:—

"I should rejoice to see your 'Garden of Eden,' now that the serpent is destroyed. If I could bring along with me a heart free from the poison of the "Old Serpent," and find your heart under the same blessed freedom, what a day could we spend at Silverdale! How deeply should we drink of that river, the streams of which make glad the City of God! We should eat angels' food. The woods and the hills on every side would be taught by us to reverberate the Redeemer's praise. We should not envy the Apostle what he heard or saw in the third heaven. The Lord would be near, and adored, and enjoyed; and our joy would be full. But alas! the delightful vision is not yet to be realized. The whole head is still sick, and the whole heart is still faint. We have still to feel the poison, and the misery, and the danger. But the promise is exhilarating, and is sure, 'The God of peace will bruise Satan under your feet shortly.' Let us plead he promise, and pray with fervency, and the 'shortly' may be with us before another sun shall rise."

Finding age advance upon him, Mr. Houseman resigned the incumbency of St. John's in 1836. The remainder of his course was full of peace in believing. The loss of his beloved wife greatly afflicted him; but he still enjoyed with much affection the society of his family and endeared friends. Of his closing days we have the following affecting notices:

"'It is quite delightful,' says one of his daughters, in a letter which lies before me, 'to be with him in these his last moments. His gratitude for the attention he receives knows no bounds. Every thing that is done for him is right; and when he cannot speak he acknowledges our kindness by smiles the most beautiful I ever beheld. His mind is generally quite collected, and frequently he will repeat, in an under tone, his favourite hymn,

'Come let us join our cheerful songs.'

"To-day, when he reached the line 'For he was slain for us,' he added, 'Tell this to my dear, dear brother.' Since my arrival here I have slept in a small bed in his room. Often in the night, when he thinks I am asleep, I hear him say,

'Ten thousand thousand are their tongues,
But all their joys are one.'

"In other letters, by the same writer, I find the following passages;—'Papa is perfectly calm and happy, and often alludes to his death. I do not believe a single doubt has ever crossed his mind. He said this morning, "I have settled all my worldly affairs; and my eternal concerns, I feel convinced, are settled for me by one who cannot err. Lord, now lettest thou thy servant depart in peace." * * * "This is a changing world, but there remaineth a rest—a sweet rest. In a few days more I shall have entered

upon it. It is a bright prospect, and I long for it; but I must not be impatient. Not my will, but thine, O Lord."

"He continued sensitively alive to kindness. 'This morning,' writes the same affectionate and dutiful child, 'whilst I was giving him his breakfast, he looked into my face with a sweet smile, and said, 'I once used to feed you; but you are now my nurse:'—and when a parcel of white violets, which I had gathered for him in one of the fields near Lune Bank, was put into his hand, he raised it to his lips and kissed it, saying, 'I shall never again see the spot where those flowers grew. Give him my best thanks for the present.'

"At noon on Thursday the 19th of April, 1838, he fell into a deep stupor, from which he never awoke excepting for about half a minute on the following night. Mr. Prichard, (his son-in-law, to whose residence near Liverpool he had retired) not hearing him breathe, went to the bed-side and bent over his face. He slowly opened his eyes; and fixing them steadily and earnestly on Mr. Prichard for a few seconds, smiled;—then raised one of his hands very slightly, as he was accustomed to do when thankful, and again sunk into a state of unconsciousness. At twenty minutes past two o'clock, on the morning of Sunday, this meek and holy Christian entered upon the rest that remaineth for the people of God."

From the memory of Mr. Houseman we turn to that of Mr. Breay, the posthumous "Notes and recollections" of whose sermons we alluded to in our number for last October; and which prepared us to peruse with interest the memoir of him now in our hands. He was born at Devenport in 1796, and was brought up by a widowed mother, whose anxious cares he requited with truly filial gratitude and affection. Having been successively placed with a merchant, a banker, and a solicitor, all three of which connexions were broken by circumstances not under his control, he was enabled at length to indulge his long-cherished wish of becoming a minister of Christ. He was ordained to the curacy of Ruddington, in the diocese of York. The death of the rector causing his removal thence; he became curate to the Rev. J. Babington of Cossington, Leicestershire. From Cossington he removed to Haddenham, Archdeacon Browne having persuaded him to accept the temporary incumbency of that village. In 1832 Archdeacon Hodson induced him to settle in Birmingham, by resigning the incumbency of Christ Church to him. Here he closed his short but highly-blessed and useful career in 1839, aged 43 years. Wherever he had been he was much loved; and at Birmingham his afflicted flock and neighbours, as a mark of gratitude to his memory, presented the sum of £3000 to his widow and family. Mr. Breay united in a remarkable degree the various duties of the sacred office. He was much valued as a preacher, and was indefatigable as a pastor. His schools, societies, and classes were conducted with admirable efficiency. He was a thorough man of business, and was always diligent and methodical. In his deportment he was frank, kind, and cordial; and in his family a model of blended affection and firmness. But that which prompted all his efforts, and gave lustre to them, was his love to God and man. His ruling motive was the furtherance of the divine glory, and the salvation of souls. The volume contains many of his letters, which evince his intense anxiety to promote every good word and work. We have not space for numerous extracts; but we will transcribe the following striking particulars respecting his death-bed, as written down by an inmate of the family.

"How to give the melancholy details required of me, I scarcely know; yet will I attempt to do it as faithfully as memory shall enable me. For

months past our beloved friend had been suffering from general languor; and the last week in November he seemed rather worse than usual. In consequence of this he was wholly unable to give that attention to his pulpit preparations which he earnestly desired. Nevertheless he did preach, as you well know, those memorable septennary sermons. The next morning he appeared somewhat revived, and said in his own peculiar cheerful manner, 'You see I am always better for preaching.' On the evening of that day he was seized with unusual chilliness and increased debility. You are aware, dear friend, that Monday night is appropriated to the adult school. As soon, therefore, as Mrs. B. was gone thither, he came to the room where I was nursing his little boy in the scarlet fever, requesting me to order a fire to be lighted in his bed-room, and added, 'I must then get into a hot bed, and try if that will warm me. I would not say anything till Phillis was gone, fearing to keep her at home. This you know would disappoint our teachers.' Like himself, you will say, always thinking of others, never of himself! The restlessness of that night is not to be described, and the next morning the medical attendant pronounced his complaint to be the scarlet fever. He said little, but that little conveyed to my mind depression and fatal forebodings. On Friday exhaustion increased; and for two days, it might be said, he was a prey to it, amounting even to stupor. It was on Friday afternoon that he calmly dictated his affecting message to his beloved flock. Mrs. Breay, fearing the exertion would be too much, wished him to delay, saying, 'There is plenty of time, love, before Sunday.' In the most solemn manner, he replied, 'I *must* do it *now*,—bring a pencil and paper.'—'Your minister, detained by illness from the house of God, entreats the prayers of his *beloved* flock, that should the days of his ministry be near a close, he may, when he departs, be with Jesus; and that, if it is the will of his heavenly Father, to enable him to re-appear in these courts of the Lord, he may come forth among you in the fulness of the blessing of the Gospel of Christ.' 'At the end of the sermon.' By this we understood it to be his wish, that Mr. Ledsam should read it to the congregation after the sermon. On Monday night delirium rose to a fearful height. The whole of that night he talked incessantly, but in all his wanderings the beautiful devoted piety of his mind was pourtrayed. If his family were the subject, to his God he committed them. Of his aged mother he frequently spoke with his accustomed filial piety and tenderness. 'His dear brother in the ministry' (such was the term he invariably gave to his beloved young friend and assistant Mr. Ledsam), he often mentioned with affection, and would sometimes seem to address him. Did his Sunday-school teachers in imagination surround his bed,—he was most beautifully, as well as methodically, warning them of existing dangers, especially those arising from Popery and infidelity. Were the chauntings of sweet airs wafted on the ear, they were the voices of his beloved teachers on the morning of Christmas-day. 'How sweetly they sing! Say to them, I thank them for their love. Tell them I have been confined to my bed several days, and I am sorry I cannot see them, but I hear them. Tell them to remember it is the will of God.' He still seemed to be listening to and enjoying sweetest music, while his countenance was full of joy and peace.—Occasionally he would expound a text with method and arrangement. That one, 'At the name of Jesus every knee shall bow,' he expounded most clearly, fully, and at length: spoke of a superstitious view of it, trusted that there were no symptoms of superstition in his flock, and added, 'Such things should be carefully watched.' There were seasons of sweet consciousness when he seemed to pour out his soul in prayer; but we could not always catch the words in connected form, owing either to indistinct articulation, from the soreness of the tongue, or feebleness of voice from exhaustion of the frame. Exhaustion indeed was making rapid strides. Our beloved friend usually recognised *us*, but not always others to whom he was less accustomed. Dearest Mrs. B.'s voice he always knew; and in one sweet moment of consciousness, the longest and, to our feelings, the sweetest season vouchsafed him during his illness, in reply to Mrs. B.'s question,—'Do you know me, dearest?' he sweetly smiled upon her, and said, 'Know you, love! oh, yes, I know you; you are my dear sweet wife. My love, we did not anticipate this fiery trial. We have always been one: ours is a spiritual union, and therefore cannot be dissolved. One in heaven, one on earth, yet *one* still.' In answer to some questions put by his medical attendant, he replied, 'I know, sir, all is over with me, I shall not live till another morning. I have done with all,—all at least that concerns *this world*. You may see, sir, what the believer *in* Christ may expect *from* Christ.' This was said with much solemnity of manner, and in a

somewhat subdued tone of voice.—Again he talked of his approaching end, but I cannot recall the words. I well remember his apparent wish that some one should speak. When I commenced the text, 'When thou passest through the waters,' &c., in a subdued tone, he immediately took up the passage, and finished it correctly. I asked, 'Are you ready to depart and be with Christ?' 'I hope I am; yet if otherwise were the will of God, I have an aged mother, who depends on me for support, and a dear wife, whom I delight to support.' Thus evidencing at once his tender affection to his family, and his sweet submission to the will of God; and then in a short yet sweet and comprehensive prayer, he commended himself to God, prayed most earnestly for his family, his flock, and the whole church of God. His dear little family seemed upon his heart. 'I have five little children; my little Chrissy is only six years old; she was named after the Church, on account of the affection of the people manifested at the time.' Presently he asked, 'Where is my dear brother in the ministry?' A friend replied, 'He is not here, sir.' 'Oh, I thought he was:' and turning round, he saw Dr. Evans standing by his side. 'My dear brother, I need not say to you, *think of my dear children*.' After this he lay in a tranquil state, apparently unconscious, yet looking rather fixedly upwards. Dr. E. wishing to ascertain if the vision were obscured, drew the curtain aside, saying, 'Mr. B. does the light hurt you?' 'Light; oh, no, sir; light does not hurt me:' and placing his hand to his heart, 'I have a light.' He could say no more; but as he spoke, the whole countenance was most beautifully irradiated. Throughout the night of Tuesday he lay apparently unconscious of all around him, and it was fully expected that this night would be his last. But another anxious day and night succeeded. Breathing became more difficult.....at *length* all conflict ceased, and he gently sank to breath no more."

VIEW OF PUBLIC AFFAIRS.

IN adverting to the foreign intelligence, we first turn to China, where our affairs, at the last accounts, were far from being in a prosperous condition. No impression had been made upon the "Celestial empire;" our diplomatic agents had been out-manœuvred, and our troops were cooped up in Chusan, perishing with hardship and a pestilential climate.

The Turco-Egyptian question is not finally adjusted in its details; but the Sultan appears to have acceded to the imperative representations of the allies, that he should grant the viceroyalty of Egypt to the lineal descendants of Mehemet Ali; and the obstacles to a cordial co-operation of France with the other powers, it may be hoped, are nearly overcome. Great anxiety is felt throughout our land, that the interests of all Christians resident in Syria should be protected, and that the Jews also should be exempted from spoliation and oppression; and Lord Palmerston and Lord Melbourne have pledged themselves that her Majesty's government will use its best endeavours with the Ottoman Porte to secure both these objects. The Romanists are protected by France, and the members of the Greek church by Russia; but there has hitherto been no protection either for other Christians or for the Jews. It would be a great sin and a dire disgrace, if the efforts of England to restore the Turkish rule in Syria, should result in a reversal of the privileges which our own countrymen had enjoyed in that land under the rule of Mehemet Ali. Rather ought they to be greatly enlarged; so that in Jerusalem, in particular, both Christians and Jews may dwell safely, and enjoy religious liberty, unmolested by the bigotry and barbarism of the Mohammedan populace, and the grinding exactions of the Turkish authorities.

From the United States the intelligence is far from satisfactory. The Boundary question remains in uncertainty; and though the feelings and wishes of the leading authorities of both nations, as well as those of the great majority of the most respectable of their respective inhabitants, and likewise their mutual interests, are all leagued so strongly on the side of peace, that we possess strong guarantees for its non-violation; yet it is impossible not to view with apprehension the continuance of an irritating topic of contention, which any furious factious demagogue may lay hold of to engender

hostilities; or which the petty annoyances of Border-warfare may light up into a flame. The case of Mr. M'Leod is still more embarrassing. He is seized in the State of New York for having been, as is alleged, concerned in the capture of the Caroline steamvessel, which was captured by the British authorities on the United States' shore of the St. Laurence, as being engaged in aiding the Canadian rebels. The State of New York claims the right to try him as a pirate and murderer; the federal government disclaims the right of interfering with the respective States; and her Majesty's cabinet has sent out directions to our ambassador to demand Mr. M'Leod's liberation, taking upon itself the responsibility of the capture of the Caroline, and directing the ambassador, in case of refusal, to demand his passports. The complication of these events has been increased by an extraordinary report presented to Congress by a committee appointed to examine into the circumstances connected with Mr. M'Leod's detention and threatened trial. The document presents a strange compound of assumption, irritation, absurdly false reasoning, and utter contempt for international law. It denies the right or policy of interference upon the part of the federal goverment with the State jurisdiction of New York: but if the New Yorkers were to murder Mr. M'Leod, and Great Britain were to send out a hostile squadron to their State, they would demand protection from the federal body, which would be bound to afford it, as against a common enemy. How then are civilized nations to deal with a government thus impotent for right and powerful for wrong? The new President, though his message is cautious and amicably worded, gives no reason to hope that he is prepared to check this inherent vice of the American Union; on the contrary, he defends it; and far from thinking that what the people want is a stronger central government than it has yet possessed, he wishes to make the president the slave of popular feeling; he considers that Democracy is in danger; and he pledges himself never to exercise his official veto, though this prerogative is one of great importance, should a case arise in which the decision of a wise, calmly-judging, and self-denying patriot may be necessary to oppose the momentary effervescence of a democracy. The serious consequences at issue will, however, it may be hoped, prevent any irretrievable step; and we would trust that the next arrival will convey the intelligence that Mr. M'Leod has been liberated, on the ground that Great Britain has made itself the responsible party. There is a passage in the Report before alluded to, which exhibits so strikingly the opinion entertained in America of the power and resources of the British empire, that we will transcribe it; though much lamenting that it is deformed by gross injustice and illiberality.

"Our flags float side by side, over every sea and bay and inlet of the known globe. She moves steadily upon her objects with an ambition that knows no bounds, and wherever she has had a conflict of interest, she has rarely yielded to any power. At this moment she presents to the civilized world the spectacle of the greatest military and commercial power in combination ever known. From her vast possessions in every quarter of the globe, and her peculiar commercial system, she has been made the reservoir of the wealth of nations. Her internal resources, skill, labour, and machinery, with her capital, are beyond calculation. Her natural position, being about midway the coast of Europe, gives her great controul over the outlets and currents of commerce. Her military occupation of Gibraltar, Malta, the Ionian Islands, and recently St. Jean d'Acre, give her ascendancy in the Mediterranean and the Levant, while St. Helena and the Cape of Good Hope give her possession over the currents of trade along those extensive coasts. Then Bombay, Calcutta, and her immense possessions in the East Indies, together with her recent movements in the China seas and islands, enable her to extend her power over those vast regions, that have slumbered for ages in solitary and enervated magnificence. She possesses the Falkland Islands but to controul the commerce that passes round Cape Horn—while Trinidad gives her all she desires in the Caribbean Sea. Halifax at one point, and Bermuda at another, stand out in great force over our own coast from one extremity to the other. Her positions all over the world are at this moment, in a military point of view, equal to 1,000,000 of men under arms. Her continued conflicts in the mighty regions of the East only enable her officers to become skilful, and to improve in the art of war, while her great armies and extensive fleets draw their support from the immense countries seized and occupied. In the present juncture of affairs, no statesman can overlook these things. Steam power has recently brought us so near together, that in the event of any future conflict, war with its effects

will be precipitated upon us with much more rapidity than formerly. Avarice and ambition are the ruling passions of modern times, and it is vain to shut our eyes to the state of things around us. It remains to be seen what effect steam power is to have upon changing and modifying the whole art of defence and war. It may be a great engine for again levelling mankind, and reducing everything to a contest of mere physical force. In that event it might be difficult to conjecture what system of national defence will stand the test of time and experience."

In turning homewards we must advert to the proceedings at Oxford, relative to the "'Tract for the Times." It is earnestly to be hoped that some ulterior measures will be pursued. In the mean time, as our own opinions are abundantly before our readers, we shall for the present merely transcribe the documents, which ought to appear upon our pages for reference:—

"At a meeting of the Vice-Chancellor, Heads of Houses, and Proctors, in the Delegates' Room, March 15, 1841.

"Considering that it is enjoined in the statutes of this University (tit. iii. sect. 2; tit. ix., sect. ii., § 3, sect. v., § 3) that every student shall be instructed and examined in the Thirty-nine Articles, and shall subscribe to them; considering also that a tract has recently appeared, dated from Oxford, and entitled, 'Remarks on certain passages in the Thirty-nine Articles, being No. 90 of the Tracts for the Times'—a series of anonymous publications, purporting to be written by members of the University, but which are in no way sanctioned by the University itself;

"Resolved, that modes of interpretation such as are suggested in the said tract, evading rather than explaining the sense of the Thirty-nine Articles, and reconciling subscription to them with the adoption of errors which they were designed to counteract, defeat the object, and are inconsistent with the due observance of the above-mentioned statutes.

"P. WYNTER, Vice-Cancellor."

"Mr Vice-Chancellor,—I write this respectfully to inform you, that I am the author, and have the sole responsibility, of the tract on which the hebdomadal Board has just now expressed an opinion, and that I have not given my name hitherto, under the belief that it was desired that I should not. I hope it will not surprise you, if I say that my opinion remains unchanged of the truth and honesty of the principle maintained in the tract, and of the necessity of putting it forth. At the same time, I am prompted by my feelings to add my deep consciousness that everything I attempt might be done in a better spirit, and in a better way; and, while I am sincerely sorry for the trouble and anxiety I have given to the members of the Board, I beg to return my thanks to them for an act which, even though founded on misapprehension, may be made as profitable to myself as it is religiously and charitably intended.

"I say all this with great sincerity, and am, Mr. Vice-Chancellor, your obedient servant,

"JOHN HENRY NEWMAN.

"Oriel College, March 16."

Four tutors also, namely, Mr. Churton, Vice-principal of Brazennose, Mr. Wilson of St. John's, Mr. Griffiths Sub-Warden of Wadham, and Mr. Tait of Baliol, have remonstrated with the editor of the Tracts for the Times. They say:

"The tract has, in our apprehension, a highly dangerous tendency, from its suggesting that certain very important errors of the Church of Rome are not condemned by the Articles of the Church of England; for instance, that those Articles do not contain any condemnation of the doctrines—1. Of purgatory—2. Of pardons—3. Of the worshipping and adoration of images and relics—4. Of the invocation of saints—5. Of the mass; as they are taught authoritatively by the Church of Rome; but only of certain absurd practices and opinions, which intelligent Romanists repudiate as much as we do.

"In conclusion, we venture to call your attention to the impropriety of such questions being treated in an anonymous publication, and to express an earnest hope that you may be authorized to make known the writer's name. Considering how very grave and solemn the whole subject is, we cannot help thinking that both the Church and the University are entitled to ask, that some person, besides the printer and publisher of the tract, should acknowledge himself responsible."

ANSWERS TO CORRESPONDENTS.

A. B. K.; F. S.; J. F. E.; G. J.; T. O.; A. W.; J. P.; C. D.; J. H.; J. O.; Oxoniensis; Alverstoke; H. D. H.; J. G.; J. S. D., are under consideration.

UTTOXETER may find several works in defence of episcopacy on the Christian Knowledge Society's catalogue.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

RECIPROCAL INFLUENCE OF INFIDELITY AND VICE.

For the Christian Observer.

THAT depraved principle and depraved practice exert a powerful and reciprocal influence,—that unbelief is not more a disease of the head than of the heart, is not more the fruit of a disordered understanding than of vitiated affections, are indisputable facts. The philosophy of the human mind demonstrates them: experience, whether personal or general, abundantly confirms them: and God, who is intimately acquainted with the most secret springs of action, and the profoundest movements both of the moral and intellectual man, gives to them the sanction of His testimony in his revealed word. The Psalmist proclaims the atheism of a carnal heart, when he tells that "the fool hath said in heart, No God!" The Apostle declares that this atheism of the heart generates an atheism of the head, and of the life, a speculative and practical infidelity, issuing in the deepest abysses of sin. He teaches that sin and darkness form alternate links of the iron chain which binds to earth the unregenerate soul. Men first do "not like to retain God in their knowledge,"—are then "given over to a reprobate" or undiscerning "mind,"—then "do those things which are not convenient,"—a meiosis, designed, as the following verses prove, to express every thing which is sinful and abominable.

The principle which accounts for this reciprocal influence is evident. The objects to which memory often recurs, amid which the understanding daily expatiates, or the imagination loves to stray, however unreal they may be in existence, however unsound in principle, and delusive in promise, open, by their frequent recurrence, traces in the soul, along which the affections steadily move, and thus soon manifest themselves in action, and become a part of the visible man. While, on the other hand, the understanding will make but a faint shew of resistance against principles which bear down upon it with the weight and force of actual habits, and upon the full and sweeping current of the heart and affections.

Throughout Scripture unbelief is uniformly pronounced to be the damning sin. And perhaps there is no declaration of Scripture which so effectually drags to light the lurking enmity of the carnal

heart against God, and which appears to it more arbitrary in its enactment, more severe and unreasonable in its penalty; while, on the contrary, there is no rule of Scripture which appears to the spiritually enlightened mind more intimately profound in its reach, and universal in its application, or as striking with severe aim and more deadly wound at the very heart and life of the whole body of sin. If indeed unbelief were merely an error of judgment; if it were merely the refusing to believe that from which the intellect alone revolted, it would be difficult to see in what its malignity consisted. The intellect may mistake, but cannot sin. It is only so far as it is operated upon by the moral powers that intellect becomes the subject of morality, and that its contemplations are capable of a moral character, whether of good or evil. And therefore, even though experience did not fully confirm the fact, the awful sentence which impartial Justice has denounced against unbelief would be sufficient to prove, that it is but symptomatic of a mortal disease more deeply seated in the soul: a disease which has corrupted the moral senses and moral powers, and thus poisoned the very fountain of spiritual life: and that there must have been a previous rejection of God by the moral man, before the intellectual man could have been abandoned to speculative infidelity, and the physical man to profligacy or carelessness, which are but practical infidelity, by a just and gracious God.

But here, as in every instance, experience abundantly confirms this revelation of infallible truth. In practical infidelity, the fact lies upon the very surface, and is notorious to all. The man who lives in vicious practices, and thus while he professes to know God in works denies Him, evidently does this because the tastes, and tempers, and dispositions of the moral man are depraved: because his will and affections are corrupted: because he does "not like to retain God in his knowledge." And in every eminent example of speculative infidelity which history has held up to public inspection, even the eye of man, who "looketh but upon the outward appearance," can generally trace the intellectual disease to some recorded vicious habit, some unmortified passion, some unsubdued temper, or to the more subtile leaven of pride of intellectual attainment, or pride even of moral worth. But even though *we* could not trace this connexion, we are sure that He who "looketh upon the heart," and whose eye, undazzled by the false glare of some isolated virtue, can penetrate into its deepest recesses, and analyse at the source the springs which feed those apparently pure streams,—that He discovers now, and when the secrets of all hearts shall be disclosed, will exhibit to an assembled universe, in the broad daylight of eternal truth, an *evil heart* of unbelief in departing from the living God.

But, however interesting the subject, it is not my intention to pursue an abstract inquiry into the connexion which subsists between *speculative* infidelity and the radical corruption of the heart. But there is a practical infidelity; an infidelity of the heart and life as well as of the head; a living as if admitted truths were fables; as if God and eternity were but high sounding epithets, heaven but a bright vision, hell a discovered cheat, the consideration of which it may not be amiss to urge upon many who would shudder, and justly shudder, at denying with their lips the God who created or the Lord who bought them. It may be well to observe, that practical infidelity, by which I mean either profligacy or carelessness of life,

is but the exhibition of speculative infidelity: that these are not, as men generally think, two sins essentially different in nature and malignity, but that they are the twin offspring of a common parent: that they are but different symptoms of the same mortal disease deeply seated in the *moral* constitution, only exhibiting itself, at different times, in different but always vital parts: now attacking the head, and now the heart; but in either case equally debilitating the whole man. It may be well too to remark that these sins are not only the same in nature, but inseparable in existence: that the infidel, however specious and imposing his partial morality, if the social bonds which chain down his soul, corrupt as it is by nature, were dissolved, and his speculative principles had free space and liberty to develope themselves in action, would be found at heart and in practice a profligate: and, which is equally to our present purpose, that the profligate or the careless, were the same restraints removed, would be found in speculative principle an infidel. All this is clearly implied in that declaration of St. Paul to the Romans to which I have already referred, "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate (or undiscerning) mind, to do those things which are not convenient."

The word in the original of this passage, which we render "they did not like," is the word used to denote the process by which metals were assayed in the furnace. The same apostle uses it again in this epistle, and we render it "experience," where, in speaking of the chain of causes and effects by which sanctified afflictions link the soul to God, he tells us that "tribulation worketh patience, and patience *experience*, and *experience* hope." It implies, then, not only an earnest wish to acquire and retain the knowledge of God, but also a diligent exercise of the judgment and understanding in bringing this knowledge to the unerring standard and test of truth. Perhaps the nearest that we can approach in translation to the spirit and force of the original is by rendering the whole sentence thus, "Even as they were not solicitous to retain God in their knowledge, God gave them over to an undiscerning mind." What then are we to understand by being solicitous to retain God in our knowledge? What by being given over to an undiscerning mind?

1. "No man hath seen God at any time: the only begotten Son, who is in the bosom of the Father, he hath declared him." Not by uttering an empty sound, and proclaiming a mere name, with which the ears of mankind have been familiar ever since the morning of its creation, and which it is to be feared too frequently means nothing; but by actually exhibiting the brightness of the Father's glory, and the express image of his person: by concentrating and harmonizing those scattered and apparently incompatible graces, which philosophy could paint in dim colours, and separate existence, but even in her happiest pictures could seldom group, and in her experience could never realize. Christ embodied virtue, and *fixed* those essential attributes of Deity which are spread abroad throughout creation. He brought down God to a level with the conception of man, and exhibited essential holiness, which is God, in the only form in which it could be visible to man,—clothed in his own nature. Thus he made humanity the vehicle of Deity, and rendered God manifest *in* and *by* the flesh.

But has this bright yet mild exhibition of moral beauty re-ascended

with the risen and glorified Saviour? or where is it to be now seen of man? It is to be seen, reflected from the Divine word, in the pure mirror of a good conscience, and stamped upon the sanctified soul. God is, to man, but a collection of attributes tied together by a name. And therefore to him who knows not these attributes there remains but an empty sound, signifying nothing. But we can know invisible things only by realizing an experience of them in our own souls. To know God therefore is to have Christ formed within us: to possess, in however infant a state, those several members of essential holiness which in their maturity Christ embodied in a perfect man. It is to have the same "mind in you, which was also in Christ Jesus;" and thus to be made partakers of the Divine nature. When therefore the intellectual faculty looks abroad throughout the works of Creation and Providence, or searches in the word of revelation, amid the records of eternity, to discover what, and where, and who, is God; and when it there learns, that the Being of whom it is in search is a Being of infinite majesty, of untainted purity, of perfect love, then intellect has done *its* office. Then must the moral faculty, by which alone God can be apprehended, spiritually take up the word, and inquire, Do I know this Being? do I know Him by an experimental acquaintance with these His essential attributes? Have I, for example, that humility which peculiarly characterized the meek and lowly Jesus: which peculiarly He invites me to learn of Him: which feature of the mind of Christ His apostle emphatically calls upon me to transcribe into my own bosom, "Let *this* mind be in you, which was also in Christ Jesus:" and which alone can enable me to see the majesty of God? For as the summer sun, when from one end of heaven to another he runs his giant race, and in meridian glory stands for a moment on its topmost pinnacle, to look down upon the bright scene which his presence beautifies and enlivens,—as then he can be contemplated with unshrinking eye, not in his direct effulgence, but only as reflected in softened splendour from the pure and placid bosom of some prostrate lake; so the majesty of heaven's Sovereign can be viewed, not in unveiled glory, but only as reflected from a serene, a pure, and an humble soul. Again inquire, Does my own soul so overflow with charity, with pure and warm affections to God and man, that I can see God in His love? Am I so separate in spirit from the tastes and tempers and habits of the world; such a pilgrim and stranger upon earth; so meek a citizen of heaven, and an inhabitant of eternity, that I can see God in his holiness? Am I possessed of *that* hope in Christ which he who hath "purifieth himself even as Christ is pure," the hope "that when he shall appear we shall be like him, for we shall see him as he is?" In a word, Am I cultivating that beatitude of the Gospel to which the Saviour Himself has promised the beatific vision of God, "Blessed are the pure in heart: for they shall see God?"

To possess these graces of the Divine life is to possess the *senses* and *faculties* of the spiritual man, by which alone we can see and know God. And therefore "to be solicitous to retain God in our knowledge," is to cherish and cultivate these graces by fervent prayer; by diligent study of the Divine word; by calm contemplation of the Divine mind: and to seek to develope and strengthen them by constant and habitual exercise.

J. M. H.

ANCIENT LITURGICAL FORMS, FROM THE APOSTOLICAL CONSTITUTIONS.

(*Concluded from page* 205.)

To the Editor of the Christian Observer.

We have thus placed before us the earliest extant Eucharistic Liturgy of the Christian Church; such as we have every reason to believe the confessors in the days of Valerian and Diocletian may have assisted in, for the consolation of their griefs, and confirmation of their faith. If there be, indeed, some falling off from truly apostolical simplicity; if in some few cases the pomp and circumstance of formal ceremonial already appear too much in the ascendant; if in some few passages the ornaments of an affected rhetoric intrude more than can be seen in the severe purity of the language of devotion; yet the general effect and character of the whole appear to me (unless I am misled by the partiality which so naturally attaches itself to objects on which we have bestowed any attention) eminently conducive to genuine and spiritual piety. I have pointed out, as they occurred, the strong negative proofs which may be deduced against later corruptions, from their omission in this document, in places, where, had they then existed, they must have stood prominently forth; the language of the consecration of the elements has been seen to be directly spiritual; and although I have faithfully marked every expression (and there are many) which indicates a sacrificial efficacy in the offerings of the Eucharist, it were perhaps far from difficult to vindicate, in one sense, such expressions, even on purely Protestant grounds. We hold the real efficacy of one only true sacrifice once offered; the earlier offerings under the law we regard as the *antecedent types* of that one sacrifice, and having no power of any sort, save through their connection with it; and is not the Eucharistic offering of the Christian a far more lively *subsequent type* of the same consummated sacrifice? Need we, then, be so much alarmed when we find the early Fathers of the Church hesitating not to apply the same terms to the succeeding, as to the preceding, types; nor fearing to speak of the bloodless sacrifice of the Christian service.

As to other points, we find indeed a commemoration of the saints, but it is only to pray for grace to join in their struggle and partake their prize. There is not the slightest idea of seeking for grace through their mediation, or relying for the success of our prayers on their merits. We find, also, commemoration of the dead, for which, in that age, we must have been well prepared; but not the most distant allusion to purgatorial fires, and of course none to the efficacy of the Mass in quenching their penal flames.* It is somewhat curious to find these

* There is a fuller prayer for the dead in another section of this work, to which the same character equally applies; the Deacon announces, and the Bishop offers, this prayer as follows: "O God of Abraham, God of Isaac, God of Jacob, who art the God of them as living, not as dead; for all souls live to Thee, and the spirits of the just are in Thy hand, whom no torment can approach, for all the sanctified are under Thy hands; do Thou now look on this Thy servant whom Thou hast chosen and taken into another lot; pardon unto him every voluntary and involuntary transgression; send to him propitious

Apostolical Constitutions first distinctly cited by Epiphanius himself, one of the strongest witnesses against the future corruptions of the Romanist superstition; who, in his Catalogue of Heresies (Hær. 79.) assigns an express place to the *adoration of the Virgin* in this dark list; and who, in his letter to John of Jerusalem, describes his feelings and conduct, on seeing a painted image in a church, in the very spirit of John Knox himself: "Entering the church" (saith he) "of Anablatha, a village in Palestine, I cast my eyes on a curtain hanging over the door, on which was painted an image of Christ, or of some other saint, (for I cannot remember whose it might be) but when I saw in the Church of Christ the image of a man, in direct contradiction to Holy Scripture, I tore it down, and gave order to the church officers to bury it with some dead body."

Before dismissing the liturgy here given, I cannot fail to remark the very singular error which Mr. Palmer has committed in his account of it in the Origines Liturgicæ, Vol. I., p. 38. Citing it apparently at second-hand from some compilation, he describes it as bearing the name of Clement bishop of Rome, and reasons for a page and a half on this incorrect assumption; though all this trouble had been spared had he ever looked into the first line of the original canon, Φημι δη καγω ΙΑΚΩΒΟΣ, ὁ ἀδελφος Ιωαννου του Ζεβεδαιου; the whole work, indeed, professes to have been issued through Clement, as a sort of secretary of the Apostolical college; but each separate portion bears the name of some *individual apostle.*

II. Rites of Baptism.

Although we find (lib. vi. 15.) an injunction "to baptize the infants (τα νηπια), and educate them in the instruction and admonition of God," grounded on our Lord's command to suffer the little children to come unto him and forbid them not; yet the notices of the Baptismal Service are accommodated only to the case of adult baptism. Baptism was termed the seal (σφραγις), illumination (φωτισμα), and the laver of regeneration, and by appellatives less happily borrowed from the initiation into the Pagan mysteries (Μυησις), and the baptized were said (τελειωθηναι) to be perfected, and styled νεοτελεις and τελειοι.

The candidates for Baptism were placed under regular and catechetical instruction, and therefore called κατηχουμενοι, (lib. vii. 39); they were to be fully trained in the knowledge of the Father, Son, and Holy Ghost; they were to be instructed in all the Scriptural examples of the justice and mercy of God, and taught "how God in his providence turned not away from our race; but had called us at divers times (in evident allusion to Hebrews i. 1, 2) from error and vanity to the knowledge of truth, leading us from unrighteousness to righteousness, from everlasting death to eternal life." It is unnecessary to add that with this view they were carefully informed in every particular of our Saviour's ministry.

We have already seen, in the introductory portion of the Liturgy,

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angels, and place him in the breast of the patriarchs, prophets, and apostles, and of all who from the beginning of time have been well-pleasing unto thee; where is no pain, nor grief, nor groaning, but the calm region of the pious, the land of the righteous laid up to thee, wherein they behold the glory of Christ.

the prayer used ordinarily in the Service of the Church, previous to their dismission, before the commencement of the Eucharistic canon. The catechumens had been originally admitted to this class by imposition of hands, accompanied with prayer and thanksgiving "to the God who had sent his only begotten Son to save mankind, to blot out their iniquities, and purge them from all defilement of flesh and spirit; to sanctify them, and illuminate the eyes of their hearts, that they might understand his holy will and wonderful works; teaching them to hate every way of unrighteousness, and to walk in the way of truth, that so they might be counted worthy of the laver of regeneration for adoption in Christ; that being planted in the likeness of his death they might die unto sin, but live unto God in every thought, word, and work, and be written in the book of life." When duly prepared for the actual reception of baptism, the catechumen was first called upon for the renunciations and professions which the Church has always required. On this occasion the form was the following:—*Catechumen:* "I renounce Satan, and his works, and his pomps, and his service, and his angels, and his inventions, and all things that are under his influence."

He then, after this renunciation of the devil, declares his desire to range himself on the side of Christ, saying:—

"*I range myself on the side of Christ,* [*συντασσομαι*, opposed to the previous *ἀποτασσομαι*] *and I believe in,* and am baptized into, one God, the Father." Here follows the recital of a creed, in substance, and nearly in words, agreeing with that named from the Apostles, only that the article on the Holy Ghost adds a description of his spiritual works.

In the rites which follow, there is undoubtedly much of addition to the simple form of baptism, as originally instituted by our Lord, and as practised by the Apostles according to the canonical record of their acts; for besides the waters of baptism, we find (lib. iii. c. 16. 17, and lib. vii. c. 42, 44) two anointings, the first with holy or mystical oil, preceding the proper baptism; and the second, with mystical balsam (*χρισμα του μυστικου μυρου*) following that rite, and accompanied with imposition of the Bishop's hands for the confirmation of the faith of those baptized, and the completion of the spiritual efficacy of the sacrament; for this ceremony of confirmation at that time appears to have formed rather the conclusion of the baptismal service, than a distinct service of itself. Now, although such anointings might be considered as having Scriptural authority on other occasions; and although the representation of such unctions, as typical of the influences of the Spirit, commonly occurs in Scriptural language,—and it might be pleaded that it was natural for those who love the Christian title themselves to receive the chrism;—yet the unauthorised multiplication of humanly invented ceremonies, in the administration of a sacrament of divine institution, is surely of very dangerous tendency. By such practices the inward spirit of the observance becomes buried beneath its outward forms; and a superstitious regard for some supposed magical efficacy in the opus operatum supersedes the judgment of a reasonable and spiritual religion, which ever fixes our attention on the moral and converting influences exercised by such means of grace on the soul.

The Baptismal service commences with the previous anointing with oil; this is considered as the preparatory rite (*προπαρασκευη*),

and as peculiarly typical of the remission of sin. Prayer is offered by the Chief Priest (Αρχιερευς) that the oil may be sanctified to this purpose; and that spiritual grace and effectual power may be given, that the party to be anointed may be released from all unrighteousness, and made a worthy participator of baptism. We must regret that the proper prayer for grace to prepare the heart of the individual, should be mingled with the employment of an outward material sign as the means of conveying that grace—which is, in fact, to attribute that sacramental efficacy which can be given by Divine institution alone, to a form of man's invention.

The Priest then proceeding to the water (as in the time of Justin Martyr there seem to have been no baptisms within the church) offers a thanksgiving "to God the Father, and his Son the only begotten God," for the various dispensation of grace "from Adam first placed in a paradise of delight, but under a providential command; which being transgressed, he was in justice expelled, yet in mercy not utterly cast away; and for whose successive descendants diverse modes of instruction had been appointed; until in this last time God had sent his own Son to become a man for men, to bear all our sufferings, sin only excepted, and to endure, for the remission of the sin of all men, the death of the cross, as a type of which he hath instituted the baptism of regeneration." He shall then proceed to this prayer: "O Lord, look down from heaven, and sanctify this water; and grant grace and power that he who is now to be baptised according to the command of thy Christ, may be crucified and dead together with him, and with him rise again to the adoption which is in him; that he may become as dead to sin, but may live unto righteousness." Then shall the Priest baptise him "in the name of the Father, and of the Son, and of the Holy Ghost."

The anointing with balsam, in sign of Confirmation, is then directed to be administered. The accompanying prayer requests that this rite may be rendered efficacious to him who has been baptised, that the fragrance of Christ may remain in him firm and stationary; and that as he is dead with Christ, so may he rise again and live with him.

This form is followed by remarks on the efficacy of this invocation, and the imposition of hands which accompanied it: "Without this" it is said the "Baptism of water alone is only the Jewish baptism." The early Fathers often appear to have considered, that as the Spirit is said to have been given to those who had been previously baptised, by the imposition of the Apostle's hands (Acts viii. 17,) so this rite of Confirmation was an essential supplement to Baptism, and necessary fully to convey the spiritual graces, of which baptism was the inchoation.* If our own church, in retaining the rite, should be considered as having in any degree adopted the same theory, her postponing its administration to the age of discretion would appear to indicate that she regards the privileges originating in Baptism, as in a state of suspense dependent on the sincerity of the profession she requires from her adult members. The newly baptised person (Νεοτελης) is then directed to stand erect, "as one risen from the dead," and to offer up first the Lord's prayer, as

* Every expression employed strongly marks the importance attached to this rite. It is called the seal of the covenant (vii. 22.) το δε μυρον σφραγις των συνθηκων.

having now acquired a title to address God as his Father, and to add this prayer, "O all-sovereign God, Father of thine only begotten Son, thy Christ, Grant to me an unspotted body and a pure heart, a watchful mind, and knowledge free from error, and the influence of thy holy Spirit to the acquisition and full assurance of thy truth through thy Christ."

In the 7th chapter of the 2nd book is given a description of the character becoming those who have been baptised, which fully shews that the church of that day rested not in the outward rite alone, but looked to its practical points. "Ye must know, beloved, that those who are baptised into the death of our Lord, are bound no longer to sin: for as the dead have lost the power of sinning, so they that are dead with Christ cannot live in the practice of sin. We do not believe that he who hath been washed in the laver of life can continue in the pollutions of the unrighteous; that whosoever sinneth after baptism shall, unless he repent and forsake his sin, be condemned to the place of torment."

There is no allusion to sponsors in this form; but it is certain they had been introduced before the time of Tertullian; and it is believed that in the sixteenth chapter of the third book of these Constitutions the passage which directs that a deacon shall take up (ὑποδεχεσθω) a man, and a deaconess a woman, from baptism, is meant of those who take them up as spiritual fathers and mothers; the same verb and its Latin equivalent *suscipere* are undoubtedly generally employed in this sense by early Christian writers. In viii. 32 of the Constitutions, we have a list of persons incapable of being admitted to baptism, unless they professed repentance and the forsaking their unlawful callings. This list includes all those engaged in any pursuit connected with immorality or idolatry, extending to those engaged in the heathen games or dramatic spectacles, all the professors of magical arts, &c.

It is satisfactory to observe, that we do not find in these Constitutions, a single trace of the superstitious practices of exorcisms and exsufflations for the expulsion of the evil spirit from the catechumens before their baptism. We know that this corruption had crept into the Church in the fourth century, from the writings of Gregory Nazianzen and Cyril of Jerusalem; and this may furnish a strong argument for the superior antiquity of the documents we have now been examining.

We find directions for the general Morning and Evening Service, ii. 59; vii. 47, 48; and viii. 35, 38. The forms are attributed to St. James, our Lord's brother.

It should hence appear that the prayers and blessings (already given in the beginning of these extracts) for the various classes of Catechumens, Energumens, &c., and the subsequent general intercession, formed a constant portion both of Matins and Vespers. In the morning, also, the sixty-third Psalm is directed to be used, and that splendid hymn, the *Gloria in Excelsis* (as used in our Post Communion Service). Athanasius also mentions this as a part of the Morning Service, and we know that it has been so used from time immemorial in the whole Eastern church. The Vienna MS. exactly agrees with our version of this hymn; but that published in the text of Cotelerius has some variations which certainly savour of

Arian adulteration. This psalm and hymn appear to have introduced the Service; then followed the prayers for Catechumens, &c., and general intercession; and the Service was thus concluded;—

"*Deacon:* Save us, O God, and raise us in thy grace."—"Let us implore from God his mercy and pity; and that this morning and this day, and all the time of our pilgrimage, may be peaceable and free from sin; that his angel may watch over our peace; that our God may be merciful and gracious to us. Let us commend ourselves and one another through his only begotten Son." *Bishop:*—"O God of the spirits, and of all flesh, thou that art incomparable, and that needest nought; who hast given the sun to rule the day, and the moon and stars to rule the night; Do thou now look upon us with gracious eyes, and receive our morning thanksgiving, and be merciful unto us: for we do not stretch forth our hands to any strange god; nor is there any new god unto us, but Thou alone that art eternal and without end;—who, through Christ, hast bestowed upon us our being, and given us moreover our well-being through him: through him also render us worthy of eternal life. With whom unto thee and the Holy Spirit be glory, and honour, and worship to all ages. Amen."—"Bend yourselves to receive the imposition of hands." *Bishop:* "O God the faithful and true, that shewest mercy to thousands that love thee, the friend of the humble, the guardian of the poor, of whom all things stand in need, for that all are thy slaves; Look down upon this thy people that bend their heads unto thee; bless them with thy spiritual benediction; guard them as the apple of thine eye; preserve them in holiness and righteousness; and render them worthy of eternal life in Jesus Christ thy beloved Son: with whom unto thee and the Holy Spirit be glory and honour and worship, now and ever, to the ages of eternity. Amen." *Deacon:* "Depart in peace."

VESPERS, *called also the* LAMP SERVICE (ἐπιλυχνιος) 141st Psalm.

"Praise the Lord, O ye youths, praise the name of the Lord.* We praise thee, we sing hymns unto thee, we bless thee for thy great glory, O Lord the King, Father of the Christ, the unblemished Lamb, who taketh away the sin of the world; hymns become thee, glory becometh thee the God and Father, through thy Son in the all-holy Spirit, to the ages of eternity. Amen."

Nunc Dimittis (Luke ii. 29) as in our Vespers. Prayers for the Catechumens, &c., and general intercession as before.

Deacon: "Save and raise us," &c. (as in the Matins.)—*Bishop:* "O God without beginning and without end, maker and guardian of all things through Christ, King of all beings, endowed with reason and perception, who hast made the day for the works of light, and the night for the refreshment of our weakness; for the day is thine, and the night also is thine; thou hast prepared the light and the sun; Do thou, O Lord, the lover of mankind, the all-bountiful, graciously accept this our evening thanksgiving; Thou that hast conducted us through the length of the day, and brought us to the beginning of the night, guard us through thy Christ; grant us a

* This Hymn is said to be referred to by Athanasius, περι Παρθενιας, p. 1051. It much resembles the Morning *Gloria in Excelsis*, and possibly the addresses to our Saviour have been in like manner corrupted.

peaceable evening and a sinless night, and render us worthy of eternal life through thy Christ." [The usual Doxology.]

Deacon: "Bend yourselves for the imposition of hands."—*Bishop:* "O God of our fathers and Lord of mercy, that in thy wisdom hast made man a reasonable animal; beloved of God above all on earth; and hast given unto him to rule the creatures on the earth; and hast by thy judgment set up rulers and priests; the former for the security of life, the latter for thy lawful worship; Bend down, O all-sovereign Lord, and shew the light of thy countenance on thy people that bend the necks of their hearts, and bless them through Christ, through whom thou hast enlightened us with the light of knowledge, and revealed thyself to us; with whom and the Spirit the Comforter that worship is due unto thee from every reasonable and holy nature to all ages. Amen." *Deacon:* "Depart in peace."

The Lord's Prayer is directed (vii. 24) to be used three times every day. It was probably therefore recited together with the Psalms and Hymns in the beginning of Matins and Vespers.

The Scriptural lessons were probably read, and the sermon delivered in the same place as is directed in the previous service for the ordination of a Bishop—as we have seen a general reference given to that service for all the intercessory prayers. We know from Justin Martyr that they formed an essential part of the primitive Christian service.

Although especial services are prescribed only for Matins and Vespers, yet the faithful are directed either in the church or their private houses to observe six of the canonical hours. Matins (ὀρθρον) probably 6 A.M., the third, sixth, and ninth hours (*i.e.* 9 A.M.; 12; and 3 P.M.) Vespers 6 P.M.; and the cock-crow (perhaps 3 A.M.) Tertullian and Cyprian recommend private devotion at the third, sixth, and ninth hours, those intermediate between Matins and Vespers: so that we find all these hours, except cock-crow, mentioned before the third century. In the fourth, the six here enumerated occur commonly in ecclesiastical writers: when the regular monastic services became more fully established in the following centuries, the Nocturn lauds, a midnight service, was established. Matin lauds appear to have coincided with the cock-crow of the Constitutions; and Prima is the ὀρθρον; a service three hours after Vespers, at 9 P.M., called, as finishing the daily round, Completorium (complines) was finally introduced by Benedict in the sixth century.

I have thus fulfilled my purpose of presenting your readers with the earliest extant monuments of the devotional services of our ancestors in the faith; this, which is the very voice of the early church, is undoubtedly the most interesting portion of the ancient document embodying it; but many other important illustrations of the form and constitution of that church in the century of her existence may be gathered from the same source. Should you find your readers interested in the subject, I should be happy at some future opportunity to submit some further extracts. I now remain, with sincere regard for your useful work, Yours,

SCRUTATOR.

HALES OF ETON'S GOLDEN REMAINS.

(*Continued from* p. 219.)

To the Editor of the Christian Observer.

THE following are the remaining passages from the memorable Hales of Eton's Golden Remains, which I proposed to you for insertion, as calculated, I trust, to interest and edify your readers.

F. S.

"CONCERNING THE POWER OF THE KEYS.

"To the query, whether the keys were confined to the Apostles only? The answer is in no case hard to give—it may perchance, in some case, be dangerous; for there is a generation of men in the world, the clergy they call them, who impropriate the keys unto themselves, and would be very angry to understand that others from themselves should claim a right unto them. To your question *then*. No doubt but originally none received the keys from the mouth of our Saviour, but the Apostles only; none did, nor ever could, manage them with that authority and splendour as the Apostles did, who were above all most amply furnished with all things fitting so great a work. For whereas you seem to intimate that the preaching mission was communicated to others, as the seventy-two disciples, as well as the Apostles; you do but mistake yourself, if you conceive that the keys of the Gospel were any way committed to them: for concerning the mysteries of Jesus Christ, and him crucified for the sins of the world, wherein the opening of the kingdom of heaven did consist, they received it not, they knew it not. To be the prime reporters of this, was an honour imparted only to the Apostles: yet were they not so imparted as that they should be confined to them. Every one, that heard and received the light of the saving doctrine from them, so far forth as he had understanding in the ways of life, had now the keys of the kingdom of heaven committed to his power, both for his own and other's use. Every one, of what state or condition soever, that hath any occasion offered him, to serve another in the ways of life, clergy or lay, male or female, whatever he be, hath these keys, not only for himself, but for the benefit of others. For if natural goodness teach every man, *lumen de lumine*, *erranti comiter monstrare viam*, then how much more doth Christian goodness require of every one, to his ability, to be a light of those who sit in darkness, and direct their steps who most dangerously mistake their way? To save a soul, every man is a priest. To whom, I pray, is that said in Leviticus, 'Thou shalt not see thy brother sin, but thou shalt reprove, and save thy brother.' And if the law binds a man, when he saw his enemy's cattle stray, to put them into their way; how much more doth it oblige him to do the like for the man himself? See you not how the whole world conspires with me in the same opinion? Doth not every father teach his son, every master his servant, every man his friend? How many of the laity in this age, and from time to time in all ages, have, by writing for the public good, propagated the Gospel of Christ, as if some secret instinct of nature had put into men's minds thus to do? I shame to dwell so long upon so plain a theme; yet because I feel your pulse, and perceive what it is that troubles you, I must say something to an objection which I know you make. You conceive that forthwith upon this which I have said, must needs follow some great confusion of estates and degrees; the laity will straightway get into our pulpits, we shall lose our credit, and the adoration which the simple sort do yield us is in danger to be lost. Fear you not, the sufficient and able of the clergy will reap no discountenance, but honour by this; for he that knows how to do well himself, will most willingly approve what is done well by another. It is extreme poverty of mind to ground your reputation upon another man's ignorance; and to secure to yourself, you do well, because you perceive perchance that none can judge how ill you do. Be not angry, then, to see others join with you in part of your charge. 'I would all the Lord's people did preach,' and that every man did think himself bound to discharge a part of the common good, and make account that the cure of other men's souls concerned him as well as of his own. When the Apostles took order to ordain some, upon whom the public burthen of preaching the Gospel should lie, it was not their purpose to impropriate the thing to those persons alone; but knowing that what was

left to the care of all, was commonly worse looked unto, in wise and most Christian care they designed some whose duty it should be to wait upon the Gospel alone, the better to preserve the profession to the world's end. It hath been the wisdom of those who have taken care of the propagation of arts and sciences, not only to appoint the means, that multitudes should study and make profession privately, but that some should be constituted public professors to teach *è cathedrâ*, that so all might know to whom to repair, in the doubts incident to their faculties; and this hath been thought a sovereign way to preserve sciences. We are the public professors of Christianity, we speak *è cathedrâ*, which none can do but such as are ordained. Let the private profession and practice of Christianity improve itself never so much, yet the honour of the public professor, so he deserve his place, can never impair."

"CONCERNING SCHISM.

"Aristotle tells us, that necessity causeth but small faults, but avarice and ambition were the mothers of great crimes. Episcopal ambition hath made this true; for no occasion hath produced more frequent, more continuing, more sanguinary schisms, than this hath done. The sees of Alexandria, of Constantinople, of Antioch, and above all of Rome, do abundantly shew thus much; and our ecclesiastical stories witness no less, of which the greatest part consists in the tumultuating of great and potent bishops. Socrates, apologizing for himself, that professing to write an ecclesiastical story, he did oftentimes interlace the actions of secular princes and other civil businesses, tells us that he did thus to refresh his readers, who otherwise were in danger to be cloyed by reading so much of the acts of unquiet and unruly bishops, ἐν οἷς κατ' ἀλλήλων ἐτυρεύσαν, in which, as a man might say, *they made butter and cheese one of another; for τυρεύειν*, that I may shew you a cast of my old office, and open you a mystery in grammar, properly signifieth to make butter and cheese: now because these are not made without much agitation of the milk, hence τυρεύειν, by a borrowed and translated signification, signifies to do things with much agitation and tumult.

"Concerning supremacy of bishops in divers sees, one claiming superiority over another, as it hath been, from time to time, a great trespasser against the church's peace, so it is now the final ruin of it; the east and the west, through the fury of the two prime bishops, being irremediably separated without all hope of reconcilement. And besides all this mischief, it is founded in a vice contrary to all Christian humility, without which no man shall see his Saviour: for they do but abuse themselves and others, that would persuade us that bishops, by Christ's institution, have any superiority over other men, further than of reverence, or that any bishop is superior to another, further than positive order agreed upon amongst Christians, hath prescribed. For we have believed him that hath told us, that in Jesus Christ there is neither high nor low; and that in giving honour, every man should be ready to prefer another before himself; which saying cut off all claim most certainly to superiority, by title of Christianity; except men can think that these things were spoken only to poor and private men. Nature and religion agree in this, that neither of them hath a hand in this heraldry of *secundum, sub et supra*; all this comes from composition and agreement of men among themselves. Wherefore this abuse of Christianity, to make it laquey to ambition, is a vice for which I have no extraordinary name of ignominy, and an ordinary I will not give it, lest you should take so transcendent a vice to be but trivial.

"Now for conventicles, of the nature of which you desire to be informed; thus much is general. It evidently appears, that all meetings upon unnecessary occasions of separation, are to be so styled; so that in this sense, a conventicle is nothing else but a congregation of schismatics; yet time hath taken leave sometimes to fix this name upon good and honest meetings, and that perchance not altogether without good reason; for with public religious meetings thus it fares: it hath been at all times confessed necessary, that God requires not only inward and private devotion, when men either in their hearts and closets, or within their private walls, pray, praise, confess and acknowledge, but he further requires all those things to be done in public by troops and shoals of men: and from hence have proceeded public temples, altars, forms of service, appointed times, and the like, which are required for open assemblies.

"Yet while men were truly pious, all meetings of men for mutual help of piety and devotion, wheresoever and by whomsoever celebrated, were permitted without exception. But when it was espied that ill-affected persons abused private meetings, whether religious or civil, to evil ends, religiousness to gross impiety, as appears in the ethnic Eleusinia and Bacchanalia; and

Christian meetings under the Pagan princes, when for fear they durst not come together in open view, were charged with foul imputations, as by the report of Christians themselves plainly appears; and civil meetings many times, under pretence of friendly and neighbourly visits, sheltered treasonable attempts against princes and commonwealths: hence both church and state joined, and jointly gave order for forms, times, places, and public concourse, whether for religious or civil ends; and all other meetings whatsoever, besides those of which both time and place were limited, they censured for routs and riots, and unlawful assemblies in the state, and in the church for conventicles. But in times of manifest corruptions and persecutions, wherein religious assembling is dangerous, private meetings, howsoever besides public order, are not only lawful, but they are of necessity a duty; else how shall we excuse the meetings of Christians for public service in time of danger and persecutions, and of ourselves in Queen Mary's days? and how will those of the Roman church among us, put off the imputation of conventicling, who are known among us privately to assemble for religious exercise, against all established order both in church and state? For indeed all pious assemblies in times of persecution and corruptions, howsoever practised, are indeed, or rather alone, the lawful congregations; and public assemblies, though according to form of law, are indeed nothing else but riots and conventicles, if they be stained with corruption and superstition."

"OF THE CHURCH.

"Marks and notes to know the true church we have none, except we will make true profession, which is the form and essence of the church, to be a mark. And as there are none, so it is not necessary there should be; for to what purpose would they serve? That I might go seek and find out some company to mark? This is no way necessary, for glorious things are in the Scriptures spoken of the church; not that I should run up and down the world to find the persons of the professors, but that I should make myself of it. This I do by taking upon me the profession of Christianity, and submitting myself to the rules of belief and practice delivered in the Gospel: though besides myself I should know no other professor in the world. The church, as it imports a visible company on earth, is nothing else but the company of professors of Christianity, wheresoever dispersed in the earth. To define it thus by monarchy under one visible head, is a novelty crept up, since men began to change the spiritual kingdom of Christ to secular pride and tyranny; and a thing never heard of, either in the Scriptures or in the writings of the ancients. Government, whether by one or many, or howsoever, if it be one of the church's attributes, it is all; certainly it is no necessary property, much less comes it into the definition and essence of it. I mean outward government; for as for inward government, by which Christ reigns in the hearts of his elect, and vindicates them from spiritual enemies, I have no occasion to speak. From the world's beginning, till the last hour of it, the church is essentially one and the same, howsoever perchance in garment and outward ceremony it admits of difference. And as it was from the beginning of the world, so was it Christian; there being no other difference betwixt the fathers before Christ and us, but this: as we believe in Christ that is come, so they believed in Christ that was to come, 'Jesus Christ, the same yesterday, to-day, and for ever,' (Heb. xiii. 8.) Neither receives it any alteration in this respect because the person in whom this relation is founded is sometimes visible, sometimes not. It is true indeed the head of the church sometimes became visible, but this is but contingent, and by concomitancy: for Christ, the second person in the Trinity, becoming man to redeem this church, and manifest the way of truth unto it, it so fell out that the head of the church became visible. Of this visibility he left no successor, no doctrine, no use, as being a thing merely accidental. As for the proof of Peter's ministerial headship, this first concerning his being the rock of the church, that cannot prove it: for Peter was the rock then, when our Saviour spake; but then could he not be the visible head, for Christ himself was then living, and supplied that room himself. Peter therefore, howsoever, or in what sense soever he were the rock, yet could he not be the visible head, except we will grant the church to have had two visible heads. The keys of heaven committed to Peter, and command to feed his sheep, import no more than the common duty laid upon all the disciples, to 'teach all nations' (Matt. xxviii. 19), for this duty in several respects is expressed by several metaphors. Teaching, as it signifies the opening of the way to life, so it is called by the name of keys; but as it signifies the strengthening of the soul of man by the word, which is the soul's spiritual food, so it is called feeding. Thus much is seen by the defenders of the church of Rome, and there-

fore they fly for refuge to a circumstance. It is observed that our Saviour delivered this doctrine to Peter alone, as indeed sometimes he did. In this it is supposed that some great mystery rests: for why should our Saviour thus single out Peter, and command a common duty to him, if there were not something extraordinary in it, which concerned him above the rest? This they interpret a pre-eminence that Peter had in his business of teaching, which they say is a primacy and headship; enforcing thus much that all the rest were to depend upon him, and from him receive what they were to preach. For answer, grant me there were some great mystery in it, yet whence is it proved that this is that mystery? For if our Saviour did not manifest it, then might there be a thousand causes, which man's conjecture may easily miss. It is great boldness, out of causes concealed, to pick so great consequences, and to found matters of so great weight upon mere conjectures. These circumstances, that Peter is first named among the disciples, that he made the first sermon, and the like, are too weak grounds to build the sovereignty of the world upon; and that he spake Ananias and Sapphira dead, argues spiritual power, but not temporal. But that Peter called the first council in the Acts, is a circumstance beyond the text; for concerning the calling the council there is no word: all that is said is but this, 'that the apostles and elders met' (Acts xv. 6); no syllable of Peter's calling them together. That Peter was twenty-five years bishop of Rome, is not to be proved out of antiquity, before St. Jerome, who shuffled it into Eusebius's chronicle, there being no such thing extant in his story; yea that he was bishop at all, as now the name of bishop is taken, may be very questionable: for the ancients that reckon up the bishops of Rome until their times, as Eusebius, and before him Tertullian, and before them both Irenæus, never account Peter as bishop of that see; and Epiphanius tells us, that Peter and Paul were both bishops of Rome at once: by which it is plain he took the title of bishop in another sense than now it is used; for now, and for so long a time upward, two bishops can no more possess one see, than two hedge-sparrows dwell in one bush. St. Peter's time was a little too early for bishops to rise."

BRIEF SURVEY OF MISSIONARY LABOURS.

(*Continued from* p. 213.)

To the Editor of the Christian Observer.

THE following is the remainder of your venerable German contemporary's survey of Missionary Labours.

A CHRISTIAN OBSERVER.

"THE JEWS.

"The right mode of conducting missionary labours among the Jews is yet to be learned. If any one, however, but wishes to inform himself rightly on this subject, he cannot do better than go eighteen centuries back, and look at the first Jewish missionary of the new Covenant. Let him but begin to do this (and not from any exalted point of view) and we are sure he will never grow weary of so doing. That was a missionary! no man will be able to follow completely in his steps. A man of sorrows he certainly was, more than any before or after him; but he knew who had sent him; he knew it *in his weakness* by faith in the word of prophecy, (Jer. xlix. 4), and therein he was not to be confounded; but his armour was: 'It is written.' He was moved with compassion on the Jewish people, for he saw them partly led by blind leaders, partly scattered as sheep having no shepherd.

"There he went about doing good, helping every one, and casting out no one that came to him; infants he embraced in his arms, put his hands upon them and blessed them; and his earnest desire was to gather the children of Jerusalem together, even as a hen gathereth her chickens under her wings. His first successors imitated his example. When addressing the Jews, they acknowledged with respect and compassion their earlier election, and said: 'Ye are the children of the prophets, and of the covenant, and the promise is unto you, and to your children. *Unto you first* God, having raised up his Son Jesus, sent him *to bless you*, in turning away every one of you from his iniquities. *Neither is there salvation in any other. And by him all that believe are justified.*' We do not know

whether to be amazed or wroth when seeing persons who called themselves successors of these apostles, begin their labours for the conversion (as it was called) of the Jews, with saying: 'We have the truth, you must believe because we tell you; and if you do not, you are cursed.' This was the Popish mode of converting the Jews, and we would wish it had not been adopted by any one not belonging to Rome. But also, yea especially, with regard to missions to the Jews, we must praise God for having let us live to witness a new spirit in the missionary labours of these our days. Many considerations might here present themselves to us, but we point out more particularly the following three:—

"1. The present messengers of Christ to Israel remember that Jesus Christ has not forsaken this people for ever, but only until a certain day, known to the Father. (Matt. xxiii. 39; Acts i. 6, 7.) They look upon the Jews as a people elected from of old by the counsel of God, a people which God hath not cast away (Rom. xi. 2); but marvellously preserved it even until now, in order to let the greatness of his mercy appear on them in the latter time, *a testimony to the whole world.* God presents to these his messengers in the present day, excellent opportunities for largely supplying Israel with their Holy Scriptures, and makes them by unexpected occurrences (e. g. Damascus, 1840) appear to the Jews the true friends of Israel, yea, suffers to descend upon them the blessings of those in Israel who were perishing, the blessings of the sick, the hungry, the naked, the fatherless. If, now, sometimes these friends of Israel feel inclined to reckon inappropriately, as Philip and Andrew of old (John vi. 7, 8.), and their judgment starts the question: 'Whence are we to take all this? the needy ones in Israel are so many: what we have is not sufficient for them, that every one of them may take a little!' they remember the five barley loaves, and two small fishes; enjoin their judgment to be silent for a while, until it is his turn to speak; and they fall to in faith, and distribute in faith from what they have on hand, as if there were no end to it; and he, who knew what he would do, does not suffer their faith to be put to shame. No, how could he? rather than do this, He fills twelve baskets for them besides.

"2. The real obstacles which most keep back the Jews from *salvation through Christ,* are in our days more fully acknowledged than ever before. It is the offence which they have constantly taken at the conduct of nominal Christians, and the atrocious injustice, the unmerciful cruelty, which Israel has had to suffer from nominal Christians. Perhaps it is an unconscious acknowledgment of the greatness of this fearful guilt, which has in so many Christian countries produced the wish to make the Jews, as they ought to be, partakers of all the rights of their fellow-citizens. This aim though can never be attained; for an unappeasable longing after the land of its inheritance must continue to pervade Israel, until DAVID their king rules over them (Ez. xxxvii. 24); but this endeavour of Christians to ameliorate their outward condition, tends, at least, to lessen their aversion to those nations among which the Lord has scattered them.

"3. Israel's longing after the land of their fathers has during late years grown into unexampled impatience. More than ever before, this remarkable people feels now drawn to the land of their fathers, and that with a restlessness, as if DAVID were already at the door. Next to this we must notice the gradual sinking of the authority of the Talmud among them. Alas, many Jews, especially in France and Germany, reject the Talmud, not so much on account of its contradicting their Holy Scriptures, as because their judgment convinces them of its absurdity. They give the Talmud up, and their own holy Torah to boot. In their delusion they never know how to discriminate between Torah and Talmud; or rather, the reason is, they love this world too well. The hope of their fathers, in a Redeemer of Israel, they abandon, and fall into the desert of unbelief, destitute of comfort and consolation. Here, of course, they find no peace; they are but for a time given over to it, in order that on the day of their visitation they may the better lay hold of the faith. (Rom. xi. 32.) And to this they will soon be driven by the famine; for if the sons of Jacob will live, and not die, they must set out to *their brother,* even though they know him not. (Gen. xlii. 12.) But it cannot be denied that the command, '*Seek ye out of the book of the Lord, and read,*' (Isa. xxxiv. 16.) has silently, but powerfully, been addressed anew to Israel, and their nation is diligently searching the writings of Moses and the Prophets, now more plentifully than ever in the hands of the Jews. And it might, even now, seem that the land of Israel should soon be without a master. Who would think that He who once gave this country to Abraham for an heritage, will remain a mere spectator of these events? To him it belongs to decide the question, which may now be expected to be soon seriously raised, whether or not Israel be the rightful inheritor of the country. Neither on

the justice of the rulers on earth, nor on the great wealth possessed by several Jews, depends the decision of that question, though it may become a means in the hand of God. If an *Israelitish state* is established anywhere, those who have been the instruments for effecting it, will not be asked who is to have the crown, for the Lord says; '*I will overturn, overturn, overturn, it; and it shall be no more until he come whose right it is; and I will give it him.*' (Ez. xxi. 27.) '*In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon,*' (Zech. xx. 11.) then '*shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.*' (Hos. iii. 5.)

"THE MAHOMETANS.

"By the sword were Mahomed's doctrines propagated, and only by the sword could they, as being destitute of truth, hitherto maintain themselves. Now this sword is nearly broken, after having for twelve centuries threatened with death every one who ventured to recommend Christianity to a follower of the false prophet. We discover also here three rays of light in our days, which encourage us to hope good for the Mahometans:—

"1. The fact that their neighbours so very much excel them in all branches of science, appears now to the Mahometans themselves to predict the decay of their power, and they have therefore suddenly caught an ardent desire after science. The Koran can never maintain its influence, when the minds of its professors become enlightened; though if this be the only inducement for their abandoning the Koran, they fall from bad to worse; for they rush into that dreary void, so largely offered to them from the West, under the boasting name of *lumière*, as if it were not a thing which every one (alas!) possessed by nature. Long, however, man cannot endure this flat unbelief; for however may have been obscured in him the foreboding of a home in which the arms of a father are ready to receive him, yet it does exist within him, just because he is a man, and not a beast; it slumbers within him, and is usually roused when even the husks that the swine eat come to be refused to him (Luke xv. 16). If the Koran be put aside, the Mahometans have *one* hindrance less to prevent them from in their hunger seeking after *grace and truth in Christ Jesus.*

"2. Until very lately no Christian mission could be established among the Mahometans, as any endeavours to do so would have been considered nothing less than high treason. But now we see both male and female disciples of Christ go out among the Mahometans as teachers of their youth, and are eagerly received as such. They dare not, strictly speaking, teach their scholars the doctrines of Christianity, but they are at liberty to relate narratives to them; and where is the country in which the youth were not eager to hear these? They then select such narratives, as may, by the grace of God, prepare a way for the Gospel. Now the Mahometans do even suffer their children to read the New Testament at school, for they have lost all courage for resistance.

"3. Formerly Mahometans looked down on Christians with proud contempt; as a power they have now been compelled to acknowledge themselves minors, as it were, and to request the Christian powers to undertake the guardianship for them; they have also during the last years been treated, more epecially by their two great neighbours, with such neighbourly good faith, as cannot (whatever other reasons may have co-operated) be explained without in a great measure attributing it to the influence of Christian principles. Those Christians also, who hitherto lived in the *midst of* Mahometan nations, were all but destitute of the word of God in their native languages, and fallen for the greater part into the mere observance of forms, into superstition and vices. Through the Missionary and Bible Societies, however, the Christians of the East are now largely supplied with the Holy Scriptures; and if God but awakens them unto life, the Mahometans will see in their lives what Christianity is, will awake *themselves*, and *Israel shall be the third* (Isa. xix. 24). Well may we therefore now, when turning our anxious eye to the Mahometan world, sing with the watchman:—

"The morning-ray dispels the night;
Now, Christians, use your time aright!
And watch, and *praise the Lord!*"

"THE PEOPLE OF THE LORD.

"We do not here confine this beautiful appellation to its stricter sense, in which it signifies those who are led by the Spirit of God; but let us here understand the appellation of 'the People of the Lord' in the sense in which it was

used by our Lord himself, when saying of the city of Corinth, proverbial for its luxury and ungodliness; 'I have *much people* in this city' (Acts xviii. 10). This people consisted of *sons of peace* (Luke x. 6), such as were *in future* to become obedient followers of the Gospel, and the many who could not yet discern between their right hand and their left hand (Jonah iv. 11). Also here we must confine ourselves to our three heads.

"1. No doubt this 'People of the Lord' is now greatly increasing; why else should God circulate his Bible so widely, which can only be for the good of *this people*? Granted, that the greatest number of this people is to be found among Christians, God certainly does also see it among Jews, Mahometans, and Heathens. Perhaps the greatest part of this people consists of those little ones whose angels do always behold the face of the Father which is in heaven. We need not seek this people principally among those who are called 'genteel people;' for the great company who sat down with Jesus in Luke v. 29, were not known as such; but *as physician* he numbered them among his people.

"2. No missionaries can by men be specially sent forth to this people, because their address is not known, and is but occasionally revealed to some one or other, as it was on the occasion of which we read in Acts viii. 29. Certain however it is, that the greatest fruit of Missionary labour in our days is to be found among this 'People of the Lord,' to whose advantage also chiefly the tidings turn out which are communicated by us respecting this work.

"3. We cannot say: 'Here or there live the People of the Lord;' but it shall be brought out from its obscurity at that time when Israel shall meet its King JESUS CHRIST with the cry: 'BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD!'"

THE REV. H. BUDD ON THE PRINCIPLES OF THE REFORMATION.

To the Editor of the Christian Observer.

THE statement given of the condition of our Established Church, in the Preface to the third edition of my work on Baptism, lately published, is so amply confirmed by the third division of your paper on "the Dangers, Duties, and Encouragements of the Church of Christ," in your Number for February, that I am encouraged to request you to carry out the particulars of your statement to some practical use in a future Number.

Two centuries and a half of declining Reformation, you seem to state, have past over us: and may I ask what is the necessary result of this admitted fact? Whether the decline be marked by the aberrations of the Laud or the Tillotson school, the two acknowledged characteristics of our decline, has not their prevalence during this season necessarily terminated—as salvation by works must ever do when long preached and persisted in—in close approximation to Popery? and is not modern Puseyism, or semi-Popery, the necessary result of our declining from salvation by grace or faith, the Reformation doctrines, to salvation by graces and works, the real doctrine of the Laud and Tillotson schools? It may have taken two centuries and a half to bring us to this issue; and it may startle the adherents of these respective schools, that we should have arrived at such an issue; and they may seek to retire from the consequences of their own principles, when their eyes are opened by the incumbency of present danger to discern them: but the consternation of discovery does not alter the characters of the fact. Gradual aberration from truth moves on with slow but certain step; each advancing grade approves its father, and begets its child; till what was once indifference to the truth, finally settles down into decided aversion to it. Hence I apprehend the monstrous anomaly of Puseyism in our

church—a portion of professed Protestants, enjoying the benefits and blessings of our Reformed Church, reproaching the Reformers, and repudiating those very principles of their Reformation, from which, however insensible of them, their present benefits and blessings flow.

See then to what an appalling result of corruption this growing aberration from this principle of our Reformation has necessarily brought us. We have almost arrived again at that very Popery, from the errors of which we were originally reformed. And as Israel of old filled up the measure of his corruption in about two hundred and sixty years, in his decided attachment to and preference of his golden calves and provoking idolatries; may not the next ten years of persevering attachment to the idolatry of the pre-requisite conditions of the Tillotson and Nelson school, and the idolatrous superstition of the sacramental "opus operatum" of Puseyism, be hurrying our church into the same judgment that attended devoted Israel of old?

We have seen what ravages the last ten years have been permitted to effect with our once Protestant state. What reason have we to suppose, that increasing as our corruptions are, similar ravages may not be permitted in judgment on our once Protestant church? I see not how we can justly arrive at any other conclusion, than that we have an unprotestantized and therefore liberalized state, and that this liberalized state has been produced by a liberalized church—a church which, by permitting general departure from the literal meaning of her own articles, has encouraged the universal liberalism of sentiment to which she is daily becoming, and, unless she returns to her primitive principle, must ultimately become, the victim.

Will you permit me then, Mr. Editor, to request you to give your nail another blow; and as we concur in sentiment as to the condition of our church during the last two centuries and a half, that we should concur also, not only in soliciting the attention of every member of our church to the *fact*, but to the probable *issue*, and the *remedy*—the fact, that we are in the midst of error, because we have deserted reformed truth—the probable issue, with an unprotestantised state an ultimately unprotestantised church—the remedy, a national repentance, evidenced by a general return of all bishops, priests, and deacons, and all congregations committed to their charge, to the principles and practices of our Reformation.

H. W. BUDD.

ON PUSEYISM, BUDDISM, AND ANGLICANISM.

For the Christian Observer.

I HAVE been much pained, as have many other persons, in reading the Rev. H. Budd's preface to the third edition of his work on Baptism. That preface, consisting of 284 pages, as a vestibule to a work of 520, is for the most part a severe running animadversion upon what the author terms "Puseyism," "Modern Evangelism," and "Dissent." Of the Dissenters I shall say nothing; except that they are not likely to be attracted to Anglicanism, through the medium of "Buddism," which is a combination of some of the most objectionable parts of "Puseyism," with the most difficult paradoxes

of doctrinal Calvinism. I mean no disrespect to Mr. Budd by adopting the customary word "Buddism" as applied to his peculiar system, any more than he does to Dr. Pusey by using the word "Puseyism." He says, "I use the word Puseyism as I find it, to designate a system, and from no disrespect to the person whose name it bears." He uses other names also in a similar manner; saying that "these generic terms, 'Puseyism,' the 'Tillotson and Nelson School,' &c., were necessary for brevity's sake to avoid circumlocution." He adds that "The masters of particular schools, and the patrons of heresies and errors, have ever had them designated by their names according to the practice both of the Church and the Scriptures; and it is a false charity which would improve upon them." Mr. Budd may explain that it is very proper to say "Puseyism" but not "Buddism," for that his system is "Anglicanism," but Dr. Pusey's is not. But this is just begging the very point in question. Dr. Pusey says that his system is Anglicanism, and with a much better shew of argument than can be offered for Buddism; and he and his Tract colleagues are indignant that Mr. Budd and others should use his name to describe a system which they consider to be Anglican Catholicism. Mr. Budd cannot therefore reasonably object that all the classes which he opposes (whether Puseyites and the "School of Modern Evangelism" within the Church, or Papists and Dissenters without, none of whom consider his system to be either that of Scripture or genuine Anglicanism) should designate it "after the master of this particular school," "to avoid circumlocution."

It is not the purpose of the present remarks to argue upon the merits or demerits of Mr. Budd's system, but simply to inquire what it is; for it is so enveloped in the circumlocution of more than eight hundred pages, and so cautiously kept apart from any reply to the chief objections which are urged against it, especially in reference to the doctrine of "absolute reprobation," which is essential to it, that of the few persons who profess to embrace it, not one in several really understands its drift. The author descants upon "salvation by promise," making that the basis of his system, and urging us to trust to God's covenant with his people, and to baptize our children in the assurance of faith that he is our God and will be their God; all which is Scriptural, Anglican, and full of blessed consolation; and hence some persons have exclaimed, "Who would not embrace the glorious doctrine of salvation by promise?" But then comes the fallacy; for when did either Puseyites or Evangelicals deny it? It is most unfair to Dr. Pusey for Mr. Budd to assert that he attaches regeneration to baptism, not by promise, but by *ex opere operato*. Neither he, nor any other Tractator, has ever done so. The very basis of their system is that regeneration in baptism is a promised blessing. Mr. Budd may reply, "Have not the Evangelicals themselves alleged the *opus operatum* charge against Puseyism?" Doubtless they have; but how? Precisely in the same manner in which they would probably allege it against Buddism; not as meaning that either Dr. Pusey or Mr. Budd doubts that regeneration in baptism is "by promise;" but that they both connect the promise with an *opus operatum* in a manner which Scripture does not warrant. The "Evangelicals" also, as they are called, firmly believe and rejoice in the promises of God to the faithful and their offspring; but because they differ from Mr. Budd in regard to the mode of their application, he represents

them, as well as the Puseyites, as discrediting the doctrines of grace His whole book is founded upon this unjust accusation; so that no marvel if some devout persons are led away by his representations to embrace a system which professes, to the exclusion of other "schools," to uphold salvation by grace and promise, rather than one of salvation of debt or by ceremonials.

The main distinction between Puseyism and Buddism, is the following: Dr. Pusey considers that all men are born into the world heirs of wrath; that all need regeneration; that regeneration is conferred "by promise" upon all adults coming to baptism in faith, and to all infants, there being in their case no obstacle interposed. Mr. Budd considers that some, by a decree of predestination, are born heirs of grace (he refuses to say what the rest are, but of necessity they are absolutely reprobated); that the infant thus specially elected has already "in semine" received "repentance and faith" *before* baptism; and that baptism is only a seal of what had passed in the unconscious child; that we do not pray "that he may be *made* a faithful child," for this privilege he had as a consequence of his predestination; but only "for his perseverance in the same;" which surely were a superfluous prayer if the rest of Mr. Budd's hypothesis were true, for he cannot fall from his absolute election. Mr. Budd applauds and echoes the strong language which Dr. Pusey applies to baptism; but he blames him for separating it from the doctrine of predestination.

Now in all this the mysticism of Buddism and Puseyism in regard to the effects of baptism are much the same; but Puseyism allots the blessing to all baptized infants, whereas Buddism restricts it to the elect.

And here there is some reason to blame Mr. Budd for not placing his system fully before his readers. He conceals its awful exclusion; he represents it as a doctrine of faith, joy, and "assurance," whereas when it comes to be closely examined, the anxious parent finds that instead of his hopes having a wide and solid foundation, they rest upon nothing. For where has God revealed to any individual believer that his children are included in the decree of predestination? Mr. Budd's argument is, that the promises are general; and that each parent is to believe them specially in regard to the infant to be baptized. Now there is a glorious and comforting truth couched in this; for God's promises are gracious, and the Christian parent should train his children in faith and hope; whether he take the Calvinistic view of the doctrine of election or not. But how does the grounding of the blessings of baptism upon this doctrine specially promote faith and "assurance?" How can any parent have absolute "assurance" that his child is elect and not reprobate? I am not arguing respecting the doctrine of personal election. I only inquire how it promotes in the parent, as respects his baptized child, that faith and assurance which Mr. Budd attributes exclusively to his system? Do *all* baptized children prove to be elect? This is not pretended; a large number, alas! grow up and die in their sins. Dr. Pusey would say they had lost regeneration and baptismal grace. Mr. Budd must maintain that they never had them. But how can the parent then rejoice with an assurance grounded on an alleged connexion of predestination with baptism? He might have hoped, and strongly believed, from general promises to special cases; but the promise is *not*, upon the Buddite system, a general promise, but a

special promise, being in effect limited to elect children: or rather it is no promise at all; for what text is there which says that God is the God of the children of believers upon the ground that they are all predestinated to eternal life? There could be no such promise; for it is not true, as experience proves, that they are all predestinated, for many of them die in their sins. That some only are predestinated, so far from leading to that rejoicing "assurance" which Mr. Budd dwells so much upon, rather leads to fearful and bitter anxiety. Dr. Pusey may justly, upon his system, tell the parent to rejoice in the baptismal blessing as a certain bestowment; and the "Evangelical" may do so as regarding the whole transaction, as the church teaches, with reference to the provision, that when they come to age they will ratify the vows made in their name, God blessing their Christian nurture; but to tell the parent to rejoice because all elect children have the seal of regeneration in baptism, when for anything he can know to the contrary the child who is being baptized is not included in that decree, but is reprobated, is surely a strange way of promoting comfort and "assurance." I am supposing that the parent views the doctrine of election in what is called the Calvinistic sense; and Mr. Budd accounts no person a true Churchman who does not so hold it. The chief ground of blame against "modern Evangelism," and the main cause of the many evils which have come upon the church, he considers to be that the doctrine of election is not brought forward fully, prominently, and continually, as the basis of the whole Christian system, and that upon which all our services are built, and which alone gives them colour and meaning. The non-Calvinistic members of our Church urge just the contrary; asserting that what is called the "language of assurance" in our offices, from baptism to burial, so far from being based upon the doctrine of predestination, is opposed to it; and that it has reference to general promises, and specific marks of character. Mr. Budd dwells much on the doctrine of "assurance." I believe that doctrine rightly understood to be Scriptural and Anglican; but then it is assurance grounded on evidence. We read, "Make your calling and election sure;" but assurance without evidence is antinomianism. Mr. Budd says, "God is as free to give his grace to the sinful child as to the sinful parent, and to convey and confirm it by the seal of baptism." This is true; God is free; but then in the case of the "sinful parent" the "assurance" of election is grounded upon the actual existence of the fruits of faith, as our Seventeenth Article scripturally teaches; but a parent can have no such "assurance" of the special election of his infant child. God being free to give his grace to the child, is no proof that he has so given it in any particular instance. The hope must be grounded on general promises; not on an assurance—for none such is given—that this individual child is a subject of special predestination; for how can the parent know this? and if he does not, his faith has no basis to rest upon. Mr. Budd, while objecting to hypothetical interpretations of the Baptismal office, makes it doubly hypothetical; for though he conceals his own views of reprobation, yet his whole system is grounded on an "*if*." He ought to interject parentheses throughout all our offices; as for example: "Seeing now that this child is regenerate" [that is, provided he is one of the elect.] The anti-Calvinist will ask why we are to put in this limitation at all; the Calvinist, why we are necessarily to date incipient conversion of

heart before infant baptism, instead of waiting till there is some evidence of it; and both will say with the Puseyite, that wherever, or however, God may work upon the human soul, from the birth to the grave, we have no Scriptural warrant to affirm of any child, that when it was brought to baptism, it already possessed the blessings of which baptism is a sign and seal. The question is not what God is "free to do;" but what man has Scriptural warrant to affirm he has done?

Mr. Budd accuses the school of "Modern Evangelism" of not feeling the "assurance" which in words they profess while using the language of our Church offices. The Evangelicals may retort the charge, and while they deny that they do so, may affirm that Mr. Budd does so. For let him be asked, "Do you feel *assured*, in the sense in which you use that word, that all the children whom you have baptized, and all the children baptized during three hundred years in the Church of England, were specially elected to eternal life, and that not one proved reprobate?" His answer to that question, if satisfactory, will be equally available by those members of the Church who consider that the baptismal office is a Scriptural formulary, grounded upon the supposition of repentance and faith. Those also are consistent who believe that all baptized infants, without limitation, enjoy all that Dr. Pusey predicates of baptism. But Mr. Budd does *not* believe that all baptized infants really do enjoy what he predicates of all. He believes only that if they are elect they do; why then does he use unqualified expressions, where the results are, or may be, qualified? He does so, he says, because faith in regard to general promises applies them to specials. But it can apply them to specials only subject to the limitation contained in the general; and the general, upon his scheme, is co-extensive only with the election.

I have not yet offered any quotations from Mr. Budd's work; and yet in justice both to the writer and to myself, I ought perhaps to do so. The following passages may suffice to shew whether I have misapprehended his meaning.

On the subject of grace to the elect before baptism he says, (Preface, p. 59—61.)

"The child is not brought to the congregation for the first reception of grace, for this he has already in the apprehension of the faithful parent in virtue of the promise; but as our Church expresses it, 'we give thee humble thanks for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee,' all of us, whether congregation, or us who more immediately surround this font, including the child also, for the child has already, as the child of a believer, (whose faith from his very birth has ascribed this blessedness to his child,) both 'grace' and 'faith' in their 'seed and spring,' in virtue of the promise; the Church assuming them to be in the child as John the Baptist was gracious even from his birth. The Church therefore does not merely pray for the imparting of grace to the child, any more than it does to any other present, but 'increase this knowledge, and confirm this faith in us evermore,' and 'give thy Holy Spirit to this infant that he may be born again,' and all the fruits of grace may appear in him in a new birth, and regenerated life. So again in the prayer of consecration, the Church prays, 'Grant that this child now to be baptized therein may receive,' not thy grace simply, but 'the fulness of thy grace; and ever remain in the number of thy faithful and elect children.' The child is not prayed for to be made a faithful child, or an elect child, for of these blessed privileges he has 'the seed and spring' already 'in virtue of the promise;' but that he may remain in the 'number of thy faithful and elect children:' not the admission of the child into these characters and privileges is prayed for, but his perseverance in the same; to receive the public accredited seal of which he is now presented for baptism. He accordingly baptised, and then follows his reception—'We receive this child

into the congregation of Christ's flock,' &c. not into the Church of Christ, but 'into the congregation of Christ's flock' or Church; that particular church and congregation to which God in his gracious providence has appointed him. As the child of a believer, as soon as born, he was to the faith of his parents, and the general communion of saints, a child of the Church."

"I must especially solicit the attention of the reader to this consistent proof of the truth of our statement; that whether baptised adult or baptized infant, each comes to receive the seal of baptism as a believer, and as the sign of that faith which he has, being yet unbaptized."

Mr. Budd here teaches that the parent is to "assume" that his child has "grace" before he brings it to baptism; for he would have no right to bring it to that sacrament without this "assumption." He blames the late Mr. Biddulph, and other "Modern Evangelists" for saying that the Church "supposes," in a judgment of charity, that its members are what they profess to be; the word "supposes," he says, being very different to "assumes," the latter attaining to "assurance," the former not. In other words, the parent is to assume and have assurance that his child is elected; and that in consequence grace has been conferred before baptism, so that he does not pray that it may "receive" grace simply, but "the *fulness* of grace;" an addition to that already bestowed. To rest any part of the weight of such an hypothesis upon the expression "the fulness," as if the Church thereby meant to contrast grace given to the infant to render it fit for baptism, with the plenitude of grace alleged to be bestowed in that sacrament, is to drive language from its moorings. Further, the whole doctrine of "assurance" is stretched beyond the limits of a man's self to his children; so that the Christian not only "assumes," and is "assured," with regard to himself that he is elected, but he assumes it, and is assured of it, for his unconscious babe. If he assumed it in regard to himself upon general promises without special discrimination—that is, without examining himself whether he is in the faith, and trying himself by the marks of God's elect—he would assume more than he has any right to be assured of; and what warrant then has he to assume it of another without any evidence at all? He may hope, yea rejoice in hope, believing God's promises to Christian parents in devoting their offspring to the Lord, and bringing them up in his ways, with diligence, faith, and prayer; but before he can positively assert as to their final salvation—for election is connected with final perseverance—he must have some more special reason than that they are the baptized children of a believer, for many such prove reprobate.

I will next quote some passages to shew that I have not misapprehended Mr. Budd in regard to the basis of his system being the doctrine of predestination. I will only premise that the author is so perfectly satisfied that he speaks the mind of the Anglican Church in regard to the Seventeenth Article, that he never for one moment concedes that there can be more than his own opinion as to its meaning. He does not admit the supposition that those who do not follow out his Calvinistic views, may honestly believe that our Church does not hold them; he takes for granted that his own comment is the only one that any man can ingenuously maintain; and therefore he charges the "modern Evangelists," not with the error of construing some parts of that Article in a different manner to himself, but with the far worse offence of deliberately suppressing a portion of it. He affirms of Bishop Beveridge, and carries down the charge to the pre-

sent day, that those bishops and clergymen who do not adopt his view of election, and do not make it the basis of their whole ministration, are "not faithful to the doctrines of the Reformation"—that they wilfully suppress a portion of what they have placed their hand to. This charge, as respects those "modern Evangelists" who do not construe our services Calvinistically, is not equitable; nor is it equitable to leave them to labour under the censure of denying that "salvation is wholly of grace," because they do not connect grace with the Calvinistic view of election; for Mr. Wesley himself believed salvation to be wholly of grace as decidedly as Mr. Budd. The following extracts exhibit Mr. Budd's views on these points.

"The seventeenth Article specially understood and applied to every formulary of our Church, from the baptismal to the burial service, is the master-key that commands every ward, and opens the whole lock with facility. Here salvation is wholly of grace from beginning to end. And the services of the Church are an expanded interpretation of it. In the two first clauses of the Article are contained the cause of our salvation, the free choice of God in Christ, the excellency of this 'benefit' in the seven privileges which constitute the character and blessedness of the subject of this free choice, and the blessings and miseries which attend the use and abuse of the doctrine; and lastly, the mode of applying these blessings which are given in general promises to a ruined world, that faith may apply the promises particularly to each individual subject, which faith is as truly a boon and gift, as the original free choice of a merciful God. Let but salvation from first to last, in its gift and apprehension, be received as a boon and mere grace, of which the free promise is the rich expression, and it will be seen that God is as free to give his grace to the sinful child as to the sinful parent, and to convey and confirm it by his seal of baptism to the sinful child as to the sinful parent."—Pref. p. lxiv.

"It is as the elect of God, that election being manifested in the promise made to the offspring of faithful parents, that the child is introduced into the Church at baptism; he is an elect of God before such introduction, and comes to this sacrament, as Abraham to circumcision, as the sign and seal of that faith which he had being yet unbaptised; he is then declared to be an elect of God, the church praying that he 'may ever remain in the number of his faithful and elect children:' he is invested with all the privileges of God's elect; he is regenerated by the Holy Spirit, he is received as God's own child by adoption, and he is incorporated into the communion of his holy church; as such he grows up 'a member of Christ, the child of God, and an inheritor of the kingdom of heaven;' and the Holy Ghost 'sanctifieth' or is sanctifying him in common with 'all the elect people of God.' And, as I have already shown, from his introduction into the church at baptism, to his earthly departure at his burial, he is uniformly and consistently throughout all her formularies, without exception, considered as invested with the privileges of an elect of God. The church never once foregoes this view of his character; election is the life and soul of all her formularies."—p. 310 to 311.

"Every attempt to answer Dr. Pusey, or the author of any other errors on the subject of our baptismal privileges as detailed in our services, that does not proceed on the principle of free grace contained in the seventeenth Article, will be short, inconclusive, and unsatisfactory. Modern evangelism, I conceive, just attains the half of the Article, and stops at the doctrine of assurance, expressed 'first by our adoption."—Pref. p. cxxxviii.

"And it is in the attainment of this doctrine of assurance that the modern evangelist eminently fails; to speak honestly, does he not look at it with a spirit bordering on suspicion."—Pref. p. clxii.

I might comment largely on some remarks in these extracts, but I forbear. I will only say that Mr. Budd's notion that faith is "the assurance of our adoption" is not grounded upon any warrant of holy writ. The Apostle Paul gives a very different definition of faith, Hebrews xi. 1. Is no person adopted who has not "assurance" of his adoption? Has no man faith who cannot say that he is personally elected in the Calvinistic view of election? Mr. Budd says that he never

heard a sermon upon the blessed doctrine of adoption. I am happy to say, I have heard many; and I never heard an evangelical sermon which did not either specify it or imply it. But Mr. Budd cannot separate it from his views of election; and he would not therefore admit that those preach it who do not preach it in his way.

I will add only the following in proof that Mr. Budd has very prudently avoided telling us how the doctrine of reprobation affects his scheme.

"I am not ignorant of the objections which may be opposed to this statement, and of that main battery, so much relied on of late, that if I turn my face to the north, my back must necessarily be to the south,—that if I hold election I must hold reprobation also; and I am prepared to be told, even by yourself, that the admission of the former doctrine necessarily implies the admission of the latter. But whatever the reasonings of man may urge on this head, (and he has but a confined view of the question, who does not admit that the difficulties on every side of it are such as utterly to confound the reason of the most acute) or whatever private opinion I may hold, I am happily preserved, by the wisdom of our church, from the necessity of making any declaration on the subject. The church requires of me, in no place that I am aware of, any such declaration. She mentions indeed more than once in her Homilies 'the elect and reprobate,' but as a minister of her ordinances, she no where demands my opinion on the doctrine. She does indeed require of me an explicit avowal of my belief in the doctrine of election; for she cannot move a step without it; it is on this that all her blessings are founded from our entrance into her communion to our departure from it; she holds it therefore explicitly in the most comprehensive and the most exquisitely finished of her doctrinal Articles, and implicitly throughout all her formularies as we have repeatedly seen. She asks of me then a plain declaration of my belief in this doctrine, as a necessary and indispensable requisite to my admission into her ministry; but while in her fairness and in her justice she demands this, in her charity she leaves me at large as to any avowal on the doctrine of reprobation. Here then I take refuge against all such objections under the broad shield of the discretion of our church."—p. 317 to 319.

This reasoning is not valid. For first, many churchmen deny that our church maintains the doctrine of election in the Calvinistic sense; but this, as before observed, is not the present consideration. But secondly, admitting that Mr. Budd's view of election is correct, the church's not proceeding to speak of reprobation would be no parallel to the present case. Our formularies, except in the special instance of one truly scriptural and blessed doctrinal article, say as little dogmatically of predestination as of reprobation; and in the Prayer Book and Homily Society's copious index to the Homilies, Articles, and Canons, the sole reference under the words "election" and "predestination" is to the 17th Article. But had our Reformers written eight hundred pages to prove that the basis on which the doctrine of regeneration in baptism, and all our services, is founded, is the "assurance," not only of our own, but of our children's personal election to everlasting life; and had this doctrine been moreover exhibited, not only as a general verity, but as one of firm faith and glowing consolation in each individual case, they would not assuredly have refused to inform the serious inquirer how this view comports with the doctrine of reprobation. An anxious mother wishing to escape from the harsh ceremonialism of Puseyism, takes up Mr. Budd's book, and there she is told much of faith, and assurance, and joy, for that her child is without doubt regenerated, being elect; and that salvation is secured to it by promise. But when, finding the baptismal boon thus connected with an irreversible decree of predestination, she asks what scriptural warrant there is for her assurance that her child is thus graciously distinguished, when all are not so,

and consequently are reprobate, is it just, or feeling, that Mr. Budd, instead of fairly meeting the case, should treat her anxious enquiry with something too much resembling a sneer; calling it "*that main battery*, so much relied on of late, that if I turn my face to the north, my back must necessarily be to the south; that if I hold election I must hold reprobation also?" In the absence of Mr. Budd's explanation, most of his readers will think that his refusal to state how the doctrine bears on his scheme, considered as one of faith and assurance in regard to our children, is fatal to it. So far from his scheme being what it professes to be, in regard to imparting consolation and joy to godly parents, it is calculated greatly to alarm and distress them. Those parents especially who see no signs of grace in a child during the stages of childhood and youth, will be likely to fall from assurance to despondency, and perhaps conclude that he is irreversibly reprobated, seeing he gives no token of having received the grace which would have been his portion had he been one of the elect. I reiterate that I am not discussing the doctrine of election; I am only shewing the effect of Mr. Budd's peculiar application of it. If a true penitent fears that he is predestinated to reprobation, I may scripturally tell him, notwithstanding my belief in the doctrine of election, that whosoever will may come and take of the water of life freely, and that no one who comes to Christ shall be cast out; and I may go over with him the blessed particulars set forth in the seventeenth article, grounding their application to his case upon the actual evidence he is giving at that very moment that he is not a reprobate. Or if he tells me that his child exhibits no signs of grace from above, I may urge on him his own duties and God's promises; and endeavour to lead him to the comforting hope that his heavenly Father will yet shew that the prodigal is one of the truly elect, by blessing the means of grace which he has appointed for his renewal of heart. But if he say with the Puseyite, that he received, but has lost, the grace of baptism, and that there is now no promised way of renewal; that the blood of Christ is not available for a second time for deadly sin after baptism, I could only comfort him by trying, through God's blessing, to lead him to more Scriptural views of the doctrine of forgiveness. Or if he should say that he followed Mr. Budd's opinion, that there is a limited election; that the elect infant brought to baptism must have been already renewed in heart, and that baptism is only the seal of his regeneration; but that in the case of his child there was no evidence of any such gracious change, but rather every evidence to the contrary, and that therefore he feared his child was reprobate, I should not know how to answer him but by exhorting him to cast aside his Buddism; and to use every appointed means of grace with zeal, and hope, and faith, as though he had never heard any of the curious speculations which had unsettled his opinions, and distressed his mind. I should also urge him strongly to impress upon his child the duties and the privileges resulting from his baptism; though I could not assure him they were proofs of his election.—Intending to write only a short paper, I have written many pages, the importance of the subject having led me beyond my anticipations. I have no feelings towards Mr. Budd but those of high respect and esteem, though I have animadverted upon his system, with the same freedom with which he has spoken of what he calls Puseyism and modern Evangelism. I regard him as a devout and holy man, but who has

taken up a peculiar notion, which is not Anglican or Scriptural; and the working of which is too likely to force us back either to Puseyism or to the contrary extreme of anti-pædo-baptism; most likely the latter.

I am, &c.,

AN ANGLICAN OF THE SCHOOL OF THE REFORMERS.

UNPUBLISHED LETTER FROM THE LATE MR. KNOX TO THE REV. T. KELLY; WITH REMARKS BY MR. KELLY.

To the Editor of the Christian Observer.

MY DEAR SIR,—In looking over some old letters, I found, among others, one, of which I send you a copy, from my valued friend the late Mr. Alexander Knox. I well remember the visit to which it refers. It was one that I enjoyed much; and my interesting friend seemed not to dislike it. He says:

Dawson Street, Dec. 6, 1812.

My Dear Sir,—I thank you cordially for all your kind communications. Please God, on Tuesday, I shall be with you: and it gratifies me that R. B. has got a week's licence which enables him to accompany me.

Do you happen to have *Hierocles* on the *Golden Verses of Pythagoras?* If so, read his comment on the 45th and 46th lines:—

Ταυτα πονει, ταυτ' εκμελετα ταυτων χρη εραν σε.
Ταυτα σε της θειας αρετης εις ιχνια θησει.

I am amazed at the correspondence between him and St. Paul, respecting the three faculties of man, and *their respective places* in the moral scheme. Ου γαρ εδωκεν ἡμεν ὁ Θεος, says St. Paul, πνευμα δουλειας, αλλα δυναμεως και αγαπης και σωφρονισμου. Self-evidently the πνευμα δυναμεως answers exactly to (at least) HIEROCLES's idea of ταυτα πονει, the πνευμα σωφρονισμου to his ταυτ' εκμελετα, and the πνευμα αγαπης to his ταυτα χρη εραν σε. If I am not mistaken, the moral philosophy of sublimated Pagans, and that of the Gospel, was brought more nearly into harmony here, than has been generally apprehended. Lest you should not have Hierocles at Kellyville, I will bring him with me. Most faithfully yours,

ALEX. KNOX.

Any one who knew Mr. Knox would require no evidence of this letter being genuine, beyond the intrinsic character of the letter itself. What was the subject of his habitual consideration; what was the peculiar character of his mind; and what was the style of classical books that he chiefly studied, may all be seen by a reference to this short epistle. As well as I can recollect, his letter led to an amicable discussion on the subject of it. We did not perfectly agree in opinion as to the coincidence between the Apostle's doctrine, and that of the Philosopher: at the same time there was something interesting in the comparison of the two passages referred to, as instituted and commented on by my friend.

But while it may be doubted whether the coincidences between the two things be as exact as my friend seemed to think, it cannot be questioned that he has touched upon a subject, in the letter, of deep

interest,—that, I mean, which respects the state of the heathen world, morally considered, before the coming of Christ. "The times of this ignorance," Paul calls it. How far this ignorance was compatible with the enjoyment of a certain portion of that knowledge which brings salvation, is a point not yet perhaps fully sifted. I am not now, however, speaking of the question, whether the heathen, *as such*, had light, or, if so, what was the amount of it; but to what extent they enjoyed the benefit of that revelation which God had given to his chosen people. For myself I must say, that I believe that the heathen had much more benefit from that Revelation, than many may have supposed. The mode of punishment by *dispersion*, when his people transgressed, was evidently subservient to any gracious purpose that the Lord might have, with respect to the heathen; and that it wrought in this way is, I think, evident from the scattered notices we have upon the subject.

By looking at the fifty-sixth chapter of Isaiah, verses six and seven, we shall find that provision was made for the case of Gentile individuals becoming worshippers of the God of Israel. "Also the sons of the stranger, that join themselves to the Lord to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyful in my house of prayer. Their burnt-offerings and their sacrifices shall be accepted upon mine altar. For mine house shall be called an house of prayer for all people." What I would chiefly notice here, is the special mention made, as in the case of the Eunuch just before, of the observance of *the Sabbath*. Philo, in his treatise *De Vita Moysis*, lib. ii. sect. 4, after having noticed the reception of the law in all parts of the world, says, Τις γαρ την ἱεραν εκεινην εβδομην ουκ εκτετιμηκεν ανεσιν πονων και ραστωνην αυτῳ τε και τοις πλησιαζουσιν, &c. "For who has not honoured that holy seventh day, a remission of labour, and a relief to himself and to his neighbours," &c.? Making some allowance for exaggeration, this appeal shews how extensively the knowledge of the law was spread, and by what numbers it was embraced. That the keeping of the Sabbath attracted special notice, and gave peculiar offence, may be collected from the well-known lines of Juvenal.

> Quidam sortiti metuentem Sabbata patrem
> Nil præter nubes, et cæli numen adorant.
> Nec distare putant humana carne suillam,
> Quâ pater abstinuit. Mox et præputia ponunt.
> Romanas autem soliti contemnere leges,
> Judaicum ediscunt et servant, et metuunt jus;
> Tradidit arcano quodcunque volumine Moses.
> Non monstrare vias eadem nisi sacra volenti
> Quæsitum ad fontem solos deducere verpos.
> Sed pater in causa, cui septima quæque fuit lux
> Ignava, et partem vitæ non attigit ullam.

The offence of the Sabbath, as a divine institution, is strongly marked in this passage. It appears, notwithstanding, that the observance of it was in some sense recognised even in the imperial city. Ælius Lampridius, in the life of Alexander Severus, speaks of the Emperor himself as observing it, and this without making any observation upon the fact "Capitolum *septimo* die ascendit."

But what makes the lines of Juvenal, above quoted, particularly

interesting, is the connection that they seem to have with the person of, perhaps we may call him, the most remarkable man whose name has reached us, belonging to the heathen world. I need hardly say that I allude to *Socrates*.

"Nil præter *nubes* et cœli numen adorant." Every one acquainted with Aristophanes, will of course, when he has read this line, think of the *Nubes*, a production, which in point of value exceeds most of the classical remains of antiquity. That Juvenal referred to it in the verse above quoted, may, I think, be fairly presumed; and that in doing so, (when the whole character of the passage in which the verse occurs is considered) he may be regarded as intimating that Socrates derived his principles from that same quarter, from which the objects of his satirical invective derived theirs in his own day, will hardly be denied. What else, indeed, will account for the charges brought against him in the *Nubes?* And what else will account for his remarkable defence, whether spoken by himself, or made for him by his disciple, in accordance with his well known principles? Could philosophy, *as such*, furnish her votary with such a sentiment as the following in the well known passage in *the defence*, in which Socrates, with much grace, and yet with equal firmness, announces his purpose of persevering in what he considers the path of duty, whatever might be the consequence of his doing so? "If, says he, you would on these conditions (namely, his ceasing to avow and to teach his principles) grant me my life, I would say to you, that I am bound to you, O Athenians, by the most intimate ties of affection, but I will obey God, rather than you:" Πεισομαι δε τῳ θεῳ μαλλον η ὑμιν. Who can avoid being struck with the coincidence between this language and that of Peter before the Jewish authorities? Πειθαρχειν δει Θεῳ μαλλον η ανθρωποις. And, in reading such a passage, who can confidently deny, that the publication of the Sacred Volume, by means of the dispersion of the Jews, may have brought principles into operation among the Gentiles, producing moral effects not to be accounted for on any other supposition, and leading to disclosures in the great day equally wonderful and gratifying?

Not unconnected with this subject is that relating to the αγυρται και λαντεις, mentioned by Plato in his *de Republica*, Lib. ii., near the beginning. Am I wrong in identifying the person of Elymas, "a sorcerer, a false prophet, μαντις a Jew," spoken of Acts xiii. 6, with these αγυρται? The subject is, at all events, not unworthy of attention.

I am, dear sir, yours sincerely,

THOMAS KELLY.

ON THE DISTRIBUTION OF TRACTS, AND ADMINISTRATION OF THE LORD'S SUPPER, TO CRIMINALS.

To the Editor of the Christian Observer.

Two criminals were, within the last few days, launched into eternity: Josiah Mister, convicted of an attempt to murder Mr. Macreth, and Matthew Fowles, the murderer of Martha Keeling at Newcastle. The facts were clearly brought home to both. Yet both denied their guilt to the last, and died with a lie in their mouths, and *both received the Holy Sacrament of the Lord's Supper*. Moreover both of

them appear to have been supplied with a most incautious and mischievous book, called "The Sinner's Friend." This Tract, in a very self-laudatory introduction, professes to be an original work, but is in reality a bare-faced plagiarism (as far as regards its better parts) from "Bogatzky's Golden Treasury." This does not speak much for the truthfulness of its author; nor does the work itself appear calculated to produce that, or any other Christian grace, in its readers, but rather to foster a spirit of spiritual pride and ruinous self-delusion. A short time ago I had been visiting a sick woman of very indifferent character, in my parish, and who was greatly addicted to the vice of lying; in fact, she seldom spoke a word of truth, and the most earnest and affectionate warnings were of no effect. All at once I perceived a great change in her manner. She refused to listen to any representations of her guilt and danger, and the necessity of "repentance and faith." I could get nothing from her but that she was "safe," and that her salvation was "a finished work." Anxious to ascertain whether any work of grace had really taken place in her heart, I asked her several searching questions, warning her against her besetting sin of lying. I then inquired, "Where was her son?" whom I *knew* to be in Ilchester gaol. She told me, he was "gone to work with a farmer in the country," and this statement she reiterated again and again. I then disclosed to her my knowledge of her falsehood. I could not make her sensible of her guilt, but at last she angrily produced this identical "Sinner's Friend," which she said "had been given her by a clergyman," (of antinomian views, and a seceder from the Church,) "with a strict charge to let nobody persuade her that her salvation was not a finished work." She died the same evening.

PASTOR.

*** We have inserted Pastor's letter because it relates to a subject which has been much discussed in our pages,—the administration of the Lord's Supper to criminals before execution. Without being acquainted with the particulars of what passed between the chaplains and the criminals, in the cases referred to, it would be contrary to charity to assume that those who administered the Lord's Supper in these instances did not consider themselves conscientiously constrained, as a matter of duty, and after the strictest scrutiny, to act as they did; as in the case of Courvoisier, so candidly explained by Mr. Carver. At the same time, most superstitious and sacrilegious is the custom—as a custom—of administering the sacrament of the Lord's Supper to criminals before execution, as if it were a *viaticum* which ought to be urged upon them, instead of being bestowed only upon their solicitation, after due instruction, examination, caution, and if necessary, dehortation. Our recollections of the popular tract referred to by Pastor, (respecting which the advertisements state that it is printed in twelve languages, and that half a million of copies have been circulated) are not quite distinct; but we are sure that "incautious" as may be some of its statements, and liable to be perverted to "mischievous" effects, it was never meant to leave the impression that a woman could go to heaven with "a lie in her right hand," or be partaker of Christ's "finished salvation" without "repentance and faith;" and also renewal and sanctification of heart and life. The "Compiler" is so called in the advertisement, and he may have used Bogatzky's excellent "Treasury" in his compilation; but how does this comport with Pastor's assertion that the tract "professes to be an original work?" But without reference to the pages in question, it is certain that many very

exceptionable tracts are popularly circulated, and that much care should be exercised in selecting proper ones from the multitude published, especially among those which are anonymous, and are not put forth under the guarantee of any society. There are some of a most dangerous character; and calculated to heal the wounds of conscience deceitfully.

ON TWO MISUNDERSTOOD TEXTS—*Ezek.* xx. 25, *and Micah* vi. 1–9.

To the Editor of the Christian Observer.

THERE are two texts in the Prophets, which appear to me to be often misunderstood. One of them, Ezek. xx. 25, is referred to as follows, in Archdeacon Lyall's "Propædia Prophetica," a work of considerable merit and interest, though rather startling and paradoxical in some of its propositions, (p. 274):

"It is said in Ezekiel, that God had given the Jews *statutes which were not good, and, judgments whereby they should not live;* that is, as the Jews define the words 'statutes' and 'judgments,' had given them precepts, for some of which no reason whatever was assigned, and others, of which the reasons were given, but which possess no moral excellence."

If we consult the context, the best of all commentators, it will appear that these words do not refer at all to the law given by Moses. By reading carefully from the tenth verse, the meaning is evident; that because Israel "Walked not in God's statutes, neither kept his judgments to do them, which, if a man do he shall even live in them;" (ver. 21); therefore God gave them up to follow "statutes that were not good, and judgments whereby they should not live." And these, which are evidently put in opposition to *God's* statutes and judgments, are explained in the very next verse, to mean the abominations of the heathen, "In that they caused to pass through the fire all that openeth the womb." We have similar texts: Ps. lxxxi. 11, 12; Rom. i. 28; 2 Thess. ii. 11. The lesson is a very awful one. They who trifle with truth, who do not love and obey the truth, are liable to be given up, in God's just judgments, to the grossest delusions. We have witnessed the rapid growth of error in our own day. And if we do not value the blessed truths recovered, through God's mercy, by our valuable Reformers, we may very speedily be given up again to all the abominations of Popery.

The other text occurs in the Prophet Micah, vi. 1—9. In this passage, the 8th verse is often ascribed to Balaam as his good advice to Balak. Mr. Newman, in his Sermon on the character of Balaam, (Vol. IV. p. 28.) makes much of it, and gives far too exalted a notion of this extraordinary person. We cannot think well of one "who loved the wages of unrighteousness, and in his madness attempted to go against God."

As to the words in question, I conceive they are not given at all *as the words of Balaam.* Here again let us look at the context. God has a controversy with his people, and pleads with them (ver. 3), "O my people, what have I *done* unto thee? and wherein have I *wearied* thee? testify against me." And the answer is given, first, as to what he had *done* for them. "I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I

sent before thee Moses, Aaron, and Miriam." Another instance of God's faithfulness was his rescuing them from the evil designs of Balak, and constraining Balaam, utterly against his will, to speak in their behalf, (ver. 5): "O my people, remember now what Balak king of Moab committed, and what Balaam the son of Beor answered him." The account in the Book of Numbers explains this fully. Balak sent to consult Balaam for the *destruction* of Israel, (Num. xx. 6): "Come, I pray, curse me this people; for they are too mighty for me;" and Balaam would gladly have done it, but God restrained him, saying, "*Thou shalt not curse this people, for they are blessed.*" And although Balaam strove to reverse this, and went perversely for that purpose, (Num. xxii. 52,) he was constrained again to say, "How shall I curse whom God hath not cursed? or how shall I defy whom the Lord hath not defied?" Here we have plainly the consultation of Balak, and Balaam's answer, and "the righteousness of God" in what he had *done* for his people.

Next the prophet answers the question, "Wherein have I *wearied* thee?" And this he does by introducing one asking what service God demanded, and what would be pleasing to Him? Whether he demanded great and excessive sacrifice, or any of the cruel offerings common among the heathen? Ver. 1: "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" Then comes the beautiful answer that God had not *wearied* them with such services as these: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Compare with this, Deut. x. 12—22; Ps. l. throughout; Isaiah i. 10—20; Hos. vi. 6; and I think it will be evident that it is God's own statement of his requirements from his people. In all ages "his service has been perfect freedom" to those who have understood it aright, and, by God's grace, have been "willing and obedient."

Referring to Bishop Butler's Sermon on the character of Balaam, I find that he, too, takes the words in the Prophet Micah as coming from Balaam. The bishop thus refers to the 5th verse: "Remember what Balaam answered, that ye may know the righteousness of the Lord:" and then explains, "*i. e.* the righteousness which God will accept." But this is not the Scriptural meaning of the phrase. It signifies rather *the goodness and faithfulness of the Lord* towards his people, not what he requires of them. So in Judges v. 11, "the righteousness of the Lord" is translated, and means, "the righteous acts of the Lord in delivering Israel from the hand of Jabin."

And in the Psalms, especially the 71st Psalm throughout, "the righteousness of God" is put for "*his salvation,*" his "*wondrous works,*" "*what he had done.*" In the New Testament it is God's merciful work in justifying freely them that believe, not what he demands of them. The paraphrase of Bishop Hall much better expresses the meaning of this 5th verse: "Remember what answer I put into the mouth of Balaam, the son of Beor; how I drew blessings even from his mouth upon you, instead of curses, which Balak would have hired him to utter against you; remember all my gracious dealings with you in all the passages of the wilderness, even from Shittim unto Gilgal, till the very entrance unto the promised land; that ye may acknowledge the righteous proceedings of the Lord with you.

A. B. K.

ON THE VIRGIN MARY; AND ON DRAWING INFERENCES FROM THE SILENCE OF SCRIPTURE.

To the Editor of the Christian Observer.

IT is a recommendation, in some of the treatises on "The Art of making Sermons," to derive inferences from *the silence* of Scripture, as well as from its disclosures. But such inferences must be at best but conjectural, and may possibly be contrary to truth. The last we may see clearly from many historical passages: as for instance, Exodus ii. 1, 2, where it would seem a just inference that Moses was the first-born child of his parents; whereas he had an elder brother and sister. Had not this fact been elsewhere related, the inference would have passed for true, though it is false; and many other plausible inferences, drawn from the silence of Revelation, may be equally unfounded, though we cannot prove that they are so. When therefore we hear it asked in sermons, "If so and so were the case [or were *not* the case,] would not the sacred text have stated thus and thus?" we may dismiss the reasoning as purely imaginative. The alleged inference may be specious, pious, and perhaps true; but we have no warrant to infer it merely from silence. An adherence to this caution would prevent many of the objections urged against passages of Scripture; as for instance those in which the exceptionable actions of good men are mentioned without rebuke; and so again in regard to the succinct narrations respecting the Creation, the Deluge, and many other matters. "If the sun or the moon were inhabited," said a young divine, "would there not, in all probability, have been some allusion to such a fact? would it only be said, that they are to rule the night and the day; evidently implying that they are solely for the service of the earth?" A Dissenter asked, "Where do we read of Archdeacons in Scripture?" He might as well have asked, in point of sound reasoning, "Where do we find any warrant for stoves, or cushions, or table-pews in dissenting chapels?" All is not contrary to Scripture which is not mentioned in Scripture; even when a passage relates to the very matter in hand.

I was led to these remarks by an extraordinary inference of Mr. Newman in the fourth volume of his sermons, respecting the silence of the New Testament in regard to the Virgin Mary after our Lord's resurrection. Protestant divines have often drawn the inference, that the apparently studious taciturnity of Scripture respecting her personally (for what is related is subservient to the narrative of her divine Son and Lord) was perhaps intended to prevent our regarding her idolatrously, as the Papists do; and as if to shew us, that though "highly favoured," she was but a fallen child of Adam and Eve, possessing no inborn sanctity, and needing to be cleansed by the blood of the Atonement, as much as any other believer. Perhaps we have no warrant to derive any inference at all from the silence respecting the Virgin, except that it did not seem fit to the Holy Ghost to relate more of her; but what shall we say of Mr. Newman's inference, that more is not recorded because (see his sermon on the Annunciation) "it is too high a privilege for sinners like ourselves to know the best and innermost thoughts of God's servants;" adding, "How is it possible that we should bear to gaze

upon *the creature's holiness in its fulness?*" (*!!*) and *therefore* "It is in mercy to our weakness that so little is revealed about the blessed Virgin." He had just said, "This contemplation runs to a higher subject, *did we dare to follow it.*" To the same effect, in his fourth volume of sermons, he rhapsodizes as follows: (page 389.)

"And here perhaps we learn a lesson from the deep silence which Scripture observes, concerning the blessed Virgin after the resurrection; as if she, who was too pure and holy a flower to be more than seen here on earth, even during the season of her Son's humiliation, was altogether drawn by the angels within the veil of his own resurrection, and had her joy in Paradise with Gabriel who had been the first to honour her, and with those elder saints who arose after the resurrection, appeared in the Holy City, and then vanished away."

Mr. Newman here seems to intimate his belief in the absurd fable of the assumption, by which the Virgin Mary is mendaciously asserted to have been "drawn by the angels within the veil." Bishop Mant, in his remarks on the annunciation, speaks so justly on this subject; and his inferences respecting the Virgin Mary, both in regard to what Scripture says and what it does *not* say of her, are so excellent, that I will conclude my remarks by inserting a portion of them, as an antidote to the Popish mysticism of the sect of the Tractarians.

"Some churches keep four holidays at least in memory of the blessed Virgin: namely, her Nativity, her Annunciation, her Purification, and her Assumption or taking up into heaven. Of the first of these events we have no certain or probable information; none in any author of credit, nor in such a form as to be entitled to serious consideration. Still less is any credible information to be expected concerning the last, which, instead of being a real event, is rather to be regarded as a legendary and superstitious tale, feigned no doubt in imitation of the evangelical narrative of our Lord's ascension, and calculated to exalt the blessed Virgin into a condition of rivalry with her Son; but having no foundation whatever in historical truth, and dressed out with a display of circumstances, distinguished by monstrous impiety, and worse than childish folly.

"The other two events are recorded in Holy Writ, and are commemorated by our Church in the series of her annual services. But though the festivals have some relation to the blessed Virgin, they more peculiarly belong to our Saviour. The Annunciation has a peculiar respect to his Incarnation, which was at that time made 'known by the message of an angel.' The Purification is principally observed in memory of his being, as on that day, 'presented in the temple in substance of our flesh:' and so the festival, though noticed by the Church as 'commonly called the Purification of Saint Mary the Virgin,' appears, in the judgment of the Church, to be more correctly called, 'the presentation of Christ in the temple.'"

"It is much to be remarked what a plain distinction the sacred writers observe in speaking of the Lord Jesus Christ, and of her who was his mother in his incarnate state, the Virgin Mary. Of him there are continual indications, which point to his Divine as well as to his human nature. Of her there is nothing said, which can warrant the supposition of her possessing a nature more than human. By her Son she is addressed with no other compellation but that of "woman." In a word, no mention is made of her but in terms which denote no more than a human character, and evidently have no semblance of anything of a superior kind.

"Again, it is to be observed, both how few are the scenes in which she is related to have been engaged; and how surbordinate and inferior a part she performed in the great drama of the Gospel, and with how little deference she appears to have been treated by those who were engaged in the same transactions. In the course of the history she is not described as receiving any mark of respect from our Lord's disciples. The scene at the cross represents her in a state of dependence upon her Son, and afterwards upon the beloved disciple of her Son, upon whom it was his pleasure that the future care of her should devolve, but with no intimation of anything exceeding filial respect and attention. And when after our Lord's ascension she is finally mentioned, where it is said of the Apostles, that they 'all continued with one accord in prayer and supplication,' they are said to have done so 'with the women, and Mary the mother of Jesus, and with his brethren.' No peculiar mark of distinction is placed upon her in this

enumeration, except that her name is mentioned apart from the other women, a distinction naturally due to her maternal relation: but neither upon this, nor upon any other occasion, is she treated with peculiar deference: she is not appealed to as an authority; she is not consulted for her advice. She appears in fact as nothing more than one of the ordinary 'disciples,' one of the other 'women' with whom she is classed. And thenceforth she sinks into obscurity, and her name is totally omitted in the history of the infant Church.

"Again, it is also to be remarked, that whilst the Scriptures attribute to the Virgin Mary nothing above the human character, and represent her in the few transactions, in which she is engaged, as treated with no peculiar veneration; they specify particulars which seem to prove that she was not exempt from the weaknesses and failings of our common nature. In answer to her expostulation in the temple, when Jesus demanded, 'How is it that ye sought me? wist ye not that I must be about my Father's business?' his inquiry seems to imply a want of discernment and spiritual intelligence in his mother; or a want of due attention in her to his own divine character. When, in answer to her remark at the marriage feast in Cana, he demanded, 'Woman, what have I to do with thee? mine hour is not yet come:' his language seems to intimate on her part an undue interference with his authority, and an undue precipitation in urging him to display his power. And when, on occasion of her desiring to speak with him during his conversation with the people, he said, 'My mother and my brethren are these which hear the word of God, and do it,' his language seems to convey a tacit censure on the interruption, accompanied by an intimation that there were others who might be entitled to a higher rank in his regard, than those, whoever they might be, who were connected with him by the nearest natural relation: agreeably to the sentiment which he uttered, when in answer to a certain woman of the company who lifted up her voice, and said unto him, 'Blessed is the womb that bare thee, and the paps which thou hast sucked,' he said, 'Yea, rather blessed are they that hear the word of God, and keep it.'

"Upon the whole, the Scriptures represent to us the Virgin Mary as one highly favoured of God, but as a woman, and as a fallible woman: as a creature of the same nature as ourselves, entitled to respect and imitation so far as her conduct was holy and exemplary; but not entitled to be followed with implicit admiration and observance; still less to be treated by us, any more than she was by the first Christians, with more than human respect, as is her blessed Son, or to be made partaker of those honours which are peculiarly and exclusively his own."

Dr. Mant, it is clear, while he justly reveres the memory of this highly favoured woman, does not, from the silence of Scripture respecting her history after our Lord's resurrection, draw the inference that this is because we sinful mortals could not sustain the brightness of the vision, or "gaze upon the creature's holiness in its fulness," and that her "assumption" to her joy in paradise was because she was "too pure and holy a flower to be more than seen upon earth." What "the contemplation" is, which Mr. Newman keeps in "reserve," because "it runs to a higher subject, did we dare to follow it," I will not violate my own maxim of not drawing doubtful inferences, by pretending to guess; but he owns that is something which he dares not disclose.

A FOE TO NON-SEQUITURS.

REVIEW OF NEW PUBLICATIONS.

PROFESSOR SEWELL'S CHRISTIAN MORALS.

Christian Morals. By the Rev. W. SEWELL, M.A., *Fellow, and Tutor of Exeter College, and Professor of Moral Philosophy in the University of Oxford.*

After the Anti-Tractarian reviews, and other kindred papers, in our last two or three numbers, we had hoped that our readers

were sated for a time with the subject, and that we might be allowed to muse on topics more grateful; but so many queries have been put to us respecting one very extraordinary book of the Tractarian class,—Professor Sewell's "Christian Morals,"—that we feel called upon to respond to them.

The name of Mr. Sewell has been of late very familiar to the public ear, not only in reference to his avowed authorship, but in connexion with papers in the Quarterly Review and elsewhere, popularly attributed to his pen; the drift of which is to advocate, with more or less of "reserve," as the occasion may render most prudent and effective, the principles avowed in the Tracts for the Times. But with unavowed papers, whether rightly or wrongly attributed to individuals, we have at present no concern; Mr. Sewell's own book is before us, and in it his scheme is disclosed, if not with lucid perspicuity, and in its full-blown result, at least with so much copiousness of statement as enables us to follow it out; and having fairly done so, we feel convinced that it must necessarily land us in the darkest Popery of the dark ages; a consummation which Mr. Sewell must consider most devoutly to be wished, if he agrees with his coadjutor in the British Critic (No. 76), who says: "People really use this term, 'The dark ages,' as if to excuse their own gross ignorance of the most interesting, the most soul-stirring, the most enthusiastic, and perhaps the most truly religious eras the world has seen." If this be so, we do much honour to Mr. Sewell in concluding that he wishes to bring England back to what it was in the ages of Becket, and Dunstan, and Lanfranc, and Aquinas; "the most interesting, the most soul-stirring, the most enthusiastic, and perhaps the most truly religious ages the world has seen." Upon Mr. Sewell's scheme this is true; for the "fides carbonaria," which it is the main object of his book to inculcate, was then in its full vigour, and brought forth its fruits abundantly, though we cannot say for the spiritual healing of the nations.

The posts which Mr. Sewell occupies in the University of Oxford, as a College Tutor and Professor of "Moral Philosophy," are highly responsible; and we are sure that he estimates most conscientiously that responsibility: as well he may; for he cannot but feel that his observations in the lecture room; his theological views; his recorded sentiments; his religious counsel; his conversation with his pupils (to say nothing of personal character), must have considerable weight with those of whose academical and moral interests he is an appointed guardian. To them his influence must prove either beneficial or hurtful in no ordinary measure; and especially when that influence is wielded by one possessing so many claims to respectful attention as the individual to whom we are alluding; whether we regard the natural compass and the superior cultivation of his mind; its rich and varied furniture; his obvious command of ideas, language, images, and illustrations; his abstractions, his researches, or his reasongs (which rarely fail except where his premises are faulty),—of in short that mass of intellect which meets us in almost every page of his book, and which saddens our view in consequence of the perverted use which the respectable and amiable author, unsuspected by himself, too often makes of it. He would perhaps consider it a degradation were we to place, in juxta-position with his book, ano-

ther bearing the very same title—"Christian Morals," by Hannah More: and yet certain it is, that while that highly gifted and eminently pious woman, in almost all her pages, either directly or indirectly, treats of "Christian morals," and felicitously connects them with the doctrines of the Gospel, as under *God* their parent source, Mr. Sewell presents us with a concatenation of thoughts, bearing upon a scheme which, however ingeniously devised, vanishes into thin air the moment it is exposed to the noontide beam of scriptural truth, unsophisticated by philosophical speculations and ecclesiastical traditions. Mr. Sewell's account of Christian morals is singularly complicated; but one master principle pervades the whole, and which, if attentively regarded, will serve to explain the views and intentions of the author. It is that of gravitation to "the Church," as the centre of Christianity; and (in spite of the right intentions of the author), with any result rather than that of its harmony and permanent prosperity. Scarcely did the mind of Newton more resolutely apply the principle of gravitation to the subject of natural philosophy, than does Mr. Sewell the same principle in morals and theology. Yes, and we too would gravitate towards the Church, as a luminary warned and enlightened by the sun of righteousness; or, to drop metaphor, would mark the footsteps of Christ's flock, and highly appreciate the value of membership with his Church; but the evil in the Tractarian system is, that the moon, as the Church is called in sacred writ, is put in place of the sun; so that we are taught to gravitate towards it, as if it were the life-giving soul of the system. It is a prominent doctrine of the Tractarians that something may and ought to be "interposed" (that is their word) between Christ and the soul of the believer. We will quote, from the above-mentioned number of the British Critic, a passage in which this doctrine is defended; and we are not wandering from Mr. Sewell's arguments, but only explicating his views from a brother's pen:

"The essence of the doctrine concerning the 'one only Catholic and apostolic Church' lies in this;—that it is the representative of our absent Lord, or *a something divinely interposed between the soul and God*, or a visible body with invisible privileges. All its subordinate characteristics flow from this description. Does it impose a creed, or impose rites and ceremonies, or change ordinances, or remit and retain sins, or rebuke or punish, or accept offerings, or send out ministers, or invest its ministers with authority, or accept of reverence or devotion in their persons?—all this is because it is Christ's visible presence. *It stands for Christ. Can it convey the power of the Spirit?* does grace attend its acts? can it touch, or bathe, or seal, or lay on hands? can it use material things for spiritual purposes? are its temples holy?—all this comes of its being, so far, what Christ was on earth. Is it a ruler, prophet, priest, intercessor, teacher? It has titles such as these, in its measure, as being the representative and instrument of him who is unseen. Does it claim a palace and a throne, an altar and a doctor's chair, the gold, frankincense, and myrrh of the rich and wise, an universal empire and a never-ending succession?—all this is so, because it is what Christ is. All the offices, names, honours, powers, which it claims, depend upon the determination of the simple question, Has Christ, or has he not, left a representative behind him? Now if he has, then all is easy and intelligible: this is what churchmen maintain; they welcome the news; and they recognise in the Church's acts but the fulfilment of the high trust committed to her."

"All the great and broad principles on which the Church of Rome may be considered Babylon, may be retorted on us. Does the essence of Antichrist lie in interposing media between the soul and its God? We interpose baptism. In imposing a creed? We have articles for the clergy and creeds for all men. In paying reverence to things of time and place? We honour the consecrated elements, take off our hats in churches, and observe days and seasons. In forms

and ceremonies? We have a service book. In ministers of religion? We have bishops, priests, and deacons. In claiming an *imperium in imperio?* Such was the convocation, such are elective chapters. In the high state of prelacy? Our bishops have palaces, and sit among princes. In supporting religion by temporal sanctions? We are established. In the mixture of good and bad? We are national. In the discipline of the body? We fast. England does not differ then from Rome in principles, but in questions of fact, of degree, of practice; and whereas Antichrist differs from Christ, as darkness from light, if one of the two Churches is Antichrist, the other must be also."

We almost hope that the writer of the above is a Jesuit in disguise; for disgraceful were it to any member of the Church of England to write in such fashion; defending the atrocities of Rome, by professing to see something analogous in the Anglican communion. Of course, while the Church is militant upon earth, it needs ordinances and means of grace; but they are but "means," not ends; intended to lead us to God, not to "interpose" between us and God. Where do we read in Scripture that the church is "a something divinely interposed between the soul and God?" It was, alas! so interposed by the fraud, superstition, and cupidity of Popish priestcraft; but not "divinely." There lurks also a running misrepresentation throughout the statement; for the Tractators first endue "the Church" and "her sacraments." with Romanist attributes, and then argue upon the assumption that these attributes scripturally belong to them. We readily admit that both Popery and Tractism do interpose many things between the soul and God; but this is their sin and danger; and they are not to be allowed to take for granted that the interposition was divine.

It would be affectation to offer any apology for making Mr. Sewell's name a key-note for our general remarks upon Tractarian matters; for not only does his book embody the essentials of the system, and many of its worst developments; but he stands in the well-managed two-fold position of an avowed advocate or a moderating friend, as either may best aid the common cause. He is not perfectly satisfied with Mr. Newman's much famed No. 90; but for that reason he is just the convenient ally to put in a good word for it when denounced by the weekly Board of the Vice-Chancellor, Heads of Houses, and Proctors, maintaining that this proceeding is not an academical act; quoting a letter from the Vice-Chancellor to himself, to prove that after all there was no formal censure; and expressing his own good opinion, as an umpire, of the superlative excellence of the Tractarian publications. It has been from the first the practice of the confederates of this "conspiracy," (as their honest colleague Mr. Froude justly called it) to bring forward their doctrine "stealthily," disclosing, urging, hinting, or keeping back, as they considered that the minds of those whom they wish to proselyte were able to bear; and when anything has been published which has been generally regarded as "too bad," and has caused some recoil, throwing the blame on the individual writer, so as to shelter the party; but nevertheless adroitly upholding his opinions by professing to prune off some trifling excrescences, which are alleged not to be essential to them. Poor Froude's posthumous volumes were exposed to this sham fire; but though the party coquetted a little, their love was true; and of no publication have they made more pertinacious or baneful use. So again, in regard to the unfortunate No. 90. What is there in that Tract which has not been said again and again in other ways, and in other publica-

tions, by the leaders and followers of this sect? What has Mr. Newman there written about the Thirty-nine Articles which he did not express in substance in his letters to the Christian Observer four years ago? We there argued that he meant precisely what Tract 90 proves he did mean. In republishing his letters to us, at the commencement of the fourth volume of the Tracts for the Times, (suppressing all allusion to the fact that we had largely replied to him, and even concealing the name of the periodical publication to which he addressed them, as if afraid of giving his readers any clue to the reply,) he says that he broke off his correspondence with the unnamed periodical, because its editor refused to say in what respect Dr. Pusey's doctrines contravene the Thirty-nine Articles; whereas we proved with minute specification that the doctrines in question (not confining ourselves to Dr. Pusey's individual share of the Tracts) are opposed to the Articles in precisely those very particulars in which No. 90 attempts to shew that the Articles may be got over, or got under; for that when nicely examined they assert nothing which binds Anglicans in the chief matters in controversy between Rome and us, to take part against that holy mother;—that is, in precisely those matters which the Hebdomadal Board alludes to, and the "Four Tutors" specify. The Board asserts that "Modes of interpretation such as are suggested in the said Tract, evading rather than explaining the sense of the Thirty-nine Articles, and reconciling subscription to them with the adoption of errors which they were designed to counteract, defeat the object, and are inconsistent with the due observance of the above-mentioned statutes." It was for asserting the same of former Tracts four years ago that we were represented, and continue to be represented, as false accusers. The simple fact was, that the more wary leaders of the sect saw that the time was not quite ripe for such disclosure; and indeed even now, the Hon. and Rev. A. Perceval, in his recent "Vindication of the Authors of the Tracts for the Times"—himself being one of them—remarks in reference to to Tract No. 90, "As to the main object of the Tract, I must repeat that I think it deserves the commendation of every member of the Church of England. I own at the first I doubted very much whether the time for the promulgation of it was well chosen; but I know not how even this objection can, upon consideration, be maintained." This habit of putting out one's *antennæ* to ascertain how far "The times," will allow us prudently to advance, and where we had better draw back, (not boldly maintaining what we believe to be the truth, and the whole truth, but Jesuitical "reserve" to lull suspicion and gain our ends) has been from the first characteristic of the proceedings of the Tractarian confederators; and when an unfortunate brother lets out too much, it is the individual, we are told, not the party, that is to be blamed; though if his adventure had proved successful, all would have had the benefit of it.

The four tutors say of No. 90:

"The tract has, in our apprehension, a highly dangerous tendency, from its suggesting that certain very important errors of the Church of Rome are not condemned by the Articles of the Church of England; for instance, that those Articles do not contain any condemnation of the doctrines—1. Of purgatory—2. Of pardons—3. Of the worshipping and adoration of images and relics—4. Of the invocation of saints—5. Of the mass; as they are taught authoritatively by the Church of Rome; but only of certain absurd practices and opinions, which intelligent Romanists repudiate as much as we do."

We said, and what is more we proved in detail, all this, and much more, respecting former tracts, four years ago, in our replies to Mr. Newman; but as the times were not then prepared for the clearer revelations of No. 90, it was considered the best policy to assert that, in saying that those who hold the opinions above specified contravene the Articles, we falsely accused them, and thereby rendered ourselves unworthy of Mr. Newman's correspondence. The real grievance was, that whereas he wrote to us, intending to republish his letters with the Tracts, we made them a text for exposing the ultimate bearings of the system, and anticipated in 1837 what the public were not supposed able to bear till 1841. It was, therefore, the simplest plan of defence to affirm that we were falsifiers; but if we were so, the Vice-chancellor's Board and the Four Tutors have done us the honour to repeat our falsifications. Should any of our readers think it worth while to revert to those papers, (for we will not go over the ground again), they will see that we distinctly charged Dr. Pusey and his friends with contradicting the Articles in the very particulars in which the contradictions are now more notorious, but we can scarcely say more glaring, than they then were. Mr. Newman has the same answer for the Board and the Tutors that he had for us; namely, that he does not contradict the Articles, but only construes them with strictness; whereas that we make them mean what they do not actually specify. The quibbling manner in which alone he could maintain this issue against us, is now largely shewn in No. 90; but it was obvious from the first to all who would be at the pains to examine the Tracts, or the writings of their advocates. Mr. Perceval is not a man who would knowingly falsify (nor do we for one moment impute such a disposition to any one of the writers alluded to); and yet in his vindication he shews the manner in which the members of his sect deal with the Thirty-nine Articles, where they contradict the Tractarian notions. As the pamphlet is in our hands, we will adduce one or two specimens. He says:

"With respect to the Tract 90, I must confess that I do not see how any member of the Church of England can be blamed for doing what Mr. Newman has there attempted to do, namely, to give to the Articles of the Church of England that interpretation which shall render them most in accordance with that principal of deference to the primitive Church of the first seven centuries; which, in subordination to the Scriptures, the church has laid down for the standard of teaching to be observed by all the clergy."

We wish Mr. Perceval had favoured us with some reference to the Articles, Homilies, or Liturgy, in proof of this assertion. We know of no passage in any of our authorised formularies, which sets up the "standard of teaching" of the "first seven centuries." There was in truth no standard; for, as Bishop Jeremy Taylor says, fathers opposed fathers, and councils councils; and long before seven centuries, or half the time, had rolled away, the visible church of Christ was distracted and desolated with the most awful corruptions and heresies. But let us hear Mr. Perceval further.

"If in any instances it can be shewn that the strict letter of the Articles is necessarily and absolutely condemnatory of any such opinions and practices, (those of the first seven centuries) we are bound, in charity to the Reformers, to suppose that this was most unintentional on their parts, and for ourselves must confess that we are placed in a situation of very perplexing difficulty: from which, whether the best way

would be to do violence to their Articles for the integrity of their principles, or to do violence to their principles for the sake of abiding by what one must needs consider a mere oversight or error on their part in framing the Articles, is so nice a point of casuistry, that I will say no more than that I see not why a man should be blamed who thinks the latter the greater evil of the two.

"But this being so, is it not, I would ask, an act of piety towards the Reformers, and of charity and duty to the whole Church of England, more especially to all who are required to subscribe the Articles, to endeavour to shew that the Reformers have been guilty of no such inconsistency, and that we are under no necessity of making so difficult a choice? This, as the whole Tract declares, is all that Mr. Newman has attempted. In whatever instances he has succeeded, he deserves the thanks of every one who reveres the memory of the Reformers, or values the character of the Church of England. In whatever instances men shall succeed in shewing that this cannot be done, they will only have the unenviable satisfaction of proving that the Reformers were inconsistent, and ourselves involved in difficulty."

Mr. Perceval here confesses that a good deal of special pleading is necessary to adjust our Articles to the "standard" of the first seven centuries; and he clearly intimates that, after all, the process is unsuccessful; and he is fain, with Mr. Newman, to make the best of a bad matter. We have no such difficulties; simply because we are sure that our Reformers never meant to set up the alleged standard. The Tractarians clearly admit that it is fatiguing work to make our Articles (the Homilies seem to be wholly impracticable) bend to their opinions; and even when they get over a difficulty, they still labour under the disadvantage of professing a religion which they can barely tolerate, and which does not exhibit their spontaneous promptings. They haggle on, but that is all. Surely this is not too harsh a construction of Mr. Newman's language? as for example where he says that the Church of Rome "alone"—this is at least honest speaking—"has given free scope to the feelings of awe, mystery, tenderness, reverence, devotedness, and other feelings, which may be especially called catholic:" whereas of that unhappy abortion of the Reformation, to which he has the misfortune to belong, he says:

"Till her members are stirred up to this religious course, let the Church sit still; let her be content to be in bondage; let her work in chains; let her submit to her imperfections as a punishment; let her go on teaching with the stammering lips of ambiguous formularies, and inconsistent precedents, and principles partially developed."

As we have referred to Mr. Sewell, it is but justice to him to mention that he considers it "disparaging" to speak of the Anglican Articles as "a bondage rather than a safeguard." Mr. Perceval, though somewhat perplexed to decide between his friends, awards the palm to Mr. Newman. He says, lamenting the good days before the Reformation (for he brings down his date to fifteen centuries and a half):

"For my own part, I must needs regard them in both lights—at once a safeguard and a bondage. That they have upon the whole acted as a most important safeguard, I would freely own; but I see not how it is possible to deny that they are a bondage, and a heavy one. At least, if a barrier to the entrance to the Christian priesthood, unknown to the Church for fifteen centuries and a half, and (unless I am mistaken) excluding from clerical communion the whole of the rest of Christendom, be not a bondage, I know not what the meaning of that term is.

"The bondage, I conceive, would be undeniable, even were the strict meaning of the Articles more obvious than it is; but it is much increased by their being, in some instances, expressed in terms which at first seem contrary to the truth, and require to be very carefully and strictly weighed, before they can be reconciled to it."

These strict weighings, in order to make the Anglican Articles conform to truth, make them affirm

what they were meant to deny, and *vice versa*. We will illustrate this in a case in which Mr. Perceval differs from Mr. Newman. The 21st Article affirms, that "general councils may not be gathered together without the commandment of princes." The main object of the declaration was to deny the power of the bishop of Rome to summon ecclesiastics, under the severest pains and penalties, including excommunication and deposition, from their respective countries, in defiance of their allegiance to their civil rulers; and assuredly, no prince is bound to allow assemblies of priests from various nations to meet and plot, it may be for sinister objects, within his realm, without his sanction. If the Pope should determine to summon a council, such as that of Trent, and to fix upon London or Oxford as the scene of its confederation, Queen Victoria might upon scriptural principles forbid it. Mr. Newman remarks: —"That great bodies of men of different countries may not meet together without the sanction of their rulers, is plain from the principles of civil obedience, and from primitive practice." Mr. Perceval is dissatisfied with this explanation. He says that Mr. Newman "receives the affirmation according to its first and most obvious meaning, namely, as asserting a principle," and the reader may wonder how any man can receive it otherwise. But Mr. Perceval asserts that "if the Article is to be received as affirming a principle," it is "profane, impious, and anti-christian." He adds: "How, then, is the difficulty to be avoided? Simply by abiding by the strict letter of the Article, and closely weighing the words employed in it; when we discover that the word 'may,' had in the sixteenth century a force which is now obsolete, expressive not of right but of power: consequently that the Article does not assert a principle, but merely affirms a fact; not meaning to say that councils *ought* not to assemble without the will of princes, but merely that they *cannot*; which of course is true; the civil power having force to prevent them, if it should think fit. Now I think it probable that many will think this merely another instance of that evasion which they have so liberally charged upon Mr. Newman; and certainly, if we had only the English words to deal with, it would not be in my power to do more than show that such a meaning was possible. Happily, however, the Latin comes to my aid, and declares that it is the actual meaning which the framers of the Articles intended to express: 'Generalia concilia sine jussu et voluntate principum congregari *non possunt*.'"

We will bear no harder on Mr. Perceval than to say, that if he had not predetermined that he could not sign the above declaration of the Article as "a principle," he could never have discovered that it is merely the assertion of a fact; much less have perverted his Latinity to misinterpret plain English. It were preposterous to imagine that our Reformers made a solemn article of faith of a trivial and irrelevant puerilism; for to what purpose, for what object, should they assert and demand an *ex animo* subscription to the statement, that a company of ecclesiastics cannot in point of fact hold a session, if the civil ruler sends soldiers or policemen to prevent it? They might just as relevantly and religiously have made it an article of faith that you cannot play at cricket with-

out bat or ball. And then, as to the verbal criticism, we would not have believed, if Mr. Perceval had not affirmed it, that he seriously thinks that "may not" was meant in the sense of physical inability; and that the Latin proves it. Did he never read that anti-tractarian Article, the thirty-fourth, where precisely the same words occur? or would he construe these also physically and not morally?

"It is not necessary," says that Article, "that traditions and ceremonies be in all places one, or utterly like; for at all times they have been diverse, and *may be* changed, [mutari *possunt*] according to the diversities of countries and men's manners, so that nothing be ordained against God's word." Mr. Perceval cannot here assert that "may" and "possunt" specify the frivolous fact that ceremonies may be changed, as garments may, without reference to lawfulness or unlawfulness, for the addendum of "so that nothing be ordained against God's word," concludes the true meaning; and the other passage is equally clear; and the effort to make it assert only an impertinent fact, and not a principle, just because Mr. Perceval wishes to sign the Articles but abhors that principle, is not a very satisfactory proceeding. But it is just of a piece with the whole Tractarian system; for nothing can be farther from a full and frank *ex animo* subcription, than the modified, stinted, grudging, and fettered manner in which, upon their own shewing, Tractarian clergymen under-write the Anglican Articles. Who forces them to live "in bondage," and to "work in chains," and to degrade themselves with "the stammering lips of ambiguous formularies?" They have only to resign their preferments, and become martyrs for their principles, in order to be as free as air; but they have no right to ask that the Church of England should come over to them; and much less to represent themselves with one breath as its most faithful sons and most accurate expositors; and with the next to hold it up to the scorn of the whole world, as a miserable caricature of Romanism. If the innovations of the Tractators, and their black-is-white glosses on the Anglican formularies, are requisite, in order to give, as Dr. Hook expresses it, that "free scope to the feelings of awe, tenderness, mystery, and devotion," which if not allowed in our Church we must seek, he says, in Rome they ought in fairness to go where they can consistently follow out their views, and not to strive to superinduce them upon a Church which disclaims them. For, be it remembered, that under these well sounding words "awe, tenderness, mystery, and devotion," may be couched all that makes Popery itself a vain superstition, instead of what God requires, "a reasonable service." Mr. Newman shall describe what the Tractators mean by these "mysterious feelings." The following is his description of them as they exist in their intensity after the corporeal mortifications of Passion Week, carried to an excess which bewilders the intellect, and renders the soul through the macerated body unfit for true repentence, faith, devotion, love, and spiritual energy, as distinct from the dreaming morbid excitement of a nun's cell or a hermit's cave:

"What is all this but a parallel feeling to that with which the Christian has gone through the contemplations put before his faith in the week just passed, which is to him as a fearful harrowing dream, of which the spell is now broken? The subjects, indeed, which have been brought before him are no dream, but a reality,—his Saviour's sufferings, his own misery and sin. But, alas! to him at best they are *but*

a dream, because from lack of faith and of spiritual discernment, he understands them so imperfectly. They have been to him a dream, because only at moments his heart has caught a vivid glimpse of what was continually before his reason;—because the impression it made upon him was irregular, shifting, and transitory;—because even when he contemplated steadily his Saviour's sufferings, he did not, could not, understand the deep reasons of them, or the meaning of his Saviour's words;—because what most forcibly affected him came through his irrational nature, was not of the mind but of the flesh, not of the scenes of sorrow which the lessons and gospels record, but of his own discomfort of body, which he has been bound, as far as health allows, to make sympathize with the history of those sufferings which are his salvation. And thus, I say, his disquiet during the week has been like that of a bad dream, restless and dreary; he has felt he ought to be very sorry, and could not say why,—could not master his grief, could not realize his fears, but was as children, who wonder, weep, and are silent, when they see their parents in sorrow, from a feeling that there is something wrong though they cannot say what."

With this description of that morbid devotion which the Tractators are so anxious to substitute for the Scriptural and "reasonable service" of the Church of England —we will contrast the truly evangelical feelings of Anglicanism, as described by the Rev. T. Kennion (the incumbent of High Harrogate) in his letter to Dr. Hook:

"You require, you inform us, free scope for 'feelings of awe, tenderness, mystery, reverence, devotion.'" 'Feelings of mystery' is an expression I do not understand. If it mean 'mysterious feelings,' feelings of which no rational account can be given, I trust that the services of the Church will never be allowed to minister gratification to the appetite for such wild enthusiasm. If the meaning be 'feelings generated by mystery,' the expression is a mere tautology, for what are the feelings so produced but the same which are mentioned in the other parts of the sentence, 'awe, tenderness, reverence, devotion,' &c.? Such feelings, I agree with you, the Scriptures *would* excite. Such feelings, let any person use the pure and elevating services of our Church, with a penitent and believing heart, will be excited. The grand truths which lie upon the surface of our Bibles which are engraven upon our articles, which are diffused in their mild glow through our liturgical worship, are enough, and amply sufficient for this end, in any reasonable view of it. God manifest in the flesh; the Lord of Glory crucified for wretched sinners; the love of the Eternal, in so stupendous a gift; the free offer of eternal life to all who repent and believe on the Son of God; the condescension of the holy Spirit in becoming the Regenerator, the Sanctifier, the Comforter, the in-dwelling Teacher of 'all the elect people of God,' the ministration of angels for the benefit of those who believe; and the conflict of the Christian against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places; eternity at hand; the judgment seat; the heaven, the hell, upon which men border; the free, full pardon of sin upon the first act of penitent faith looking to the Crucified; the necessity of self-denial, watchfulness, prayer, a holy life; the promises of grace to help in time of need; and the assurance of Christ's presence with his people and his tender sympathy with them in all their sorrows and conflicts, are the materials which Scripture and our Church supply, for giving scope to the noblest feelings of a renewed heart. 'But they are not sufficient,' say the party who call themselves 'high Churchmen.' 'There are many of us who are struggling towards Rome, and in order to keep such persons with you, you must allow them what *they* consider necessary to give free scope to these feelings.' What the things are which you require, we learn from the Oxford Tract, No. 90, to which, under the explanation given in a letter to Dr. Jelf, you have given in your adhesion. To that letter, therefore, as fixing what you intend, I refer. Image reverence; purification of Saints after death by suffering; addresses to the departed, (not to those, it is presumed, who are undergoing purification); a sacrifice in the Eucharist, nay, a real conversion of the elements; works of humiliation and *penance* as the means of propitiating God in the case of sin after baptism;—*these* —*these* and similar things, are to be points *left open*, in order that 'High Churchmen' may find scope for 'awe, mystery,' &c., and may not be in danger of 'straggling to Rome,' and so going outright to the furthest end of the vicious extreme."

Mr. Newman, we frankly admit, would have good reason, to say that we did not convict Dr. Pusey

of contravening the Articles, if such a mode of interpretation as he and Mr. Perceval contend for, were allowable. We thought it was enough that an article was expressly framed to affirm or deny something, and that according to its plain meaning it did so affirm or deny. For example, we thought we convicted Dr. Pusey of opposing the article "Of sin after baptism," when he upheld the very doctrine which that article was meant to refer to, where it declares that "Not every deadly sin, willingly committed after baptism, is sin against the Holy Ghost, and unpardonable;" and that "they are to be condemned .... (who) deny the place of forgiveness to such as truly repent." But we suppose that Dr. Pusey does not "deny" forgiveness after baptism; only he sees no Scriptural warrant to afford it; the atonement of Christ not being promised for more than one deadly sin after baptism. Thus men may quibble; yet it is notorious that the doctrine which Dr. Pusey maintains is essentially that which was meant to be condemned, and is condemned, in the Article. But all this is nothing; for, says Mr. Newman, "It is a duty which we owe both to the Catholic Church and to our own, to take our reformed confessions in the most catholic sense they will admit: we have no duties towards their framers:" that is, let words be as strong as they may, we will contrive to sign and evade them.

So again, we thought we had proved the contrariety of the Tracts to the Articles in regard to the doctrine of justification; as for example (Art. xiii.) "Of works before Justification. Works done before the grace of Christ and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not out of faith in Jesus Christ, neither do they make men meet to receive grace." True, says Mr. Newman, but nevertheless, "Works done *with* divine aid, and in faith, before justification, do dispose men to receive the grace of justification." "Works before justification, when done by the influence of Divine aid, gain grace." It is impossible for words to bind men who quibble thus. The Reformers never dreamed that there could be works done "by the influence of divine aid," which were done without "the grace of Christ and the inspiration of his Spirit," that is, *without* "the influence of divine aid." But if works done *without* are done *with*, why then, to be sure, good works may precede justification, and we may sign an article which means, and expresses, No, in the sense of Yes.

So again we thought we had a satisfactory Article to appeal to, when we quoted the Twenty-second, which denounces, as "repugnant to the word of God," "the Romish doctrine concerning purgatory, pardons, worshipping and adoration, as well of images as of relics, and also invocation of saints." Good, exclaims Mr. Newman; but mark, "Neither is all doctrine concerning purgatory, pardons, images, and saints, condemned by the Article, but only the Romish." What prevarication is this! Our Reformers did not go about to distinguish the Romish doctrine on these matters from some other doctrine; they merely meant that the doctrine in question was Romish, not scriptural.

Again we urged, on the authority of Article VI. that Holy Scripture is the sole rule of faith. Mr. Newman answers (we do not mean specifically to us, but we are laying No. 90 beside our former arguments with him.) "In the sense in which it is

commonly understood at this day, Scripture, it is plain, is not, on Anglican principles, the rule of faith." Here again is a quibble. The sense was clear enough; the word of God was opposed to "the stinking puddles of man's traditions." Mr. Newman might meet that very expression from the Homilies, as he does the denouncement of the Romish doctrine of purgatory, and invocation of saints, by saying, "True the Homily loathes *stinking* puddles; but not sweet ones; not the translucent fountains of Catholic tradition." After this fashion a Christian might subscribe to the Koraun, and become a Mufti.

The statement of the twenty-eighth Article on Transubstantiation we might have thought was stringent enough; but Mr. Newman finds a loophole: "By transubstantiation, our Article does not confine itself to any abstract theory, nor aim at any definition of the word substance, nor in rejecting it, rejects a word, nor in denying a '*mutatio panis et vini*' is denying every kind of change."

The thirty-first Article asserts that "masses in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain and guilt, were blasphemous fables and dangerous deceits;" but Mr. Newman discovers that the blasphemy and deceit are not in the masses, but in making gain of them; and he adds his conviction, that "the Article before us "neither speaks against the mass itself, nor against its being an offering for the quick and the dead for the remission of sin."

Our readers will now perceive with what latent meaning Mr. Newman affirmed that we had not convicted the Tractarians of contravening the Articles. But our object in this retrospection is chiefly to shew the necessity of regarding the system under consideration, whether as exhibited in Mr. Sewell's "Christian Morals," or in the Tracts for the Times; and of these, whether in No 1, or No. 90, as one connected and inseparable tissue; and to examine it both in its disclosures and its reserves; so that the unwary may not be led to embrace it by taking up some particular tract, or tale, or poem, or treatise, or history, designed to allure exoterics, who would be repelled, if told at once that there is substantially nothing to prevent a man's being a member of the Church of England and the Church of Rome at the same time; for that the Thirty-nine Articles do not condemn or contradict the doctrines of Trent; and that as regards spiritual edification and devotion, Rome has infinitely the advantage over us. It is the half-and-half books, aye, and the half-and-half condemnations of them; ringing the changes on "learned men," "very devout," "excellent intentions," "have done much good," "carry things a little too far," and the like, instead of regarding the system in its length and breadth, and honestly exposing its unscriptural and anti-Anglican character —it is this "stealthines," we say, on the one side, and this faint-heartedness, to say the least, on the other, that have wrought much of the present mischief. The Tractarian party are not so squeamish or so treacherous to each other in their proceedings. They can afford a little amicable altercation among themselves, but they take good care that it shall not interfere with their common design. Mr. Perceval, as we have seen, and Mr. Sewell, expend some arrows upon poor No. 90; but they aim no deadly thrusts; and both accompany

their remarks with warm panegyrics on the Tracts, which, in consequence of the candour displayed in partial objections, become so much the more valuable. Thus also Dr. Hook. He was about, he says, "to point out in a pamphlet, some things which he considered erroneous in No. 90; but the censure of the Hebdomadal Board determined him to take "his stand" with the writer, whose letter to Dr. Jelf he considers "perfectly satisfactory." He is resolute, as he lately said, on another occasion, "to nail his colours to the mast." We are not vindicating the party-spirit of the Tractarians; but we admire their zeal in what they consider a good cause; and also their sagacity in discerning the course of conduct, which, with their views, they ought to pursue. If the questions at issue were to come before the Convocation of the University of Oxford, few, if any, of their abettors would be absent when their vote was needed; and we may hope the same of the majority of those who are called in reproach "the evangelical party;" those of them, we mean, who heartily embrace the doctrines of true Anglicanism, and remain stedfast amidst the vacillation and trimming of time-servers and unstable spirits. But we must honestly add, that we do not at present perceive that thoroughly Anglican feeling in some influential quarters which would lead us to hope that a just sense is entertained of the fundamentally unscriptural character of the Tract system. While the obnoxious publications are regarded as merely going too far, but in a right direction; being a little ultra-sacramental and ultra-episcopal, but good in the main; a reaction in favour of neglected truths, instead of a revival of grievous errors; and while their advocates are regarded with marked favour, instead of being resolutely discountenanced, there is not much certainty that an academical convocation would bring the matter to the best issue; even if it were advisable to resort to this course of proceeding. We may add also, that many of those who vaguely disapprove of the Oxford Tracts, are not fully aware of their slipperiness. We may here appeal again to our own controversy with Mr. Newman in juxta-position with No. 90.

What direful use both Romanists and Protestant Dissenters are making of the Oxford Tracts, in order to overturn the Church of England, we have largely shewn in former papers; but as, notwithstanding the many demonstrations on record, the Tractarians still assert that they are the only men who can cope with either of these opposite parties, that their system is calculated to make converts from both, but that it furnishes none to either—sad misstatements!—and that the Papists are dreadfully alarmed at its progress, as interfering with their cherished hopes of Romanising England; we will notice two or three recent documents,—for documentary they are—to show how Papists regard the matter. As for the Dissenters it were superfluous to say one word on the subject: for their confident prognostications of the downfall of the church of England, from the growth of the principles which wrought its downfall in the days of Archbishop Laud, are re-echoed on every side. The tenor of their argument is, that the Church of England would have been overturned by public opinion, in the march of modern improvement, had not the increase of evangelical doctrine and

zealous piety among its clergy caused a powerful re-action in its favour; but that if this scriptural revival is checked, and a Romish system of superstitious ceremonialism and priestly assumption is substituted for it, the laity will revolt from their ecclesiastical oppressors, and in rejecting Popery will expel Anglicanism also.

The following are monitory passages from a letter of Dr. Wiseman's to the Editor of "The Tablet," a Roman Catholic newspaper.

"The late occurrences at Oxford cannot fail to excite the interest of the Catholic public, and to claim no inconsiderable attention from you, in your paper. You will not, therefore, I trust, consider it an intrusion on my part, if I offer you a few remarks upon the feelings with which I humbly think we ought to view the present controversy.

"My own impression is, that Divine Providence has clearly taken the conduct of a great and important cause into its own hands; has made it independent of our calculations, and almost of our feeble assistance. This seems manifestly to have been its course in all our religious interests of late—to run before our most ardent expectations, and humble us while it rejoiced us by results which we must feel were not the fruits of our zeal or energy.

"Among the symptoms of favourable change, none has so justly attracted our attention as the movement towards Catholic ideas and Catholic feelings, which some theologians of Oxford, a few years back, quietly but earnestly commenced. I own that from the beginning I have watched its progress with a growing interest, because I thought I saw in it the surest guarantee and principle of final success; gradual and steady growth and development; a continued approximation towards unity and truth. From the first I have ever considered those engaged in it as men guided by a zeal and uprightness worthy of the better side, and by a disinterested desire to promote, by what they considered the best means, the cause of religion. I own, however, that I regretted the apparent slowness of their progress towards the end we desired, and the necessary inconsistencies of a theological system which had not purged the truths it had revived of the alloy of error with which they were mixed. It seemed a duty to lend a helping hand toward the happy consummation, and to advance the work by pointing out what yet remained to be accomplished. At the same time, it appeared the labour of years, and beyond all present expectation.

"In the meantime, an ever-ready over-ruling power has descended to the work; unexpected circumstances have matured what our efforts could not have effected; and in a few weeks more has been done towards advancing our desires than we could have promised ourselves in our generation..... We may hope for the time to arrive when, the work of grace being accomplished by its only author, we may have to discharge those cheering offices which will reunite them in free consort and brotherly communion with ourselves."

Thus does Dr. Wiseman fondle his Oxford brethren, who endeavour to wriggle from his embraces, assuring the world that the allegation that Rome rejoices in their doings is false and calumnious. But let us hear the opinions of the conductors of the Tablet; who, however, speak only what we have formerly quoted from other Romanist publications. They say:

"The Tracts are at an end; and looking at the important part which they have borne in the ecclesiastical history of England for the last ten years, it becomes us to endeavour to form some estimate of the effect of this discontinuance. In one point of view it may undoubtedly be considered a severe loss to the Catholic church. The writers of the Tracts were able, if unconscious, auxiliaries of ours. They have done much more than can well be calculated to bring this wild untilled country into a state fit for the reception of the good seed of faith. Looking at the effect of their writings on the rising generation, it cannot be denied that they have been admirable pioneers of truth. Whether willing or not to advance to the ultimate goal of their own reasonings, they have yet thoroughly succeeded in opening a road and giving an impulse in the right direction. Looking, then, at the authors of the Tracts as men who have performed this essential service, it cannot but be obvious that the Catho-

lic church must be in some degree a loser by their ceasing to labour at the same good work.

"We should not, however, omit the consideration of that which reconciles the writers of the Tracts to the discontinuance of their labours—we mean the fact that they have already accomplished something which will go on, though their labours were to cease. Where there was, ten years ago, one person labouring to disseminate their principles, there are now ten. And just at the moment when the combined exertions of the originators of this movement were exciting fear, odium, and party resistance; when the great probability that the doctrines of the Tracts would land the professors of them in Catholicism, began to be an immediate cause of apprehension; the series is wound up, and what, in 1831, was a mere vision, is now left for many tongues and for many pens to carry on as an actual work; disseminating the principles of the Tracts in modes less likely to provoke hostility, and therefore more likely to be effective. The breaking up of the Tract combination will, we hope, be a means of lessening the popular apprehension of Tract principles, and may, therefore, be a means of facilitating their silent and unnoticed propagation.

"On account of these gentlemen, we do most unfeignedly rejoice at the occurrences that have just taken place. If we could have our own will in the matter, we would strictly debar all persons guilty, or suspected, of a leaning towards Puseyism from the use and enjoyment of the printing-press for five or ten years to come. We can hardly imagine a more unfavourable and distressing situation for men who are earnest in the pursuit of truth—and who suspect that the ground beneath them is treacherous and unstable—and know that it needs close investigation, than to be forced into controversy; to be obliged to discuss subjects on which their minds are not ultimately made up; to be drawn into a public defence and maintenance of propositions which they are regularly and systematically outgrowing. Men so circumstanced have given hostages to error, and can hardly enter the service of truth when she stands before them without mask or disguise. It is often a far lighter trial to abandon wealth, honour, preferment, the common baits of vulgar minds, than to surrender the internal sense of consistency,—that allegiance to one's former self to which every man seems bound, who, on a matter of controversy, has proclaimed his opinion before the world. For Mr. Newman's own sake, therefore, we rejoice at the discontinuance of the Tracts, and we should be but too happy if he would retire for a while from the tumult of theological strife to the calmness of meditation and private study."

"We do, as we have always done, give Mr. Newman credit for sincerity and candour, but his recent publications convince us that he has unconsciously approached much nearer to Catholicism than he chooses to acknowledge; that he is now painfully casting about for obstacles to any further progress in this direction: and that in his extremity he cannot afford to be very nice as to the quality of the materials of which these obstacles are made. From this most dangerous, unhappy, and humiliating state, we pray God to send him a speedy and safe deliverance."

"But where is your review of Mr. Sewell's book?" We have been reviewing it all the while; for an express design of our remarks is to shew, that the whole system hangs together; and that unless the Anglican Articles are tunnelled under, or bridged over, somewhat after Mr. Newman's fashion in No. 90, the principles on which Mr. Sewell has grounded "Christian Morals" cannot be reconciled with them. Mr. Newman most justly bases his whole argument upon the hypothesis that "It is often argued, and sometimes felt and granted, that there are in the Articles propositions or terms inconsistent with (what he and his fellow Tractarians, and also Mr. Sewell, consider to be) the Catholic faith;" and he goes about to shew that though, construed as their compilers understood them, they do, from beginning to end, militate against the very system which Mr. Sewell, in common with the Tractarians, advocates, yet that "their framers constructed them in such a way as best to comprehend those who did not go so far in Protestantism as themselves;" "those who prefer the theology of the early ages to that of the Reformation,"—for it is taken for granted by the

Tractarians that they are in opposition. Mr. Newman's No. 90 is the only manful attempt which has been made to shew point by point how persons may sign the Articles of the Church of England, and yet hold Tractarian opinions; and it is hard upon him, when he has done for his friends the best that could be effected in so hopeless a business, that they should be displeased, as though he had gone too far, whereas he has not advanced one step beyond the dire necessity of the case.

In so saying we do not mean to intimate that Mr. Sewell is responsible for the shifts and sophistry of No. 90, which far exceed all that Pascal attributed to the *Jesuits in his Provincial Letters*. The Professor of Moral Philosophy may not approve of the specimens which we have given of Mr. Newman's mode of reply in regard to some of the matters in which we held controversy with him;* but the principles of his book are those of the Tracts, and need some process quite as ingenious as that of No. 90 to make them quadrate

* They are but a brief sample of the reasoning of No. 90, that Tract not being specially under our review. It would be difficult to exhibit the character of the publication in a brief compass, the sophistry being diffusive, and not collected in condensed sentences, so as to be readily tangible. A point-by-point review of the 83 pages of that tract would extend to far more than that number. Yet we might select a few gems in addition to those above exhibited. For example; we urged in our discussion with Mr. Newman, the sixth Article in regard to the Apocrypha. But he replies that "the limit of disparagement" is only that its books are "not canonical," and are not applied by the church "to establish any doctrine;" but "they are not," he says, "asserted in this Article to be destitute of inspiration, or to be simply human." Can anything be more quibbling? The article says that "Holy Scripture containeth all things necessary to salvation;" and that by Holy Scripture it means the "Canonical Books," which it proceeds to enumerate. The apochryphal books it mentions as "other books," not canonical, and not of force to "establish any doctrine;" and yet forsooth this does not imply that they are uninspired! Mr. Newman makes the Article teach that God's own revelation is not sufficient to "establish any doctrine" contained in it.

Again, the nineteenth Article defines "the visible church of Christ;" but does not allude to "episcopal succession." Mr. Newman leaps over this difficulty, by asserting that it is not "an abstract definition of *a* church, but a description of *the* actually existing one Holy Catholic church." But the Article says "The visible church of Christ *is* a congregation of faithful men, &c.;" whereas Mr. Newman asserts that it does not "lay down any logical definition *what* a church is." Whether the definition is "logical" or not, it is scriptural. Mr. Newman ought not to speak of logic, when at page 68 of No. 90 he repeats, from his letter to the "Christian Observer," the following notable argument. "The Homilies say that David though unbaptised was regenerated, as you (the Christian Observer) have quoted;" but "the ninth Article translates the Latin word *renatis*, by the English baptised;" therefore, the Homily "disagrees with the ninth Article." Mr. Newman would not allow that Abraham or David was "born again," or "regenerated." We shewed that the Homily asserts this; and it was just begging the question to confine "regeneration" to baptism, whereas the very point was whether the Old Testament believers were not also children of God, though only circumcised. But the faulty logic (for in addressing an Oxford man, we appealed to the technicalities of Oxford studies) was, that "the medium is undistributed," which is a horrible crime against Aristotle and Aldrich. Divested of jargon, the logical matter comes to this, Thomas says that Mr. Newman writes tracts; but Richard says that Dr. Pusey also writes tracts; therefore Thomas disagrees with Richard. There is no disagreement; for both may be true. It does not follow because a believer under the New Testament is regenerate, that a believer under the Old Testament was not. For the love of logic, and the fame of Oriel, Mr. Newman should have spared,

with the Articles. The fairest course towards him, and also the most convenient and interesting to those of our readers who wish to understand his system, will be to collect a mass of characteristic passages upon some of the most material points in his volume. There is much that would be valuable in some of the extracts, were it not that the vein of Tractarianism which runs throughout them mars whatever is good in them. The oddity and quiet superciliousness of the style often render the passages very entertaining. The matters are too miscellaneous for us to make a digest of them; we will therefore quote desultorily; but among the observables will be found some extraordinary opinions respecting "the Church" (by which the author means that of "1500 years ago," not that of the Apostles' days, which is our standard), its prerogatives, and its infallibility; (for to "the men who were born 1500 years ago"—not to the Bible—we are to refer, "whenever we want to know what is good or evil");—the *opus operatum* efficacy of sacraments, for "God is imparted by the waters of baptism;"—the evils which have resulted from the disuse of exorcism *in*

quoting this syllogism in 1841, after we had exposed it in 1837. There are many other specimens of most extraordinary logic in No. 90; as for example, having argued that the twenty-second Article does not condemn the doctrine of purgatory, indulgences, the adoration of images, and the invocation of saints, provided they be conducted after a "Catholic" manner, as distinguished from a "Romish" manner, that is, after the Tridentine standard as distinguished from a few of the grosser vulgarisms; and that the Homily on "Peril of Idolatry" does not reprove the worship of saints, but only the doing it in a wrong manner, "for who can ever hope," he says, "except the grossest and most blinded minds, *to be gaining the favour of the blessed saints (!!!)* while they come with unchaste thoughts and eyes"—the Oriel logician uses the following *sequitur*: "Nor is it a fond (futile) invocation to pray that unseen beings may bless us, for [for!!] this Bishop Ken does in his evening hymn: "Oh may my guardian while I sleep, &c."—Q. E. D.

Again we thought Article XXI. was sufficient to prove the sense of our Church, that general councils "may err, and sometimes have erred." Mr. Newman flatly contradicts this assertion of the Article. He says: "General councils then may err, [as such;—may err,] unless in any case it is promised, as a matter of express supernatural privilege, that they shall not err; a case which lies beyond the scope of this Article, or at any rate beside its determination. Such a promise, however, does exist, in cases where general councils are not only gathered together according to 'the commandment and will of princes,' but in the name of Christ, according to our Lord's promise. The Article merely contemplates the human prince, not the King of Saints. While councils are a thing of earth, their infallibility of course is not guaranteed; when they are a thing of heaven, their deliberations are overruled, and their decrees authoritative. In such cases they are Catholic councils." The Oxford Tractarians upon such Jesuitical quibbling as this do not scruple to subscribe *ex animo* that "general councils may err," (there being no such limitation in the Article, and no such promise in the Bible as Mr. Newman foists in) and yet mean all the while that they are infallible.

Again, we thought we were safe in saying that Article XXV. asserts that there are only two sacraments, not seven. "Those five, commonly called sacraments.....are not to be counted for sacraments of the Gospel." But Mr. Newman has a ready answer to this also: "This Article does not deny the five rites in question to be sacraments, but to be sacraments in the sense in which Baptism and the Lord's Supper are sacraments; 'sacraments of the Gospel,' sacraments with an outward sign ordained of God. They are not sacraments in any sense, unless the Church has the power of dispensing grace through rites of its own appointing, or is endued with the gift of blessing and hallowing the 'rites or ceremonies' which, according to the twentieth Article, it 'hath power to decree.' But we may well believe that the Church has this gift."

But we must stop, or our note will swell into a review.

that sacrament, and from the neglect of administering the Lord's supper to infants;—symbolical religion; tradition; the duty of being of the religion of our parents; and of being abjectly submissive to our priest; and taking for granted that he is infallible;—the rights and dignities of the clergy, every parson being legitimately a pope;—the virtues and excellences of the Church of Rome, as contrasted with "the crimes of the Reformation;" and many other Tractarian matters blended with all sorts of paradoxes, which Mr. Sewell having delivered in substance from his academical chair, now propounds for the national weal; with the pithy preliminary that whenever the reader is told some strange unaccountable thing, it is his duty, finding it "gravely asserted by a printed book, written and printed by a person (Mr. Sewell) wiser than myself" (the reader), forthwith to infer, "Probably *therefore* it is true." "Therefore!"—Is this Exeter College logic? He lays down the broad doctrine that credulity, *per se*, is a virtue, and hesitation in crediting what is told us a sin. He does not confine the proposition to matters of divine revelation, for his book is equally strong as a *prima facie* argument for Hindooism or Mohammedanism in the case of a person born in India or Turkey. He does not make the obvious distinction which is necessary in regard to the quality of the statements offered to us. He represents it as very ridiculous for a man to offer his friend evidence to prove that he happened to meet somebody in the street; but if he said that he saw a man rise from the dead, would the case be the same? God did not think so, or he would not have given such abundant evidence, from that of the four evangelists to that of "five hundred brethren." Mr. Sewell says that we must have faith; and in some "person." Yes, and so had St. Paul; but it was not in the infallible church of the third century. "I know," said he, *in whom* I have believed."

"If you had lived fifteen hundred years ago, though what I am about to say to you would have been taught you from a child, it would probably not have come to you in the shape of a little book. There was a time when Christian men did not trust to books to inculcate Christian truths."

"Wise men of old—wiser men than you or any of us in the nineteenth century—would have opened their eyes with as much contempt as holy men can feel towards ignorant fellow-creatures, if any one had proposed to make you a good Christian, or a good citizen, by means of a book."

"I said that wise men in former days would not have thought to make you good by means of a book; but I did not say that books were not useful to make men good....Books may be of great service in making you good, and all the time not be the thing which makes you good at all. This is a problem, is it not? And now, if you are clever, and active-minded, you will put me down for a little time, and think how this can be. If you are indolent, and good for little, you will pass on, and think it no matter whether you understand it or not. And if you possess a faculty not very common, but very characteristic of superior minds, you will say to yourself, 'Now here is a seeming contradiction, a sort of mystery which I cannot explain, and which yet is gravely asserted by a printed book, which is probably written and printed by a person wiser than myself; and, as far as I can see, I cannot contradict it. Probably, therefore, it is true; and probably also there may be many more problems or mysteries of the same kind, which may also be true in their way, though I cannot understand them either.' Now, if you will do this, lay down the book, take a turn about the room, and try to recollect and comprehend what I have said, by finding out other instances, where things are useful in accomplishing ends, which nevertheless they do not accomplish at all,—you will have taken perhaps the first step to becoming a wise and energetic man; and I will tell you afterwards what, fifteen hundred years ago, great and good men would have done to make you great and good as themselves."

"The very fact of writing a book implies that you think yourself wiser than your reader. And if you are wiser he ought to listen to you. He is ignorant, and if he would be taught, he must believe what you say."

"The first thing, then, which great and good men, many ages back, would have done to make you like themselves, would have been this: they would have gone when you were an infant to your cradle, or even before you were strong enough to lie in a cradle, while your eyes were scarcely open, and your little tiny fingers were moving faintly about, as if to find out where you were, and, hour after hour, you were sleeping without sense on your mother's breast, or wearying her with little cries, which neither you could explain, nor she understand—these great and good men, I say, would have come to find you, and would have bade your mother and your father bring you, as a foul, polluted, accursed thing, against which God was wroth, and over which the spirits of evil were permitted to have dominion, to a place which they would appoint. And your parents would undoubtedly have obeyed. With all their love and pity for you, though they might willingly have died to do you good, they would still have confessed that you were thus polluted and accursed, and a prey to evil spirits, and that by themselves they were powerless to rescue you from this state of misery and shame. Now is not this a mystery, a strange thing, which you cannot understand?"

"I do not ask you yet to consider if there are not more mysteries of this same kind.....Let us rather think who are these persons, who would have come, as I described, to your cradle, given this account of your condition, and bade your father and mother do as they commanded, to save you from it. Are they persons whom you ought to trust—whom it would be great presumption and mere folly for you to despise?"

"I say, then, that you are not in a capacity to despise any one—to deny any fact which you may receive from the testimony of others, unless it is refuted by other and superior testimony. You cannot say what may, or may not be. All that you know, beyond the thought of the moment, you must take upon trust from others."

"And therefore I say to you, that when good and wise men—when *any men* come forward, and assert any thing, however strange and mysterious, the first thought should be, not to reject the testimony, because the fact is strange, but to incline to admit the fact, because testimony is the natural channel for conveying such strange knowledge to man.

"What, then, you will ask, am I to be credulous, superstitious, a listener to old wive's fables? Am I to have no discernment, no judgment of my own?"

"I answer, that you ought to be credulous—a listener to every thing—to exercise no judgment of your own in opposition to accredited testimony. Do not begin with doubting, but begin with believing. Belief is natural, doubt is not; belief is a virtue, doubt is a sin. Why is it you fear to believe? because some evil may follow? Consider, for a moment, even in the worst instances, if believing the word of others is thus dangerous. Grant that we should put trust in every thing, what evil would follow? Of all that range of knowledge which is merely speculative, and involves no practical risk—as of geography, history, natural science, geometry, astronomy,—it is little man's interest to deceive; his discoveries are nothing, unless supported by learning and reasoning; they are open to correction at each point, and must be corrected step by step, exactly in proportion as they are brought into action. You read Bruce's Travels. They sound strange; but what harm arises from believing them to be true, even though indeed they were false? And what good proceeds from doubting? For it is better to have the mind filled with innocent fairy tales, and visions of the fancy, than to keep it empty, and cold, and lonely, without an occupant. And as for facts which lead to action, how rarely are men interested in deceiving you!"

"The men of whom I spoke as coming to your cradle, if you had been born 1500 years ago, are not mere imaginary persons, who lived, and died, and passed away from the earth, leaving nothing but their names and their ashes behind them. They are persons with whom, even at this distance of time, you, who perhaps never heard before of them, or saw them, have a very close connexion .... Many more strange facts might be stated of them; not the least, that it is *their testimony* to which, in the present day, we must look back through the long mist of years, whenever we want to know what is good and evil."

"We have agreed (have we not?) that in answering these, as in obtaining any other knowledge, we must be

mainly at least, (*I should be inclined even to say exclusively,*) guided by the testimony of others who have lived longer and known more than ourselves. We agreed also that the first testimony to which we should look is that of our parents—then that of the laws of the land. And both our parents and our civil governors agree that it is necessary for us to have, beside themselves, some other instructors in Christian ethics. They say, we have either not time, or not sufficient knowledge, or not opportunities, or, what is more true, we have no authority to undertake a certain portion of the education which is requisite to teach you your duty, and ensure you your happiness. They point to this class of persons, of whom we spoke just now, the professed ministers of God, as joined with themselves in this task, and they refer you to them for information and guidance."

"It may be, that among the many men professing to be ministers from God, charged with a message to you from him on your duty and your goodness, the true one may not be the same as is selected by your parent or your Sovereign. What are you to do? I answer, you must ask, not the clergyman, but all the others who come to you, to produce their credentials. I say, not the clergyman; for you have fully sufficient reason, in the witness of your parent and of the State, to believe he is right, until he is proved to be wrong."

"Brought up, therefore, to believe the church, continue in it. Till a man impugns that belief, allow no doubt to intrude; and if doubt does intrude, *reject it without seeking an answer—you do not need one.* When a man is found to impugn it, ask him, first, if he proposes to give you anything instead? Has he any better authority of his own? Does he offer any good, threaten any evil? Will any ulterior measures follow, if you do not listen to him? If none, turn away from him in contempt."

"I will tell you what the clergyman of your parish will or ought to say to you, when you are beset with doubts, and obliged to drive off men who threaten to intrude on his privilege of guiding and instructing you in your duty. It may be, his words may be different from these; but these are what he ought to utter. If he take other ground, he is not asserting his own rights as they may be asserted with truth, and without the possibility of their being defeated.

"He would say to you, "You believe me now to be your proper religious instructor in your duty both to God and man; to have in my hands your manual of Christian ethics; to know best the proper mode of making you good, and wise, and happy—because your parents and the laws of the land have told you this. *It is a wise and adequate reason.* But God has given you not only a heart to obey them and trust in them, but a mind capable of understanding in many cases the reason of their injunctions. It is one thing, and a great thing, to do what rightful authority commands us to do; it is another thing, added to this as an ornament, and indulgence, and confirmation, and guide, to see the wisdom and rectitude of the command. And now that you are doing your duty in putting confidence in me, I will do my duty by shewing you that I am entitled to it. I will produce to you my title-deeds. I will *indulge* you with a sight of my commission from God."

"I told you that I was only the representative, the agent, of a *vast body*; armed with their power; declaring their words; inviting you to place yourself under their guidance, not under mine; doing little or nothing but as of them. . . To this vast, and ancient, and venerable society, which did in this form exist fifteen hundred years ago, we trace what we now would teach you. . .The promise of communicating to man the Divine nature itself, (in baptism) of bringing down the Deity from heaven, and infusing his own Spirit into the souls of miserable mortals,—this, which is nothing more than the every-day promise of the Church, proclaimed and administered by every minister of the Church every time that he stands by the font, or serves at the altar,—is it not so awful, so tremendous, that we scarcely bear to read it written, except in familiar words which scarcely touch the ear?"

"They (the Anglican clergy) have powers, mysterious and awful, which no mere human being could of himself pretend to possess; which, through the same regular channel, successively derived from Christ, he will now exercise towards you in making you what you ought to be—wise, and good, and happy. No other professed minister of God in this country can say the same. The Romanist has received the powers; but he confesses to have altered the doctrines in the course of their transmission. The dissenter does not even pretend to have received either the powers of the doctrines. He asserts, indeed, doctrines,

and some few assert powers; but both are traced to man, to some human teacher of late date, or to some conception of his own, by which one man has wrought out one scheme, and another another, from the same words of the Bible. And thus both classes alike have imagined a creed, instead of receiving it, fixed and unalterable, by an external revelation *(tradition)* from God."

"All systems alike come, and must come to you, with the same declaration, that if you are to study them at all, you must begin by taking the word of their respective teachers as a guarantee for the truth of them. You must act upon, before you understand them; and by acting on them you will see if they are false. If I offer you a sovereign, you may doubt if it be good; but unless you take it in your hand, as if it were good, and proceed to make some purchase with it, you will never know whether it be good or bad.*

"Though each separate branch is liable to error, yet all together as a Catholic body they would preserve the truth, just as nature has formed different lenses in the eye, in order to transmit the light."

"The Bible is another important feature, [a mere subsidiary to the church!!] in this contrivance for the unbroken transmission of truths, just as written laws guard judges against wrong decisions—as written instructions limit, confirm, and explain an oral message—as written history is a support to the ordinary testimony of mankind to traditional facts."

"If God, in giving us Revelation, had given it to us all perfect, and every part in place; if he had not left a window in the palace of truth unfinished, that man might have, as it were, a share in the work, we should have had nothing to do but to sit down and gaze; and gazing, we should soon have been tired. But now there is opportunity for acting, for exercising thought, for participating in the work with God himself."

"No evidence to the truth of Christianity is so wonderful and so overpowering as the testimony of heathen philosophers. And yet, what do you want with such evidence? And is it not full of danger? And—what will come more home to your young and doubting intellect—is it not irrational to admit it? What would you say to a man who, in telling you some simple fact, about which there could be no reasonable doubt, should insist on proving it to you by an abundance of argument? 'I met Mr. So and So in the street.' 'Very well; I dare say you did.' 'But I assure you I did.' 'I have no reason to doubt it.' 'But do let me give you some proof.' 'I never knew you tell an untruth; and you can have no object in deceiving, and I none in disbelieving you; pray, spare me.' 'But I must shew you the internal probability, how likely it was that I should meet him.' 'I am quite content with your word.' 'I wish you would not trust my word; I do wish you would look to the evidence.' 'Why, is not your own word sufficient evidence?' 'No; as a rational being, you ought not to listen to me; you ought to look to your own understanding.' 'What, on a matter of fact?' 'Yes; on every thing.'

"This is the dialogue which has been passing now for many years between the Church of Christ, and the young whom it has received into its fold. Add to it, that the matter in question is one of the deepest importance: in which infinite good must follow from believing, and no harm; and infinite harm from disbelieving, and no good. Add to it, that the very office of the Church is to educate and govern; and that the very first thing required for this purpose is, that the pupil *should put implicit confidence in the truth of the teacher;* and that the teacher should never permit his word to be disputed, or his character for veracity slighted. Add that She is the messenger of God, armed with His authority and name. Add that the reason to which She appeals, in preference to her own voice, is the judg-

* We do not stop in these extracts to remark upon Mr. Sewell's statements, for every reader must see the absurdity of many of them. You do not take the doubtful sovereign in your hand "as if it were good;" you take it to look at it, and to ascertain whether it is good or not. And this we say of truth in general: "Prove all things." Again, when a shopkeeper is presented with a doubtful sovereign, he generally uses his judgment respecting it; and would laugh at an Oxford professor who should tell him, if he saw a piece of stamped brass, that he could never know whether it was good or bad, unless he went to purchase something with it. How is the new shopkeeper to whom he is to apply, to know better than himself? Or is the new shopkeeper the clergyman, and therefore an infallible judge?

ment of an ignorant fallible individual. Add that in no other branch of knowledge does man permit a demand for evidence, except from a superior. Add that, to distrust man's word is of all insults the most offensive, and one which the law of human pride cannot wipe out, except with blood. Add that this very evidence on which the poor, weak, self-distrusting mind is thus cruelly thrown, rests, and must rest ultimately, on the same basis of historical testimony, which by the appeal is set at nought. Add, lastly, not as if it ought to come last, but because an unbelieving age will not listen to positive law, till it has consulted expediency and reason, that God himself has commanded us to believe His voice and the voice of His messengers."

"And now I have suggested to you two great truths, which must be laid as the foundation of the study of Ethics:—first, that in prosecuting that study you must take the Catholic church as your guide; secondly, that you must also borrow the assistance of the great heathen writers of antiquity." —[Not one word for the Bible.]

"Faith or entire confidence, in some one person, is a mode by which we can hold together those seemingly contrary principles which are necessary to every perfect system of ethics. To guide a horse there must be two reins; but those two must be held by one hand."

"Without faith in some one teacher, who guarantees the separate truth of these seeming contrarieties, they cannot be held at all; and for the following reason:—If we do not receive our doctrines from others, we must reason them out for ourselves. Now the essential, primary, never-varying law of human reason, is unity."

"If you, reader, know anything of that Christianity which you profess, you will know to what I have been alluding. You will know that the Church educates, not merely by words, by advice, and instruction, but *mainly and chiefly by communicating to you certain spiritual gifts of immeasurable value 'unseen, but not unfelt.'* And these it [the Church, not the Holy Spirit, confers the new birth] professes to communicate through the means of certain outward acts and symbols; 'outward visible signs of an inward and spiritual grace given to us; ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.' Its great instruments of good are the sacraments. And these sacraments, 1500 years ago, were administered with many more symbolic forms than they are at present; especially the sacrament of baptism, which is the beginning of your Christian education; the act, in which are condensed all the great truths of Christian Ethics; and to which, therefore, let us go back. Our own forefathers, at the English Reformation, did indeed cut off from that act many outward forms, with which the ancient Church had surrounded it; because those outward forms had been abused: but they did not deny the truths which the forms were intended to convey. And we may read these truths more clearly and legibly in those symbolic rites than in any human words."

"The first is one which, in this age of miscalled enlightenment, when men can scarcely bring themselves to believe that there are either angels or spirits, much less that there are spirits of evil about us, will startle them the most."

"The Church would have first taken the infant, and solemnly exorcised it; that is, by prayer, and breathing upon it, and making the sign of the cross upon the forehead, and imposition of hands, it would endeavour to free it from the power of an evil spirit, to which its birth subjected it. 'Per exorcismum contra diabolum vindicatur.' (Fulgent. Opera, p. 606.) 'No one is to be admitted into the Church,' says Cyprian, (Concil. Carthag. p. 232) 'unless they have first been exorcised and baptised,—nisi exorcizati et baptizati prius fuerint.' To purge from the devil, 'purget a diabolo,' is the expression of another writer. (Petr. Chrysolog. serm. cv. p. 277); 'Purgatio exorcismi,' 'the fire of exorcism,' 'the driving away the unclean spirit,' are other terms for the same thing. When any one comes to the sacrament of baptism, whether he be an infant or adult, they are not admitted to the fountain of life, before by exorcisms and insufflations of the clergy the unclean spirit is driven from them.' (Gennad. de Dogmat. Eccles. c. xxi.—Oper. August. t. iii. p. 200.) 'Receive the rite of exorcism,' says St. Cyril, 'with solemnity. When thou art exorcised, when thou art breathed on, think it a means of salvation, σωτηρια σοι το πραγμα νομιζον εἶναι.' (Præfat. ad Catechum. n. v. p. 7.)

"We are not at all concerned to defend either the ancient Catholic Church, who retained this practice of exorcism, which our Lord and his apostles had practised themselves, nor our own English Reformers, who rejected it, as not being essential to the sacrament of

baptism, and liable to superstitious abuses. It would be far better for us all, if we were more superstitious than we are."

"Look, again, at the corruptions of Romanism, all of them traceable originally to the desire (and if any desire can be such, surely a laudable desire) of spreading Christianity, impressing the truth forcibly on ignorant minds, holding man in subjection to the spiritual law of God, and preserving peace and unity in the church. Once more, what were the crimes of the Reformation but the outbreaks of desire—on one side, of avarice and cupidity in the authors of plunder and sacrilege; on the other, of imaginary purity, and a new invented model of Christianity."

[*The old man.*] "Every man who has once been misled by it feels its power, and longs to be freed from it. . . Christianity accomplishes it at once [by baptism]; tells us that we are free, declares that the old man is destroyed; and only bids us take care that it does not revive."

"But I want a proof that its promises are true—that the whole is not a delusion. Where is the evidence that the power of evil within me really is destroyed—that my sins really are forgiven—that God really is imparted to me by the waters of baptism? To give this proof does not belong properly to the ethical teacher. It is rather the business of the theologian, or perhaps of ecclesiastical history. And there was a time, when to require it would prove a mind unworthy of receiving it. When the Church, as it once did, stood before men in its full stature, bearing upon it all the features and insignia of a divinely constituted power and ambassador of God, and acknowledged as such by all that was wise and great among men, to dispute her word was the mark of a presuming and rebellious spirit, and deserved little more than chastisement."

"Remember, then, the only logical and philosophical mode of proceeding, when such a doubt arises. Do not begin with asking the grounds for believing. Whatever you are told, you have a reason to believe, until something occurs which should make you distrust it. And this is your real question."

"But I will rather suggest the consideration of the vastness of the power claimed by the Church—a power which places it almost on a level with God himself,—*the power of forgiving sins, by wiping them out in baptism—of transferring souls from heaven to hell, without admitting a doubt of it,* as when 'baptised infants, it is said, dying before they commit actual sin, are undoubtedly saved,'—the power of bringing down the Spirit of God from heaven, and incorporating it in the persons of frail and fleshy man."

After this last crowning extract we will not quote another line; but we will offer, in conclusion, a few general remarks.

And first, what does Mr. Sewell really mean by "the Church?" It is clear that he does not confine himself to that definition which our 19th Article supplies, but which his friend Mr. Newman finds it necessary to assert is not a definition. The Article defines the Church to be "A congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly administered, according to Christ's ordinance in all those things that of necessity are requisite for the same." Mr. Sewell does not define; he gives us only dreamy, misty descriptions of some of its attributes. The vague impression left on the mind of the reader is, that the Church is a sort of ecclesiastical episcopal corporation, enjoying miraculous powers, among others that of infallibility, and rightfully exercising dominion over the consciences of the laity; its laws, customs, prerogatives, and prescriptions being perpetuated from the golden days of the third or fourth century of the Christian era. But when we come closely to grapple with the question, all is shadowy and intangible. Traditions are uncertain—Fathers differed from each other—and "infallible" councils decided diversely;—many ancient books and records of Christian antiquity are lost; and of those which have escaped the ravages of time, some are remarkable for wildness of fable, others for puerility of fancy, and others for their grievously unsound expositions of the sacred text; of all which we might give

numerous illustrations. But the unsoundness of primitive theology has been of late so powerfully exposed both by Bishop Shuttleworth (in his work entitled "Scripture not Tradition"), and by the author of "Ancient Christianity," that it may be sufficient to refer the reader to their respective publications. The latter work has instrumentally done much to stay the progress of delusion in our Church, and to promote the advancement of Scriptural views of the great mystery of redemption. And who that is acquainted with the flaws which so notoriously mar the works of the early theologians, can defer to them as that Church tribunal at which all Scriptural and all ecclesiastical questions must finally be decided. But whether the old Fathers and councils were right or wrong, what Scriptural warrant can Mr. Sewell bring, to prove that they are to be our oracles? Where do we read of the duty of bowing down to the authority of the first three centuries; or find the Church placed in its authority *almost on a level with God himself!!* (See Sewell, pp. 247, 269, 279, &c.) The manner in which Dr. Hook, and those who think with him, argue upon the garbled text, "*Hear the Church,*" if it proved anything, would prove far too much; namely, that we are to lay aside our Bibles, and never venture to inquire "what saith the Scriptures?" Mr. Sewell often attracts us by his amiable spirit, his richness of thought, and his felicity of illustration; but we cannot, in consideration of these, divert our attention from his many and pernicious errors. On young minds they may be, and probably have already been, deeply injurious, to an extent, which time alone—and we had almost said eternity—can develop. For we are honestly persuaded that those who adopt his theories, and act out his principles, will neither themselves "search the Scriptures" in a right manner, nor inculcate the paramount duty of learning from the word of God the will of God. We find, to our extreme regret, in the volumes of Mr. Sewell and his colleagues, a mournful absence of all attempts to awaken men to the great inquiry, "What must I do to be saved?" and a lowness of spiritual temperature which almost drives us to the conclusion, that the Tractarian atmosphere is pervaded by the damps of death.

Can we then too strenuously enforce the necessity of agitating (yes of "agitating") the question "by what *authority* we are to be governed in our religious creed and conduct." Mr. Sewell would fasten an ecclesiastical bandage over our eyes, and then require us to follow "the Church," implicitly believing every statement that we hear from the mouth of her ministers. He imagines that he can thus prevent separation from her fold; and crush, in its very germ, every disposition to dissent. But does he really fancy that men will not recoil from the servile conformity thus demanded; a conformity so servile that a few more steps would lead not only to the Vatican but to the Inquisition. If human authority is to be resorted to, as the only moral steam sufficient to expel sectarianism, and to ensure submission to the discipline of our English Church, we shall repel all right-judging men; and if we gain any converts by such a proceeding, it will not be such as will promote her interest, or sustain her credit. By a churchman must then be understood one who surrenders his own judgment to his priest, be he pious or worldly, zealous as a pastor and preacher, or a

fox-hunter and the veriest spiritual *ignoramus*.

Do we then either overlook or underrate the necessity of Church discipline, or the blessings of Christian unity? Far, infinitely far, from it. Without "Church discipline" there can be neither order nor prosperity in any religious communion; and without "Christian unity" we fall short of that Church which our Lord contemplated, when he prayed "that they may be *one*, even as we are one," (John 17. 22.) We mourn for the divisions that yet rend the breast of Protestantism; though we would not forget that the boasted unity of Romanism is one of blind submission to human authority, engendered often by degrading fear of the consequences of non-conformity. Such unity is no safe criterion of a true Church of Christ. Neither again do we deny the authority of the Church; but we define it as our 20th Article defines it. For in that article it is affirmed, that it is not lawful for the Church to ordain anything that is contrary to God's written word; neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and keeper of Holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation. Here is a scriptural "*via media*;" and let those who cease not to remind us of the authority vested in the Church, remember the just and Scriptural limit within which our Articles confine it. Availing ourselves of this definition of ecclesiastical authority, we admit, yea contend that submission to the rulers of the Church, and to all ecclesiastical statutes, is the clear duty of its members, provided they do not by such submission violate some doctrine or precept of inspiration. For, however specious the assertion, that we are not to judge for ourselves as to what is required of us in Scripture, either that right must be maintained, or the yoke of ecclesiastical tradition must be again laid upon our neck. The Papists, having surrendered this right,—rather having neglected this duty—walk on in darkness, at the mercy of their respective priests; consistent Protestants, on the contrary, dare to exercise their judgment, by consulting Scripture, though they dare not violate their conscience by confounding "*liberty*" with "licentiousness." Rightly constituted and rightly exercised authority is, in our sober estimation, a happy and needful preservative to a Christian Church.

Who again doubts that erudition and the writings of the ancients are valuable aids, brought into captivity to the knowledge of Christ, in studying the word of God? But alas! what a contrast is there between those who search the Scriptures in the spirit of simplicity and prayer, and those who read them with an almost exclusive dependence on human learning or ecclesiastical tradition! The latter follow blindfold the guidance of a fallible fellow-creature, and virtually turn away from God himself speaking to them in his own Scriptures. The former imploring the influence of that blessed Spirit who taught holy men of old to pen its hallowed pages, are edified and comforted; studying the Bible as the word of *God*, depending upon "the Spirit of Truth" for power to embrace its principles, to enjoy its consolations, and to carry out its precepts; having union with Christ, and an unfailing hope of "glory, honour, and immortality," as His own most gracious gift to His

followers. Nor do we heed the cavil that men, seriously and prayerfully studying the Scriptures, differ upon the interpretation. Let those who urge this objection, and therefore refer us to antiquity as the umpire, first settle their own differences about the right interpretation of the Fathers. But we deny that persons, carefully and prayerfully consulting the oracles of truth, will differ upon points inseparable from the salvation of the soul (as *Chillingworth* has largely shewn in his reply to the Romanists on the subject.) Such readers of the Bible will harmonize with each other respecting the work of Satan as the seducer of Adam and his posterity, and the work of Christ as the restorer of all who humbly and penitently seek a refuge in His cross; and also as to the necessity and power of the operations of the Holy Spirit in the soul of man; our justification by faith only; our obligations to live to *Christ*: however they may be divided as to the great mystery of Election, an agreement upon which is not essential to salvation; or whether Episcopalians, or non-Episcopalians. Dr. Pusey and his friends, by their approach to Romanism, have disturbed the peace of our national Church, and that at a period when (as the pious *Dean of Salisbury* has shewn in his excellent Charge, delivered to the clergy of his district in 1839) just notions of ecclesiastical discipline were rapidly increasing in the land, and, we may add, when many dissenting ministers themselves were entering our communion, as being more pure and more efficient than their own. Whatever may have been their intentions or expectations, they have inflamed instead of closing the wounds of our Church and nation: and we should be unfaithful to our readers, especially to the young and inexperienced, if we did not finally remind them, that on the great day of account, the secrets of all hearts will be judged, not according to the Fathers, but according to the Gospel. (Romans ii. 16.)

OBITUARY.

DR. OLINTHUS GREGORY.

Few names have for nearly half a century been more extensively known, or more highly respected, than that of Olinthus Gregory, LL.D., F.R.S., &c., late professor of Mathematics in the Royal Military Academy, Woolwich. He was born at Yaxley, in Huntingdonshire, in 1774; and received the best education his native place could afford. He began very early to exhibit an extraordinary taste and ability for mathematical pursuits; and distinguished himself as a contributor to some of the scientific publications of those days. When a very young man he settled in Cambridge, where he taught mathematics, both in the town, and to some of the gownsmen. In 1802 he was invited to the military college at Woolwich; where he resided up to his decease, diligently engaged till his recent relinquishment of his professorship, in the arduous duties of his academical office, and in the well-known and valuable labours of his pen. He was an author of nearly half a century standing; his "Lessons Astronomical and Philosophical," having been published as far back as 1793. Many of his scientific works were the fruit of much toil. He contributed nearly three fourths of the articles, in the thirteen volumes of the Pantalogia; and his papers in other works were numerous and laborious.

But amidst his scientific and his academical engagements, he found time for Scriptural studies; and several of his publications, especially his valuable and justly popular "Letters on

the Evidences, Doctrines, and Duties, of the Christian Religion," published in 1811, and his more recent memoirs of his highly esteemed friends, Dr. Mason Good and Robert Hall, shew how solid, spiritual, and correct, were his religious attainments.

But his religion was not confined to an intellectual acquiescence in the doctrines and precepts of the Gospel. It was deeplyembedded in his heart; and shone consistently in his life. But all that we might say on this subject; all that we might narrate of his piety and humility; his zeal and benevolence, and of the grounds upon which they rested, his love to God, his faith in his Saviour, and his renewal of heart by the life-giving influences of the Holy Spirit, is so correctly and usefully exhibited in the funeral discourse preached by his friend and pastor, the Rev. H. Molyneux, minister of Trinity Episcopal chapel, Woolwich, that we have much satisfaction in presenting his remarks to our readers:

"In contemplating the character of Dr. Gregory, we can of course only touch on a few of his leading excellencies, and those but briefly. Yet they are such as bespeak no ordinary degree of grace and attainment—such therefore as cannot fail to induce an exalted idea of the efficacy of the principles he professed, and the measure of glory he now enjoys;—and such too as may, in many respects, be proposed for our imitation, whose course is not yet run, and whose duty and privilege it is, to be 'followers of them who through faith and patience have inherited the promises.'

"1. The first special and admirable peculiarity of character to which I would advert, is, the combination which was seen to exist in him of high intellectual powers, with exalted piety. The combination, observe; for had it not been so, had the latter not accompanied the former, no mention had been made of him in this place. Valuable as may be such powers in themselves, and in their exercise in the fields of philosophy and science, unfolding and bringing to bear principles of practical utility, yet, unsanctified by the grace of God, and unconnected with a heart moved by the love of the Saviour, and the desire of his glory, they are, in reference to their possessor's moral state—his state in the sight of God—his state as a good man—as nothing.

"No! it is not because he of whom we speak was a great-minded man, but because with that, he was a god-minded man that we testify of him; and make mention of the one characteristic, because accompanied by the other. Such a combination, when it does exist, is worthy our remark and admiration; and rarely, I believe, has it been manifested in a greater degree than in our departed friend.

"What a conclusive and valuable testimony did he afford, that true philosophy and true religion are not incompatible; that Gospel principles are not repugnant to sound reason; and that evangelical piety is not that poor and sickly thing some would represent it, commending itself only to the shallow minded and fanatical, but that there is that sterling worth in it which can command the approbation of the most sober judgment, and triumphantly satisfy the calmest investigation.

"2. In Dr. Gregory's character there was great humility. In proportion to his great mental superiority, this was observable. It displayed itself in remarkable affability, and true condescension; we are too apt, in our apprehension of what the latter term involves, to limit it, most improperly, to the stooping, in acts of kindness or familiar intercourse, of a superior in rank or position, to those below him; doubtless this is one kind of condescension, very beautiful and admirable; but there is a another kind, of a far higher order, and more admirable nature; the stooping of a great mind to put itself on a par with a comparatively little mind—the man making himself the child, to meet the child on its own ground; thus winning its confidence, in order to impart somewhat of his own greatness. This was Doctor Gregory's condescension; evinced uniformly, and on every occasion. Instead of depressing by the greatness of his talents, he encouraged the diffident, and elicited their capabilities by the most judicious and considerate management of his own. His powers were never exercised to manifest his superiority; whenever the improvement of others, or their welfare in any way, could be furthered by their instrumentality, they were exerted to the utmost; he spared neither pains nor labour,—but then it was for the good of others, and not for his own glory,—display was studiously avoided. There was less ostentation, and more real condescension of character in him, than I ever witnessed in one similarly gifted. And this, while it redounded to the 'praise of the glory of that grace' whence it arose—accounted in a great measure for his deserved popularity and extensive usefulness, especially

among the young. Many such remember him with ardent affection, and will rise up and call him blessed.

"3. His love for the simple truth of God's word was supreme; and the deference he paid to it absolute. His religious principles—and I was intimately acquainted with them—were simply deduced from the oracles of God. He valued human opinions and man's judgment, on such matters, just so far as they accorded with the mind of God therein revealed, and no farther. Whatever he found there, he implicitly received. It was enough that God said a thing, to cancel at once all the difficulties, and overthrow all the objections, that human ingenuity could urge against it. This was a splendid triumph of grace. With a mind naturally so constituted as to take nothing for granted, but to require demonstration and proof before any proposition could be admitted—yet, in reference to the contents of the Bible, to look for nothing, to require nothing of the kind—to believe a thing and receive it as absolute truth, because—and only because—it was found there,—this, I say, was a splendid triumph of grace; an admirable instance of its power, in subjecting man's mind to the mind of God;—human wisdom to divine!"

"4. He was a man of unbounded Christian charity. And as this confessedly is the most beautiful, comprehensive, and influential of Christian graces, so was it of all others most conspicuous in him; there was no one thing in his character that so forcibly struck, so deeply impressed me with a sense of its excellence, as this; nothing I admired so much, and so invariably remarked in it. By Christian charity I mean of course Christian love in its true sense—the love of Christians, of all true believers, of all really good men, without distinction of party, sect, or name."

"He regretted beyond any thing the absence of this spirit in so many of God's children, and the exceeding detriment to the cause of Christ, and to the extension of the Gospel, consequent on it; he longed to remedy it; and to induce union among Christians, was one of the thoughts and desires uppermost in his heart; a favourite text of his, was that memorable prayer of our Lord, for its accomplishment, 'That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.' And I have reason to know, from his own lips, that he contemplated, and had mentally framed the sketch of a work on this subject, which he had hoped—had life and ability been spared—to complete and send forth to the world."

"How much more might I add concerning that good man: how much of the ordinary graces of the Christian life, so beautiful, so abundant, in him; how much of his deep and unfeigned love of the Saviour; his profound sense of absolute obligation to grace, and of that wondrous, free, and unmerited exercise of it, which involved the sacrifice of incarnate Deity, for the sin of the world! Feelingly alive was he to these things, and deeply affected in their contemplation; scarcely could such subjects be adverted to during his last and lengthened illness, without moving him to tears; and, in short, his heart was, with its best affections, absorbingly given to 'Him whom, though not having seen he loved.'"

"His death itself, with its attendant and peculiar circumstances, speaketh; and words too of much import, and useful admonition. Deprived we were, by reason of the nature of his malady—an affection of the brain—of that expression of peaceful assurance, and testimony of the brightness of his expectation, which we should otherwise, no doubt, have been privileged to witness—and to our own feelings, great was the deprivation; painful too was the spectacle of one so highly endowed, intellectually and spiritually, lying in a state of mental prostration, and thus passing through the gate that opens on the heavenly Jerusalem; but yet how salutary the lesson it taught! how profitable the meditations engendered by it! What is man, we ask, in view of it, at his best estate? What his wisdom, his power, his greatness, even intellectual and spiritual? God holds it in his hand; he speaks, and man is prostrate!—all is seemingly vanished; he becomes, in appearance, a thing of nought. Who would be proud, vain, self-sufficient, with this lesson before his eyes? Who would lean on the creature, when he sees to what the highest order may, if God will, be reduced? And how strongly did that sight admonish us of the supreme folly of procrastination, whether in reference to the sinner's repentance, or the saint's advancement!

"But now all is well; he lived an eminent believer, and he died one—he is in glory! that is enough for him; and the excellence of his life, and the affecting character of his last illness and death, remain; the one for the example, the other for the admonition, of those who survive; that is enough for us; all is well!"

VIEW OF PUBLIC AFFAIRS.

THE last accounts from China were more favourable than the preceding. The island of Hong-Kong has been ceded to the British crown, for an emporium; six millions of dollars are pledged to be paid to the British government in six annual instalments; the official intercourse between the two countries is to be on an equal footing; and the trade at Canton was to be reopened. We trust that the result may be ultimately beneficial to China itself, especially in opening a way for the admission of the Sacred Scriptures, and missionary labours; but we cannot think that we were justified in bombarding China becaue it destroyed the justly confiscated property of the opium smugglers.

The arrangement between the Porte and Mehemet Ali does not appear to have been finally concluded. The allies acted incautiously in fighting the Sultan's battles without first receiving a distinct pledge as to the terms of the settlement; but they seem determined that the choice of the successor to the government of Egypt shall not be subject to the control of the Porte, which would render the boon a mockery.

The British Government, and its allies, we are happy to add, are interesting themselves to prevent the oppression of the Christians and Jews in Syria.

The last accounts from the United States assume an amicable tone. The trial of Mr. M'Leod has been postponed, and there is no reason, we should hope, to apprehend otherwise than that this affair, and also the boundary question, will be peacefully arranged.

The Archbishop of Canterbury has convened a public meeting to establish a fund for endowing additional bishoprics in the colonies. Our sheet will be at press before the day, but we cannot doubt that his Grace's appeal will be zealously and munificently responded to; and we greatly rejoice that the highly important duty of adding largely to the number of bishoprics in our colonies, which we repeatedly urged many years ago, when the proposal was reprobated as unnecessary, and as "making bishops too cheap," and lowering their secular dignity, has now strongly commended itself to the rulers, the clergy, and the laity of our Church, so that before long, we trust, every British colony will enjoy the benefits of confirmation, local ordination, and episcopal jurisdiction.

Among the topics of the month, we might mention the stirring discussions at Oxford, and throughout the kingdom, respecting the "Tracts for the Times;" but of this we have already treated in our review of Professor Sewell's "Christian Morals." Mr. Newman is hardly used by some who approve of the doctrines of the Tracts, without venturing to inform the world how they contrive to hold them with the Thirty-nine Articles. He has boldly answered this oft-proposed question; which they prudently shrink from encountering. His extraordinary quibbling upon the explanation appended to the Communion Service, which declares that Christ's natural body and blood cannot he "in heaven" and "here" too, is no more than is necessary to reconcile the formularies of our Church with any doctrine which asserts more than a *spiritual* presence, whether as taught at Ryde, or Leeds, in the writings of Mr. Dodsworth, or by Dr. Pusey. Mr. Newman's solution, that Christ's actual body is *here* "really though not locally!" though palpable nonsense, is less strikingly inconsistent than to maintain that it is here, and yet to sign a declaration that it cannot be here because it is in heaven. The slightest deviation from the doctrine of a merely spiritual presence by faith, involves all the difficulties of Tridentine transubstantiation. And so of all the other Tractarian peculiarities of doctrine. There is no tenable half-way position between us and Rome.

Sir Herbert Jenner is expected very soon to pronounce his judgment in the important question arising out of the Gedney case, relative to the burial of persons who (like Archbishop Secker himself) were baptized by persons not episcopally ordained. The postponement of the decision shews the great importance which the Judge of the Court of Arches most justly attaches to it; and it is the more pressing, because many of the clergy have expressed a determination not to bury persons thus circumstanced; and at this moment there lies, it is stated, unburied at Basingbourn in Cambridgeshire the corpse of a person who died more than a year ago, the burial of which is postponed till the decision.

ANSWERS TO CORRESPONDENTS.

LAMBDA; J. R.; S. S. D.; W. W.; T. T.; Laicus Anglicanus; An Affirmationist; Nemo; Laicus; and W. M., are under consideration.

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RECIPROCAL INFLUENCE OF INFIDELITY AND VICE.

For the Christian Observer.

IN stating to the careless and ungodly the humbling doctrines which Revelation proposes to their faith, or the uncompromising precepts which it offers to their practice, you are often met with this self-satisfying reply, that such doctrines are incredible, such precepts impracticable; and therefore that they cannot believe (even though the recorded sentence of infallible truth lies before them) that a just and merciful God will visit with His eternal vengeance a refusal to believe and to do *that* from which the understanding and the heart revolt. The *fact* and the *principle* which this reply involves, St. Paul fully answers, when he says to the Romans, "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." Speaking, as he there does, not of Christians, but of heathen,—of those to whom the Scriptures of revealed truth were not vouchsafed, and who could know God only as exhibited in his works: and assuming (as from the previous verses it plainly appears that the Apostle does assume) that the invisible things of God were sufficiently discernible in the things that are made to leave those to whom even this comparatively dim light alone was afforded, without excuse,—with how accumulated and irresistible a force does the same sentence issue against *him* who has not been left to wander throughout creation to seek the God of nature in His works, but to whom the God of grace has clearly revealed Himself, in the more sure word of prophecy, and by the manifestation of his Son. Thus it answers to the *fact*, by plainly shewing that men *will* be visited by the Divine vengeance, for omitting to believe and to do that which they cannot believe to be required of them. The *principle* it answers by shewing that they *cannot* believe, because they *will* not: and that they are given over to an undiscerning mind, because they do not like to retain God in their knowledge. It opposes to it the principle which our Lord expressly taught, "If any man will do His will, he shall know of the doctrine whether it be of God."

So are we morally constituted, that, until palpable and stubborn facts render it impossible, we can, without difficulty, persuade our-

selves into a belief or disbelief of almost anything which we anxiously desire to be true or false. Hence those who *would not* that God should require of them a strict and holy walk of life, and the belief of those humbling doctrines which would convince them of sin; and who *would not* that God should punish every deviation from a perfect conformity with His revealed will, can succeed in persuading themselves that He *does not* require it, by wilfully closing their eyes against the statute-book of heaven; by obstinately stopping their ears against threatenings, exhortations, and entreaties; by madly hardening their hearts against affecting or awakening providences; against convictions of conscience and drawings of grace. And thus, abandoned, because they will have it so, to judicial blindness and an undiscerning mind, they either wholly apostatize from a religious profession, or they exert that zeal which should have been employed in exterminating the whole body of sin from their own bosoms, and fighting amid a sinful world the good fight of faith, in the diligent performance of some formal duty; in the bigoted espousal or attack of some party principle, which they would force upon God as a substitute for holiness; or in bitterly censuring the doctrines and precepts of those, whatever may be their sect and denomination, who preach faith and repentance, humility and holiness; but who, as they assert, under the banner of the cross, and the unauthorized sanction of the Divine name, would carry on a fanatical crusade against the happiness of society, and desolate with the blight of religious enthusiasm the paradise of the world. But were men to approach religion in a spirit of uncompromising self-surrender; without any reserves, any secret wishes that God may not be so strict, and therefore so holy, as Scripture and conscience unite in declaring him to be; were they to come prepared to do God's will when known, soon would the darkening veil be withdrawn from their understandings, and they should "know of the doctrine whether it be of God." Were they to come in the spirit of the great Apostle, that spirit whose infant voice was, "Lord, what wilt thou have me to do?" and which at length breathed out the mature soul in a "desire to depart, and to be with Christ;" were they to come prepared in will to present their souls and bodies a living sacrifice to Him who died to redeem them from *all* iniquity by His sufferings and blood; could they but cast away their idols, and in the obscurity of faith stake their happiness for time and eternity upon the love and promises of God, soon would they attain to the high privilege of seeing the vast extent of the moral obligations which Christianity imposes upon them, and, by imposing, pledges itself to furnish them with grace and strength to fulfil. The eyes of their understanding would be enlightened by the Spirit of God to see the path of duty. Their will and affections would be purified, that they might freely choose it; and their moral powers would be invigorated, that they might run with patience the race set before them. Faithful in a little, they would be entrusted with much. Each day would open upon them a more extended sphere of duty and of usefulness. Each day would they be called to a stricter walk, and placed upon a still narrower path, leading to a still higher life. Each day would they be borne onwards and upwards, as on eagles' wings, by a power more than human; and rendered victorious over both the temptations and the shrinkings of

corrupt and timid nature. Protected in every spiritual danger by the arm of omnipotent Power and everlasting Love; supported under every trial by the promised Comforter; kept in all their ways, and led by the Spirit of God; each day would they be more and more conformed to the death and to the resurrection, to the sufferings and the image of Christ. Each day would they be more and more emptied of the world and self, and filled with all the fulness of God.

But what language can adequately depict the state of those who are given over to an undiscerning mind? in whom the sins and follies of to-day generate the foul and gloomy cloud, which must burst again to-morrow in sin and folly upon their benighted souls: and for whom is reserved "the blackness of darkness for ever."

When we meet one to whose sightless eyes the all-wise Disposer of the various lot of man has refused the light of day; who cannot look upon the sun as he gilds and gladdens universal nature with his bright and genial rays; or the moon as she walks in brightness, and traces her serene and silent course amid her tributary stars; every heart commiserates, every tongue consoles, every arm protects, every hand is stretched out to guide, the wanderer through the gloom of this midnight of life. Yet this is a privation which Providence can compensate. This is a darkness which God can enlighten, by an illumination of the soul with an interior revelation of Himself. God can pour in upon his soul that essential light, from whose exhaustless Fountain even the material sun drinks its copious draughts of borrowed glory. Such a man may pass through the world cheered by its purest sympathies. His heart may fondly beat, and warmly glow, with all the charities of life. He may anticipate the dawning of that eternal day, when the sun, which for a little space has withdrawn its shining, shall burst upon him in a flood of eternal light and glory, as if invigorated and brightened by its momentary eclipse. But through the dense cloud of darkness with which sin has enwrapped the undiscerning mind, what ray can penetrate to cheer or to enlighten? In the sorrows which man is heir to, he may meet indeed with occasional and selfishly administered consolation, but is shut out from all genuine sympathy; for sin is essentially selfish and dispersing; throughout the universe of spirits, neither God, nor angels, nor saints, nor even devils, can sympathize with sin. He moves through a world whose every circumstance bears awfully upon his eternal destiny; and Providence, whether God appears to smile or to frown, is his deadly foe. He moves through a host of spiritual enemies, naked and defenceless, exposed to all the fiery darts of the wicked, without the shield of faith to cover, the arm of Omnipotence to protect him. He is launched upon a dark and dangerous ocean, driving furiously before the tempest of ungoverned tempers, of unbridled lusts; with no light by which to steer, save the treacherous lights of worldly policy, of false honour, of base and transitory pleasure, which a selfish world hangs out upon the dangerous shore to lure him to destruction. Sometimes perhaps he is visited by a ray from the bottomless abyss; by the transient flashes of a guilty conscience, or the more steady gleamings of despair. At length the voyage of life nears its awful close. Satan seizes the helm. The blasting of the breath of God's displeasure swells the sail. His frail bark dashes upon the unknown shore. He is compelled to take that "leap in the dark"

at which man's nature shudders and recoils. He sinks, with the shriek of anticipated horrors, or the stupor of anticipated death, beneath the waves of an eternally rolling ocean, amid the gloom of an everlastingnight.

J. M. H.

CRANMER'S OPINION ON THE PRESENCE OF CHRIST IN THE LORD'S SUPPER.

To the Editor of the Christian Observer.

SOME of your readers, who may not be acquainted with Todd's Life of Archbishop Cranmer, may be interested in the following extract, which shows that the Archbishop's sentiments coincided with those of your correspondent G. in your Number for April, respecting "the presence of Christ in the celebration of the Lord's Supper."

In 1548 was published Cranmer's Catechism, a translation from a Latin work by Justus Jones. In the explanation of the Lord's Supper is a remarkable variation. The Latin has, "Quod verè corpus et sanguis ejus *sit*:" the English, "We *receive* truly the body and blood of Christ." Some time after, Cranmer was charged by Gardiner with contradicting himself on this subject. Cranmer replied,

"In a Catechism by me translated and set forth, I used this manner of speech, that with our bodily mouths we receive the body and blood of Christ: which my saying, divers ignorant persons *(not used to read old ancient authors,* nor acquainted with their phrase and manner of speech) did carp and reprehend for lack of understanding. For this speech, and others before rehearsed of Chrysostom and all others like, are *not* understood of the *very flesh and* blood of our Saviour Christ, (which indeed we neither feel nor see) but that which we do to the bread and wine, *by a figurative* speech, is spoken to be done to the flesh and blood, because they are the very signs, figures, and tokens, instituted of Christ, to represent unto us his very flesh and blood. . . . . In that Catechism I teach not, as you do, that the body and blood of Christ is contained in the sacrament being reserved, but that in the ministration thereof we receive the body and blood of Christ, whereunto if it may please you to add this word *spiritually*, then is the doctrine of my Catechism sound and good in all men's ears, who know the true doctrine of the Church."

See Todd's Cranmer, vol. ii. pp. 52—55. Todd quotes also in the note his words that "his meaning of the body of Christ being present with them that worthily receive the Sacrament, is, that the *force*, the *grace*, the *virtue*, and *benefit* of Christ's body that was crucified for us, be really and effectually present with all them that duly receive the Sacraments."

A. O.

To the Editor of the Christian Observer.

YOUR insertion in the Christian Observer for June 1839, of the "Memorials of a deceased Brother and Sister," which I then sent you, encourages me to think that you may not consider the subjoined memorial of another pious and happy death-bed unsuited to your

pages. Of its subject I need only add, that she died November the 3rd, 1827: and that she was the "pious mother" referred to in my "letter to three young emigrants to the Swan River," which you favoured with a place in the Christian Observer for September 1835.

I remain, &c. &c.

J. M. H.

THE DEATH OF THE RIGHTEOUS.

WHEN I look around upon seats which on this day week were occupied by attentive hearers but are now deserted: when the scenes which I have witnessed during the ministry of the past week crowd upon my mind: when I think, with mingled sensations of natural regret and Christian thankfulness, that the principal actor in these scenes has quitted for ever the stage of mortal life: when I consider that each of you who now sit around me, in health and strength, must also shortly pass through the dark valley of the shadow of death, I would not willingly suffer these interesting and important scenes to pass away unregistered and unrecorded. I would endeavour to imprint them more deeply on my own memory. Nor would I willingly dismiss you, my friends, this day, without endeavouring to seize this providence as it passes, and improve it to your spiritual benefit. I would invite you to read the meaning of that dispensation which has, thus suddenly, deprived a new orphan family among us of a pious and affectionate parent: which has deprived the ministry of this parish, as I can myself testify, of a much-esteemed, a sincere, and simple minded Christian: and which, I believe you will all justify me in saying, has deprived each of you of an acquaintance, a relative or friend, whom, just in proportion to your intimacy with her, you respected and loved. Yesterday, Mrs. B—— told me, that on that night week she retired to rest in as perfect health as she had enjoyed for many years. On the morning of this day week she arose in health and spirits, and apprehended death, or even sickness, as little as any person who now hears me. Last night her spirit passed into the presence of the Judge of the spirits of all flesh; and the frail tabernacle which it lately tenanted now lies a lifeless corpse, soon to return to corruption; and no longer importunes and weighs down the now emancipated spirit, with its peculiar hopes and fears, its wants and infirmities.

But it is not merely the suddenness of this visitation, and the emphatic voice with which Providence repeats in it the warning of grace, "Be ye also ready, for no man knoweth the day nor the hour when the Son of man cometh," which I would endeavour to improve to your benefit,—though this too is an important lesson which death teaches, and which it were well that the living would lay to heart. The Christian's dying bed tells of deeper and more efficacious truths than the mere uncertainty of life. Sudden visitations and awful judgments may alarm the conscience, but they cannot soften the heart. They may astound the sinner, but they cannot eradicate the love of sin, and thus savingly convert the soul. They may cause the sinner to tremble, and to shiver at the prospect of the abyss before him, but they cannot cause him to believe and hope; to confide and love; nor can any means without the Spirit of God. But, assuredly, the view of a fellow sinner standing upon the brink

of the unfathomable abyss,—upon that narrow and crumbling isthmus which connects the two worlds of time and eternity: looking back upon the path of life, only that she may reckon and recount the loving kindnesses of the Lord; and, in the memory of past mercies, many as the steps she can retrace, learning from experience to confide in the love and credit the promises of God—of a God who, amid all new trials and perplexities, hitherto has protected and supported her:—then turning to look forward: calmly contemplating the interposing flood, unappalled by all the swellings of Jordan: with the eye of faith beholding on its opposite shore the verdant pastures, and the still waters, and the blessed inhabitants of this promised land: setting up upon its brink her pillar of testimony, inscribed,—Gratitude for the past,—Confidence for the future: beholding, in the full assurance of hope, the great Captain of her salvation, coming, as He promised, to receive her to himself, and to guide to the many mansions of His Father's house her redeemed and sanctified spirit:—assuredly this is calculated not merely to awaken, alarm, and humble, but to attract and encourage, to convert and purify.

Therefore it is that I would seize this happy, but alas! too infrequent, occasion of publicly recording the testimony of one more dying Christian to the faithfulness of a covenant God, a Father reconciled in Christ; to the vanity and nothingness of this rapidly fleeting and unsatisfying world: and to the all-sufficiency of the great God and Saviour Jesus Christ, whether for pardon and peace, for support and consolation, for the substance of present happiness, and for cheering and joyful anticipations of a blessed immortality.

I would preface the observations which I am about offer, by saying that they by no means contemplate an eulogium on this subject; this would ill become her own self-abasing confessions: it would ill become this place. It would ill become one whose office it is to minister that spirit which should convince the world of sin, to eulogize a fellow sinner, though redeemed, and justified, and sanctified, and I may now add, glorified. I would glorify God in her.

"Whom the Lord loveth he chasteneth." The subject of our present consideration had been long training under a system of providences adapted by unerring wisdom to the particular constitution of her mind. I have observed their effect upon her in the course of my ministry; and have perceived—indeed often said—that they were evidently the best and wisest means for expecting that happy consummation of which it was my privilege yesterday to be a witness.

In testifying to the work of grace in her soul, she has frequently told me, that during a protracted illness with which it pleased God to visit her some years ago, her horror of death was indescribable. A knowledge of her unfitness in her own righteousness to meet the piercing eye of a holy and heart-searching Judge, and an ignorance of God's righteousness, even that righteousness which is of God by faith in Jesus Christ, presented death to her eyes arrayed in all his terrors. Of this state of mind, however, I witnessed but small remainders, or rather the faint traces of a sometimes weak and timid faith, a doubting, trembling hope. The illness to which I allude had brought her into close conflict with the king of terrors; and the helplessness of nature's resources had compelled her to look

abroad for that support which the awful occasion demanded, and which in the natural heart she could not find. But the impotence of every human aid, and every creature comfort, to stay and cheer the soul in that conflict so terrible to flesh and blood, repelled her back, and chained her down amid the miseries of her own bosom. That horror of great darkness within,—that mysterious and awful sense of loneliness and inward desertion which stands upon the very threshold of madness, and withers many a sensitive heart which has not found its rest in God, desolated her soul. At length Divine Grace led her by the teaching of the Spirit, and drew her by those cords of love with which Christ, lifted up to the eye of faith, draws all men unto him, to lay help upon one that was mighty, to submit herself to the righteousness of God. And long before I knew her, she had found pardon of sin, and peace of conscience, and comfort of love, in the atoning sacrifice of the cross. Christ had been made unto her, of God, wisdom, and righteousness, and sanctification, and redemption.

But the constitutional temperament of her mind was nervous and anxious. And though the fear of death had vanished—or I should rather say had been exchanged for a sentiment to which perhaps it could only be objected that it was too sombre to befit the contemplation of that bright and exhilarating vista of life and immortality brought to light by the Gospel: too melancholy for one who was contemplating that gate through which alone the Christian can pass to a joyful and happy resurrection: in a word, gloomy, if we consider the high privileges of a Christian,—"Who shall lay anything to the charge of God's elect?" "Who shall separate us from the love of Christ?"—"I know whom I have believed."—Yet I can myself distinctly remember a period in the history of her mind, when her anxiety about the temporal welfare of her children often refused to suffer the peace of God to rule in her heart. And still later, even after that anxiety had been purged away, by the refining fires and sanctified affliction and divine grace, I can remember a period when her excessive anxiety, for I will so call it, even for the *spiritual* welfare of her children, interfered with her own spiritual comfort, and therefore required that it should be recast in the gospel mould, and that it should take more of the form of that divine petition, divinely taught, and divinely offered, "Thy will be done."

I mention these two facts in the history of her mind,—her fear of death, and her anxious disposition but to enhance the glory of God's grace. I can testify, that when passing through the deep waters of final adieus and parting embraces, and through the dark valley of the shadow of death, in all these things she was more than conqueror, through Him that loved her.

On Wednesday, when I saw her for the first time since the commencement of her illness, and when she was evidently in a very languid and critical state, I inquired whether she felt her mind supported at that trying season. She answered, "Perfectly tranquil, and resigned to the will of God. I feel assured that His disposal of me, whatever it may be, will be the best." I then reminded her of the many conversations she had with me respecting her extreme anxiety about her children, and asked her what her feelings now were in this respect: and her calm reply, which I trust will not

soon be forgotten by any who heard it, was one of the most affecting testimonies to the faithfulness of God, which, under the circumstances, it were possible to conceive. Her reply was, and the placid serenity with which she uttered it testified to its experimental truth, "I can leave them to God: for I have found him a loving Father. He never failed *me*: and I know that He will never fail *them*." And so deep was her conviction that "all things work together for good to them that love God;" and so lively was her assurance that *she* loved God, that she thought she could see the cause of her sudden visitation, so far as to identify it with the answer of prayer. She had often, she said, besought of God, that he would not suffer her to live to dishonour his name, and detract from His glory: and she thought, "Perhaps He is now removing me from some temptation which He saw coming upon me."

Surely this needs no comment. Surely such a testimony, breathed from dying lips,—given as a solemn verdict at the close of life, and upon a calm review of God's dealings with her in her journey through the wilderness, stamps some value upon the genuine ore of Christianity. Surely this tells us, that to live by faith and not by sight, and to have our conversation in heaven, is not to fling away, as the worldling tells us, the solid realities of time and sense, for the dreaming delusions and visionary hopes of the fanatic and enthusiast. Surely each of *us* must also stand on Jordan's brink. Each of us must also lie upon a dying bed: must weigh past and future in the balances of immutable truth: must estimate the pursuits of time and sense by the value which eternity stamps upon them. And were it not well to anticipate that judgment, while the offers of mercy are continued, and the treasures of grace are open; and while the contemplation of it will minister to our salvation? and not to wait till it is obtruded upon our alarmed and reluctant consciences, when the day of grace has passed: when it may perhaps but plant the thorns of guilt and remorse in our dying pillow: and form to us, as it will form to the reprobate, the bitterest ingredient in their brimming and exhaustless cup of misery.

But as I would not view this sudden visitation merely as a *warning* voice to those who are basely wallowing in the mire of sensuality and covetousness, or needlessly rushing along the precipices of vanity and ambition: neither would I view this dying attestation to the truth and love of God merely as a *cheering* voice, from one who has safely passed through the wilderness and the flood, to those who are still buffeting with the temptations and perplexities, the waves and storms of this dark and tempestuous life. But I would view such a testimony, and given at such a time, as forming a brilliant gem in even Jehovah's crown of glory: as swelling the harps of the Church above, in a new hymn of praise and adoration to Him who loved us, and washed us from our sins in His own blood, and made us kings and priests unto God for ever: as enhancing—in the eyes of that cloud of witnesses which, unseen, encompass us, interested spectators of our Christian race, and in the eyes of those ministering spirits which hover round the parting soul, to convoy and carry it to Abraham's bosom,—I would view it as enhancing, in the eyes of the universe of spirits, the glory of that God who, in his infinite grace, has condescended to identify the glory of the self-sufficing Creator, with the happiness of the creature,—man. I would not only arrest this

passing providence, and take occasion from it to "warn the unruly," and "comfort the feeble minded," but I would invite you to join the choir of heaven, and glorify God, in her.

It pleased God that her illness, except for a short time, was unaccompanied with pain: and she expressed the warmest and most affectionate feelings of gratitude to God for this mercy, which from the nature of her complaint was so little to have been expected. She was also deeply grateful for the kindnesses and comforts administered to her by surrounding friends: and, with deep humility as well as gratitude, contrasted her dying bed, thus attended, with that of many a martyred saint. In the early part of the day I administered to her the sacrament of the Lord's Supper, which she received with calm fervor; and seemed indeed to have heard with the ears of the inner man those "comfortable words which our Saviour Christ saith unto all that truly turn to Him," for I observed that, shortly after the sacramental service, she repeated, at intervals, those blessed declarations of our Lord, and of the two Apostles, as if they had rested in her mind, and as if she had been spiritually digesting and feeding upon them. At intervals of exhaustion, which were frequent, her lips often moved, and her hands were uplifted in silent, and apparently fervent, prayer. This was her repose. Then she was renewing her strength of soul and body; and, when thus refreshed, she zealously used that strength in striving to communicate the grace which prayer had drawn into her soul. She seemed to have but one anxiety—that her death might be profitable to all around her. Her earnest desire appeared that Christ should be magnified in her body, whether by life or by death. She expressed a hope, "Perhaps *now* I may do more for my children's good than I was enabled to do all my life." And again, "God grant that Dr. M—'s visit may be blessed to him." The calm self-possession with which, on the very brink of the gulf, she adapted her observations to what she conceived to be the peculiar wants and circumstances of each individual of her family, or friends, as they successively entered her room, evidenced a mind which had settled its own great business in the world, and was now disposable for its Master's service,—at peace with itself, and solidly centered in God. On perceiving me enter the room, she observed to me, aloud, that "argument and controversy were not religion: nor would these support the soul in its trying hour." On another occasion, with the same charitable object in view, she asked me, "If I did not think it of great importance to spend the early part of the Sabbath in such a manner as might prepare the mind for attending with profit upon the public services of the day;" and again remarked, "It will not do to take up religion occasionally, and lay it by again." Observing a Roman Catholic maid, who supported her while in a state of exhaustion, impressed by her declarations of confidence in particular promises of Scripture which she had repeated, she spoke with animation of the "blessed privilege of having the unadulterated word of God to refer to, unshackled by the control and authority of men; and of being permitted to stay the soul on the Saviour's promises fresh from His lips." In fact, to every one she strove to speak a word in season; and for herself, she was enabled, by the Divine Spirit, to appropriate some of the richest promises of the Gospel which that Spirit dictated, and to realize some of the most triumphant experiences of their inspired

writers. In allusion to the near approach of death, she spoke with joy of that promise of our Saviour, "I will come again and receive you to myself;" and with a tone and look, as if she had just caught from heaven a force and meaning which it had never before conveyed to her, dwelt with holy rapture upon the concluding declaration, "that where I am, there ye may be also." Her assurance she expressed in the language of St. Paul, on which she rested with a lively feeling of gratitude and comfort, derived from its personal application and present experience: "I know whom I have believed, and that He is able to keep that which I have committed to him until that day." On one of her medical attendants coming in while she lay in a state of languor, and inquiring "how she felt," she said, with a sudden animation, which shewed that she not only herself felt, but wished that he and all who heard her might be almost and altogether such as she was, except her bodily sufferings, "Very happy! I would not for all the glories of the world change my situation. But what are the glories of the world? a vain shadow!" He asked "if she suffered any pain?" and she answered, with much apparent thankfulness, "None; God makes all my bed in my sickness; and He has promised, and will do so for all who come to him."

Nor were these observations the result of constrained effort; elicited by the inquiries of Christian friends anxious to probe the heart, and penetrate into its secret recesses, that they might ascertain the eternal destiny of a parting soul. They were the spontaneous outpourings of a soul rich in faith, and overflowing with Divine charity. Out of the abundance of the heart she thus spoke. As for myself, I felt, early on yesterday, that my ministry, as respected her, had closed for ever. I had no longer to touch the chord in her heart which should vibrate to God's glory. She had already received that golden harp of God's own workmanship, with which each of the redeemed shews forth his praises; and the Divine Spirit of grace was tuning it here below, that no jarring discord from this new guest might let in earth in heaven: might break the full and swelling harmony of that joyful chorus of heaven's choir in which she was within a few hours to take a part, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever."

This experience, triumphant as it was, was at once chastened and relieved by the most humiliating expressions of her own utter sinfulness and helplessness; and by the most unequivocal declarations that her whole dependence for pardon and acceptance was upon "the Lamb of God that taketh away the sin of the world;" and that she looked to be cleansed from the guilt and pollution of sin but to that "fountain opened for sin and all uncleanness" in the blood of Jesus. She often, and unequivocally, declared, that her peace of conscience was built upon the promises "that Christ Jesus came into the world to save sinners"—"to call, not the righteous, but sinners to repentance"—and that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." She laid hold on and appropriated these promises, because she knew that God willeth not the death of a sinner, but rather that he should turn from his ways and live: and because Christ has pledged himself, "If any man come unto me, I will in no wise cast him out." Her comfort, in passing through the dark valley of the shadow of

death, was that Christ, the good Shepherd, would be with her,—that He was an ever present God,—that His rod and His staff would comfort her.

But, in truth, no insulated expressions, detached from the circumstances and the spirit in which they were uttered, can convey any adequate conception of the mingled humility and confidence,—the godly reverence and tenderness of affection, the calm self-possession, and the ardent and expansive zeal of charity, with which it pleased the Giver of all grace to gild the wings of this dying Christian,—or rather to open upon her setting sun another world. With unaffected simplicity she viewed herself as a guilty sinner, redeemed through free and sovereign grace, and bought with the price of Emmanuel's blood. She felt that she was one to whom much had been forgiven, and therefore she loved much. In a walk through life, not free from entanglements and trials, she had proved God, and, as she herself joyfully testified, "had found him a loving Father;" and therefore she could unhesitatingly confide in him: she could fearlessly commit to his experienced love, even amid all the dangers of the unknown sea upon which she was about to be launched, that treasure which she had learned to value above ten thousand worlds,—her never dying soul. She loved God, and therefore she earnestly desired to promote *his glory*, whether by her *life* or death. She was herself enjoying the rich blessings of the Gospel, its peace, and hope, and love; she was experiencing the present supports and consolations of religion; she had already received the earnest of the inheritance, and upon this side of Jordan was tasting the rich fruits of the promised land; and in a spirit of charity, the ripest and most enduring of those fruits she ardently desired to impart to others. She stood upon the shore of that sea which she knew *alone* separated her from the land of her citizenship,—the home of her regenerated affections; and, severing every cable which would chain her to the shore, awaited, with calm and joyful anticipation, the summons to launch forth; desiring "to depart and be with Christ," because, on a calm view of all that she was about to leave, and all that she was about to enter into possession of, she judged it to be "far better." In a word, she was reconciled in her experience, and this too at that trying hour which tests the truth and value of religious opinions, and tells which is ore, and which is mere dross,—which has been a mere notion, a mere formal and hypocritical profession, a mere hollow self-delusion, and which has been a solid and real experience of the soul:—in this sifting time of the wheat and chaff of religious systems, she practically harmonized those statements of spiritual experience, which the Gospel asserts are essential to the Christian, but which to those who have never experienced them seem to be incompatible and contradictory,—a deep knowledge and sense of sin,—of sin atoned for and pardoned, abhorred and crucified, with, in the same moment, the full assurance of faith and hope, the unfaltering confidence and the anticipated enjoyment of love.

Let me again repeat that, in offering those observations, I by no means intend a panegyric of the individual who is their subject. I would simply record the happy experience, which I was privileged to witness, of a dying Christian, with whom, in the daily walk of life, we were all acquainted; and her dying attention to the goodness of God, and to the blessedness of his service. And I would do this

with the view of promoting the glory of God, and the spiritual edification of those who hear me. I would testify to the triumphs of the cross of Christ, by whom the world was crucified unto her, and she unto the world. I would tell what "the Spirit of grace, and supplication," and "of holiness," can effect, even here below, in a faithful and uncompromising soul. I would attempt to convey to your minds some faint conception of the supports and consolations with which "the Father of mercies and God of all comfort" can smooth the dying pillow, and swallow up death in victory. I would glorify God in her.

Such then, I would say, is the death of the righteous,—so devout, so calm, so triumphant. And who is there that hears me, and who has even seriously considered the substantial evils of that last struggle which divorces flesh and spirit,—how many too, and how terrific, are the no less real sufferings of aroused conscience and excited imagination which that one short word, death, combines;—who has read, or heard of, or witnessed, the awful spectacle of a dying bed over which no angels hovered, ready to carry the parted spirit into Abraham's bosom, but where Satan, secure of victory, already seized the victim in his ruthless grasp, and antedated the gnawings of that worm which dieth not, and the feverish burnings of that fire which never shall be quenched; who is there that has ever seriously considered this, and now hears of the peace, the hope, the joy, which supported and cheered our departed friend, and carried her more than conqueror through this fearful and final struggle, who will not be ready to join in the exclamation of the unhappy prophet, "Let me die the death of the righteous, and let my last end be like his." But I exhort you, my friends, to remember, that to wish this is not to obtain it: that a worldly, covetous, uncompromising Balaam may fervently desire this blessed privilege, but, like him, shall perish among the enemies of God. I exhort you to remember that to die the death of the righteous, you must live his life.

God forbid that I should teach any doctrine which would militate against the freeness and sufficiency of divine grace. God forbid that I should limit the efficacy of the atoning blood of Christ, and the extent of the tender mercies of our God. I know that free grace, which, like the wind, bloweth where it listeth, can snatch a brand from the burning, even at the eleventh hour. But I also know, that even free and sovereign grace does not, and cannot, save a soul, but through the medium of repentance; and that a late repentance usually strews with thorns the dying bed. The verdant hills and towering spires of the new Jerusalem, though gilded by the sun of righteousness, will be seen as afar off—a dark and gloomy valley, interposed between them and the dying penitent. The anthems of its blessed inhabitants will be wafted indeed across, but will mingle in no harmonious concert with the groanings of remorse, and the first sobs of penitence. If then you would die the calm, the triumphant death which yesterday I witnessed, and which I have now recorded, imitate her Christian life. Follow her as she also followed Christ. Imitate her meekness and humility, her faith and love, her single-eyed preference of spiritual and eternal things, above things present and temporal; and this, not only as it respected herself, but, where I have uniformly observed the temptations of the world

to be most trying, as it respected her children. In all these things, "go and do thou likewise."

The spiritual world presents no tame and dull monotony of character. The spirits of the saints admit of as varied an expression as does the human countenance. Indeed, if modern science speaks truly, the human countenance, in all its infinite variety of lineament and expression, is but an exact counterpart, a faithful copy of the soul. Agreeably to this, we find, in the moral world that grace, in its development in the soul, acts as with a reference to some original and essential constitution of that particular soul, and always gives a prominency to some particular feature of the new man, as did nature to the old, which stamps upon him a character, and thus identifies the individual. It is true that an essential mark of genuine religion is the harmony of graces and consistency of character which it produces. True religion is without partiality as well as without hypocrisy, and has respect unto ALL God's commandments. Regeneration produces no monstrous or mutilated birth, but a perfect babe in Christ, possessed of all its fair proportions, and which, fed by the sincere milk of the word, and the influences of the Divine Spirit, may grow to a perfect man, and the measure of the stature of the fulness of Christ. But still, while the determination of the will and affections towards the *whole* mind of Christ is perfect and uncompromising; while the generic characters of the spiritual and Divine life are strongly developed; while the several graces which are the specific lineaments of the Christian, are all faithfully preserved in each; it no more forbids, than does the human countenance, a particular prominency in development, or a variety in combination, which may serve to diversify, as with new beauties of tint and foliage, the trees of God's planting in the paradise above. It elicits prominently, from a Moses meekness, an Abraham faith; from a Paul zeal, a Peter ardour; from a John gentleness, a Mary tenderness; and thus adds the charm of variety to the many rich enjoyments in the intercoure of the blessed inhabitants of the realms above, by stamping a distinguishing personality on character, and thus identifying the individual.

If I were asked to identify the spirit which has just departed, I should do it by that moral feature in which I have just exhorted you to imitate her—I mean her simple and unfaltering preference, not only for herself, but for her family, of things spiritual to things temporal. She had been taught by Divine grace that in those bodies of her children, about the comfortable accommodation of whose brief existence our worldly interests are conversant, were lodged, for a short and uncertain period, never dying souls: that their character and destiny through eternal ages, would be determined by the moral training which they received in the plastic state of youth; by the impressions then made upon them; by the mould into which they were then cast; and by the form and character which in the brief space of this mortal life they finally assumed. Having once seen this absorbing truth, she fixed the single eye of a realizing faith upon the *souls* of her children; and *that* with a steadiness of view, and a simplicity of intention, which I have scarcely ever seen equalled; and which no adverse providences, no favourable opportunities, none even of the necessary arrangements relating to their worldly settlement, seemed ever to obscure. She levied contribu-

tions from every circumstance and every conversation to promote their spiritual welfare. And I have repeatedly perceived that some casual observation, which contemplated nothing beyond present things, has been unexpectedly spiritualized by her, and made the turning point and text of a pious conversation, which aimed at the correction of some fault, or the improvement of some grace, in the persons present. She has often said to me, and on her death-bed she repeated it, "God knows that I do not covet for my children wealth or station. The first wish of my heart is that they may grow up in the fear and love of God, and obtain a heavenly inheritance." And in the absence of our respected pastor, I may, indeed ought to add, that in speaking of the value which she set upon those spiritual blessings which she had received through his ministry, she has frequently declared to me, that no prospect of worldly advantage (which at one time there was), that no earthly treasures would tempt her to leave this parish.

St. Augustine says, "Happy is he who loves God—and his friend *in* God—and his enemy *for* God:" and assuredly this blessedness was hers. That the love of God was the profoundest sentiment of her soul has been often remarked, and indeed was undeniably evident. That she loved her family and her friends *in* God, the many instances which I have adduced of her unceasing efforts for their spiritual welfare and improvement, and her uncompromising preference for them of spiritual above worldly advantages, furnishes decided proof. And if I cannot bring facts to prove that she loved her enemies *for* God, it is because, in truth, she had no enemy. A meek, unearthly, unselfish spirit, presented no jarring asperities, no points of just collision, to the prejudices and selfish interests of those with whom she had intercourse, and disarmed all causeless and petulant hostility. A peculiar simplicity of spirit opened, as it were, a window into her bosom, through which all with whom she conversed could trace the workings of a pure and humble, a devout and benevolent mind. And the anxious interest which her illness excited throughout this neighbourhood, and the deep and unaffected sorrow of her domestic and more intimate friends, prove how universal was the esteem and love which she had conciliated.

Still, the friendship of the world is but a dark and dubious sign of genuine and uncompromising religion. And I confess that for a time I felt perplexed in attempting to unravel the mystery in the instance before us. But our Lord's declaration, "the meek shall inherit the earth," furnishes, I think, the clue. And I beg your most serious attention to the fact, which, as I conceive, serves to account for the moral paradox, and to reconcile her religion and her popularity. It is this; that I have been intimately acquainted with her for six years, and have now in vain taxed memory for a solitary instance; and, on the contrary, am convinced that during that period I never heard her speak a harsh word, or insinuate evil of a single individual. And if I wanted to prove to any one acquainted with human nature, that her's was no ordinary spirit, I should select from the mass of her character that one feature. The clergy, particularly, she honoured for their work's sake: and I have uniformly observed, that whenever any unfavourable report of a clergyman has been made in her hearing, she has endeavoured to extricate his character from the fangs of calumny—or to extenuate,

as far as God's truth and God's honour would permit it, his fault. "Charity thinketh no evil — knoweth all things — believeth all things:" and let me add, from another context, "*speaketh evil* of no man."

May this manifestation, in the midst of us, of the power of Divine grace, in extracting the sting of death, and triumphing over the last enemy, be duly recognized and blest among us. May it elicit from each of us a due tribute of praise and adoration to Him "from whom cometh every good and perfect gift:" who is "the Father of mercies and God of all comfort." May it communicate to us corresponding spiritual influences. May it awaken the careless; fix the wavering; stimulate the slothful; encourage the timid; and be abundant in thanksgivings among all those whom love to God and man animates, and who have been taught by Divine grace to seek and to find their richest enjoyments in watching the progress of the Divine spirit of grace and peace in the souls of men. Let such, in an especial manner, glorify God in her.

I cannot point to the next of us who shall enter upon that journey from which no traveller returns: whose place the next in this congregation shall know him no more: and of whom the next it shall be said, He *was*, and *is not*! But God knows it. And when, as at this moment, I look back upon the state of this parish as it was six years ago, when first I became acquainted with it, and when I mark the rapid strides with which the waves of death have encroached upon the land of the living, I feel that I may well address you, "Be ye also ready!"

So many and so various are the ways by which death advances on his desolating march, and levies to that standard which he plants in every district the army of his unwilling conscripts. To which of *us* all will his summons first arrive? How long will be the warning of preparation? What shall be the mode of our removal? I know not. These are interesting, it may be important, questions. But who can answer them?

And yet a question may and ought to be asked often, by each of us, of his own conscience, still more interesting and important than that which relates to the mere circumstances of the change which is to place each of us before the judgment seat of Christ. Each should seek to anticipate by a comparison of his own heart and life with the revealed will of God, the evidence and the verdict of that infallible tribunal, before which the secrets of all hearts shall be disclosed, and from whose righteous judgment there is no appeal. Could we but read that universal history of the moral and spiritual world, of which each soul forms a page, as the eye of God now continually reads it at a single glance, and as we all shall yet read it in the day of final judgment: could we then read those deeds of deceit and treachery, of towering ambition, of pollution, of darkness, and of blood, whose memorial the lapse of centuries may have long since blotted from off the face of the earth, but which are registered in the memory of an avenging God,—how impressive, and how operative would be our view of the solemnities of that awful day! How unfeigned would be our self-abasement! How earnest our application to the one Mediator and Redeemer! How deep would be our horror of sin! how fervent our aspirations after holiness!

May each of us so realize the certainty and the nearness of this

important event that, through divine grace, we may secure an entrance into the one fold, the church of God, through the only door Christ Jesus. Let it be our study to walk through this world in the path of God's commandments—that narrow path which alone leadeth unto life, perfecting holiness in the fear of God. Let us daily exchange, at the foot of the cross, that great altar of God's temple on earth, our manifold sins and infirmities, for the superabounding grace and spotless righteousness of Christ. Let us thus tread in the steps of those "who through faith and patience inherit the promises." Let us live the life—then die the death of the righteous: and let our last end be like his.

J. M. H.

SHAKSPEARE'S ALLUSION TO THE VIATICUM AND EXTREME UNCTION, IN HAMLET.

To the Editor of the Christian Observer.

A WRITER in one of your late Numbers referred to that passage in Shakspeare, in which the ghost of Hamlet's father says that he was murdered in his sleep, without mortuary rites:—

> "Unhouseled, disappointed, unanealed;"
> "No reckoning made; but sent to my account,
> "With all my imperfections on my head."

This is one of the many instances in which Shakspeare exhibits his minute acquaintance with the ritual and theology of Rome;—I say *theology* as well as ritual; for while the first line above quoted, refers to the administration of the Lord's supper (robbed, however, of the cup to the laity) as a viaticum for heaven, and to the ceremonial of extreme unction, the succeeding remarks shew the superstitious reliance placed by Romanists upon the mere *opus operatum* of sacred rites in a dying hour, as a preparative for heaven. The absence of the eucharist and unction in the hour of death was considered to deprive the parting soul of its meetness for heaven; no reckoning was made, so that it went to its account under the weight of its "imperfections." I suspect that this very word "imperfections," indicates Shakespeare's intimate knowledge of the Romanist system; and that he employs it as synonimous with "venial sins;" the priest's absolution and ministrations cleansing from these, which are supposed to be all that attach to the dying penitent. The blood of the Saviour, as "cleansing from *all* sin," is not set forth in the Romish doctrine, except as connected with baptism; there being no certain way opened for the pardon of "mortal sin" after the reception of baptismal grace. So also the "sinfulness of sin," of a sinful nature, seems little thought of; the scrutiny having reference only, or chiefly, to particular acts. Perhaps, also, the expression "no reckoning made" is used by Shakspeare, not in the general sense of what is strangely called "making our peace with God," but with peculiar reference to the practice of confession, in which the penitent reckons up minutely his offences, without which numerical relation his absolution is incomplete. It is not felt that it is the state of the heart, out of which are the issues of life, that gives character to the conduct.

Your correspondent offered some remarks upon the oft-discussed epithets "unhouseled, disappointed, unanealed." The three chief matters in the Roman Catholic preparation for death, are priestly absolution, the eucharist, and unction; and it might be expected that these could be alluded to in Shakspeare's enumeration. The eucharist is clearly notified, as your correspondent remarked, in the Saxon word "unhouseled;" and to find the other two he would read "unanointed" for "disappointed" and "unassoiled" (not "assoiled" or shriven) for "unanealed." The word "disappointed" we might at first sight suspect to be a misreading; for I am not aware that it is used by our old writers in the sense assigned to it by Dr. Johnson, of "deprived of the appointments of death;" this definition being grounded on the very passage in question, and therefore not an independent proof. I might therefore be inclined, with your correspondent, to read conjecturally "unanointed," for "unappointed" or "disappointed;" but that the unction is expressed in the well-known word "anealed," which there is no need or warrant to alter. Dr. Johnson defines correctly, "Anele; Saxon to *oil*." In Richardson's Dictionary we find, "anele, aneile, and anoyle." In the writings of Tyndal, three hundred years ago, we read: "No man may be oyled, or aneiled, as they call it." Bishop Jeremy Taylor in the next century writes (Epis. asserted, sec. 33): "He gave dispensation, ut baptizatos unguant—to anneal baptized persons." And there is a passage in an ancient account of the death of Arthur, which is nearly parallel to that of Shakspeare: "When he was houseled, and anealed, and had all that a Christian man ought to have;"—which last phrase corresponds to well appointed, or not *dis*appointed, so that though there may be no other passage extant but that in Hamlet, in which the word "disappointed" is thus used, the use may have been customary, or Shakspeare may have fitly introduced it. We still speak of anything being well-appointed, when all that is requisite is supplied; and *disappointed* is the corresponding negative. But what I had in mind, in taking up my pen, was Shakspeare's striking exhibition of the character of Romanistic theology, as regards preparation for eternity.

C. B.

OPINIONS OF PHILPOT, ARCHDEACON AND MARTYR, RESPECTING THE CHURCH.

To the Editor of the Christian Observer.

I HAIL with delight the proposed re-publication, by the Parker Society, of the works of our beloved and venerated Reformers. The striking contrast between the sentiments of the Cranmers, Ridleys, Philpots, and Jewels of the days of Edward VI. and Elizabeth, and those of that second school which came afterwards to prevail, will be made widely manifest by the series of works of "Anglo-catholic Theology," about to be issued under the auspices of the Oxford Tractators. Not, indeed, that I would yield to these Editors all the eminent names on their list;—very far from it—for though some of our most distinguished divines during the reigns of the Stuarts—including such prelates as Taylor, Andrews, and even Beveridge—were led by the recoil of Puritanism to verge towards some opinions and

practices which at the Reformation had been justly discarded as Romanistic and not Catholic, human and not divinely ordained, they are not to be confounded with the Laudeans and Non-jurors; nor did even these latter proceed so far towards Rome as do our modern Tractarians.

I have been lately re-perusing, with renewed interest and edification, the examinations of Philpot, Archdeacon of Winchester, one of the most pious, learned, and able of the whole body of Reformers, Anglican or Continental. His replies, during those numerous and protracted inquisitions, extending to thirteen in number, are among the most valuable records of martyrology. I could gladly quote largely from them; but I will confine my extracts to a very few passages from the concluding examination, which bear strongly upon some questions much agitated in our church at the present moment.

Bishop of Chichester. You take the first allegation amiss, as though all men should be taught by inspiration, and not by learning. How do we believe the gospel but by the authority of the church, and because the same allowed it?

Philpot. St. Paul saith, "He learned not the gospel by men, neither of men, but by the revelation of Jesus Christ." Which is a sufficient proof that the gospel takes not its authority of man, but of God only.

Chich. St. Paul speaks but of his own knowledge how he came thereto.

Phil. Nay, he speaks of the Gospel generally, "Which cometh not from man but from God," and that the church must only teach that which comes from God, and not man's precepts.

Chich. Doth not St. Augustine say: "I would not believe the gospel, if the authority of the church did not move me thereto?"

Phil. I grant that the authority of the church moves the unbelievers to believe, but yet the church gives not the word its authority: for the word hath its authority only from God, and not of men: men are but disposers thereof. For first the word has its being before the church, and the word is the foundation of the church, and the foundation first is sure, before the building thereon can be stedfast.

Chich. I perceive you mistake me. I speak of the knowledge of the Gospel, and not of the authority: for by the Church we have all knowledge of the Gospel.

Phil. I confess that. "For faith cometh by hearing, and hearing by the word." And I acknowledge that God now appoints ordinary means for men to come to knowledge, and not miraculously, as in times past; yet we that are taught by men, must take heed that we learn nothing but that which was taught in the primitive Church by revelation.

(Here came in the Archbishop of York, and the Bishop of Bath, and after they had saluted one another, and communed awhile together, the Archbishop of York called me unto them, saying:)

York. Sir, we hearing that you are out of the way, are come of charity to inform you, and to bring you into the true faith, and to the catholic church again,—willing you first to have humility, and to be humble and willing to learn of your betters: for else we can do no good with you. And God saith by his prophet, "On whom shall I rest, but on the humble and meek, and such as tremble at my word." Now, if you will be so, we shall be glad to travail with you.

Phil. I know that humility is the door whereby we enter unto Christ, and I thank his goodness I have entered in at the same door unto him; and with all humility I will hear whatsoever truth you shall speak unto me.

York. What are the matters you stand on, and require to be satisfied in?

Phil. My lord, and it shall please your grace, we were entered into a good matter before you came, of the Church, and how we should know the truth except by the Church?

York. Indeed that is the head we need to begin at. For the Church being truly known, we shall sooner agree in the particular things.

Phil. If your lordships can prove the Church of Rome to be the true Catholic Church, it will do much to persuade me toward that which you would have me incline unto.

York. Why, let us go to the definition of the Church. What is it?

Phil. It is a congregation of people, dispersed through the world, agreeing together in the word of God, using the sacraments and all other things according to the same.

York. Your definition is of many words to no purpose.

Phil. I do not precisely define the Church, but declare unto you what I think the Church is.

York. Is the Church visible or invisible?

Phil. It is both visible and invisible. The invisible Church is of all the elect of God only: the visible consists of both good and bad, using all things in faith, according to God's word.

York. If you will learn, I will shew you by St. Austin writing against the Donatists, that he proves the Catholic Church by two principal points, which are, universality and succession of bishops in one apostolical see from time to time. Now thus I will make mine argument: The Church of Rome is universal, and hath her succession of bishops from time to time. Ergo, it is the Catholic Church. How answer you to this argument?

Phil. I deny the antecedent, that the Catholic Church is only known by universality and succession of bishops.

York. I will prove it.—And with that he brought forth a book in which he had noted passages out of the doctors, and turned to his common-places therein "of the Church," and recited one or two out of St. Austin, and specially out of his epistle written against the Donatists, adding, St. Austin manifestly proves that the Donatists were not the Catholic Church, because they had no succession of bishops in their opinion, neither universality: and the same force has St. Austin's argument against you.

Phil. My lord, I have weighed the force of that argument before now, and I perceive it makes nothing against me, neither does it come to your purpose. For I will stand to the trial of St. Austin for the approbation of the Catholic Church, whereof I am. For St. Austin speaks of universality joined with verity, and of faithful successors of Peter, before corruption came into the Church. And so if you can deduce your argument to apply to the see of Rome now, as St. Austin might do in his time, I would say it might be of some force: otherwise not.

York. St. Austin proves the Catholic Church principally by succession of bishops, and therefore you understand not St. Austin. For what, I pray you, was the opinion of the Donatists against whom he wrote? Can you tell? What country were they of?

Phil. They were a certain sect of men, affirming among other heresies that the dignity of the sacraments depended upon the worthiness of the minister: so that if the minister were good, the sacraments which he ministered were available, or else not.

Chich. That was their error, and they had none other but that.—And he read another authority of St. Augustin out of a book which he brought, even to the same purpose that the other was.

Phil. I challenge St. Austin to be with me thoroughly in this point, and will stand to his judgment, taking one place with another.

Chich. If you will not have the Church to be certain: I pray you by whom will you be judged in matters of controversy.

Phil. I do not deny the Church to be certain: but I deny that it is necessarily tied to any place, longer than that place abides in the word: and for all controversies the word ought to be the judge.

Chich. But what if I take it one way, and you another, how then?

Phil. St. Austin shows a remedy for that: "That one place of the Scripture ought to be understood by the more numerous."

York. How answer you to this argument? Rome has a known succession of bishops: which your church has not. Ergo, it is the Catholic Church, and yours is not; because no such succession can be proved for your church.

Phil. I deny, my lord, that succession of bishops is an infallible point to know the Church by: for there may be a succession of bishops known in a place, and yet there be no church, as at Antioch and at Jerusalem, and in other places, where the Apostles abode as well as at Rome. But if you put to the succession of bishops, *succession of doctrine also*, as St. Austin does, I will grant it to be a good proof for the Catholic Church; but a local succession alone is not available.

York. You will have no church then, I see well.

Phil. Yes, my lord, I acknowledge the Catholic Church, as I am bound by my creed: but I cannot acknowledge a false church for the true.

Chich. Why, are there two Catholic churches then?

Phil. No, I know there is but one Catholic Church, but there have been, and are at this present, those that take upon them the name of Christ and of his Church, which are not so indeed.

The bishop's exhortation being ended, Philpot turned himself unto the lord-mayor, and said:

Phil. To you, my lord-mayor, bearing the sword, I speak. I am glad now to stand before that authority which has defended the Gospel and the truth of God's word; but I am sorry to see that the authority which represents the king and queen's persons should now be changed, and be at the commandment of antichrist. And you (speaking to the bishops,) pretend to be the fellows of the Apostles of Christ, and yet are very antichrists and deceivers of the people; and I am glad that God has given me power to stand here this day, and to declare and defend my faith, which is founded on Christ.

Therefore, as touching your first objection, I say that I am of the Catholic Church, which I never was out of, and that your Church (which you pretend to be the Catholic Church) is the Church of Rome, and so the Babylonian and not the Catholic Church—of that Church I am not.

As touching your second objection, which is, that I spake against the sacrifice of the mass, I say, that I have not spoken against the true sacrifice, but I have spoken against your private masses which you use in corners, which is blasphemy to the true sacrifice; for your sacrifice daily reiterated, is a blasphemy against Christ's death, and it is a lie of your own invention. And that abominable sacrifice which ye set upon the altar, and use in your private masses instead of the living sacrifice, is idolatry, and ye shall never prove it by God's word; therefore ye have deceived the people with that your sacrifice of the mass, which ye make a masking.

Thirdly, where you lay to my charge that I deny the body and blood of Christ to be in the sacrament of the altar—I cannot tell what altar ye mean, whether it be the altar of the cross, or the altar of stone. And if ye call it the sacrament of the altar in respect of the altar of stone, then I defy your Christ: for it is a rotten Christ.

And as touching your transubstantiation, I utterly deny it; for it was brought up first by a Pope.

(Here the Bishop of Coventry and Lichfield began to shew where the true Church was, saying:)

Cov. The true Catholic Church is set upon a high hill.

Phil. Yea, at Rome, which is the Babylonian Church.

Cov. No: in our true Catholic Church are the apostles, evangelists, and martyrs; but before Martin Luther, there was no apostle, evangelist, or martyr of your church.

Phil. Will you know the cause why? Christ prophesied that in the latter days there should come false prophets and hypocrites as you are.

Cov. Your church of Geneva, which you call the Catholic Church, is that which Christ prophesied of.

Phil. I allow the Church of Geneva, and the doctrine of the same; for it is catholic and apostolic, and follows the doctrine which the Apostles preached; and the doctrine taught and preached in king Edward's days, was also according to the same. And are you not ashamed to persecute me and others for your church's sake, which is Babylonian, and contrary to the true Catholic Church?

After this, they had great conference together out of the Scriptures, and also out of the doctors. But when Bonner saw that by learning they were not able to convince Master Philpot, he thought then by his defamations to bring him out of credit.

FIGURATIVE ADDRESS IS NOT LITERAL INVOCATION.

To the Editor of the Christian Observer.

THERE is a passage in No. 90 of the Oxford Tracts which is not alluded to in your remarks upon that much-noted effusion, but which appears to me to involve something so like disingenuousness of statement that I could not repose in the truthful simplicity of any argument emanating from the same quarter. The writer, in palliating the Tridentine invocation of saints, purgatory, indulgences,

and adoration of relics, and to prove that they are not repugnant to the Twenty Second Anglican Article, says that "There was a primitive doctrine on all these points, which may well be entertained as a matter of opinion by a theologian now;" and the invocation of unseen beings is allowable, because the psalms call upon the angels to praise the Lord; and the Homilist exclaimed, "Oh heaven! oh earth, O seas!'"—*ergo*, "we shall certainly not be making fond invocations when we mean nothing definite by them, addressing them to beings which we know cannot hear, and using them as interjections."

Most certainly "interjections" are not necessarily invocations. The inspired Psalmist calls upon all things living, nay, upon things inanimate, to praise God; and another sacred writer ejaculates, "O earth, earth, earth;" and such figurative appeals are common in all writings, divine and human. Nay, even an address—that is, words couched in the form of an address—to a departed spirit, may be figurative, and not intended as an invocation, or lead to any danger of their being mistaken for it. Bishop Lowth's funeral inscription upon his daughter, is of this kind:

Cara vale! ingenio præstans, pietate, pudore,
Et plusquam natæ nomine, cara vale!
Cara Maria, vale! at veniet felicius ævum,
Quando iterum tecum, sim modo dignus, ero.
Cara redi! læta tum dicam voce, paternos
Eja! age in amplexus, cara Maria redi!

So also the epitaph in Brading churchyard, so well known from its being "married in immortal" verse, as Milton would say, to Dr. Calcott's felicitous dirge-like melody:

"Forgive, blest shade, the tributary tear."

A thousand similar examples might be produced; in none of which is there intended, or implied, any address to the departed. The personation is merely figurative, as a vehicle for the expression of feelings of affectionate remembrance or poignant regret, or for the inculcation of monitory lessons.

But what has this to do with a Popish Ave Maria; or an "Ora pro nobis," addressed to angels or the spirits of the departed? In these, invocation is intended; the supplications to guardian saints in the Romish offices are direct prayers; and to regard them as figures of speech, would be to render them as absurd as they are superstitious. The writer of No. 90, knows full well that they are not "used as interjections;" and if they are not, they are "fond"—that is, vain or futile, as the word means; and they also partake of an idolatrous character when used as prayers. In this, as in many other instances, it is the intention of the utterer that gives character to the utterance. "Forgive, blest shade," might in Popish lips be meant as a prayer, and be uttered on bended knee; whereas, a Protestant means only to say, that it were no kindness to a spirit ransomed from the flesh, and in the beatific presence of God, to wish its return to the sins and sorrows of earth. In this acceptation we still retain in our Prayer-book (though it has become in use nearly obsolete) the ancient canticle, "O all ye works of the Lord," &c., in which we say, "O Ananias, Azarias and Misael, bless ye the Lord;" but only figuratively, as when, in the same composition, we call upon sun, moon, and stars, and many other things animate and inanimate, to share our thanksgivings.

L. F.

REMARKS ON 1 KINGS VI. 1.

To the Editor of the Christian Observer.

NOT being a Jew, but a Gentile, and being much averse to genealogies, any further than they are necessary for the purpose of biographical literature or chronological reference, I should not trouble your readers with any remarks on the subject of an Old Testament numerical date, except with a view to establish the authority of Revelation in contradistinction to Judaic tradition. The passage upon which I am about to comment is that of 1 Kings vi. 1 :—"And it came to pass, in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the temple of the Lord." The plain signification of this verse is, that from the Exodus from Egypt to that of the building of Solomon's temple, 480 years elapsed, whether reckoned in solar, lunar, or diurnal time. If therefore it can be proved to a demonstration that 612 years, instead of 480, is the more correct number, it either follows that the number 480 must be spurious, or that the passage itself is an interpolation; for historical facts and Scriptural testimony cannot be contradictory to each other.

I shall proceed then to shew the incorrectness of the particular date under consideration from the collective dates derived from other parts of Scripture, which have been historically recorded by divine command under the old dispensation, and more especially from the declaration of the apostle Paul, who wrote under immediate inspiration in the new Testament. As it was in the second year from the Exodus, in the season of autumnal vintage, when the spies were sent on their mission, and Caleb was 85 years old when he was granted his inheritance—45 of which he himself states to have been passed in the wilderness—the whole time from the quitting of Egypt to the distribution of the lands in Canaan, may be calculated at ..... 47 years.

To these we may add—

For the administration of Joshua, according to Josephus			20
Period mentioned in Judges	iii.	8 ..	8
.. ..	iii.	11 ..	40
.. ..	iii.	14 ..	18
.. ..	iii.	30 ..	80
.. ..	iv.	3 ..	20
.. ..	v.	31 ..	40
.. ..	vi.	1 ..	7
.. ..	viii.	28 ..	40
.. ..	ix.	22 ..	3
.. ..	x.	2 ..	23
.. ..	x.	3 ..	22
.. ..	x.	8 ..	18
.. ..	xii.	7 ..	6
.. ..	xii.	9 ..	7
.. ..	xii.	11 ..	10
.. ..	xii.	14 ..	8
.. ..	xiii.	1 ..	40
.. 1 Sam.	iv.	18 ..	40
.. 1 Sam.	vii.	2 ..	20

To these must be added,—

For the administration of Samuel, on the testimony of Josephus. .	.. ..	12 years.
Reign of Saul	.. .. ..	40
David	.. .. ..	40
Commencement of Solomon's reign	.. ..	3
Total. . . .		612

Let it be observed that these periods are consecutive in their commencement and termination.

If we deduct thirty-two years, for which we have only traditionary authority, but which we have no reason to discredit, since we learn from the sacred history that both Joshua and Samuel administered the affairs of the Jewish people during the latter years of their lives, the remainder, namely 580 years, will be even then found to exceed by 100 the number of 480, which is inserted in our Bibles. Let us, however, next refer to Acts xiii. 17—22, in which chapter is narrated the preaching of the Apostle Paul at Antioch. "The God of this people of Israel chose our Fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered he their murmurs in the wilderness. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that he gave unto them judges, about the space of *four hundred and fifty* years, until Samuel the prophet. And afterwards they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will." Here is asserted a specific period of 450 years between the division of the lands in Canaan and the time of Samuel, which will be accurately ascertained, if the reader will refer to the aforegoing table of Biblical computation. If this number of 450 be correct, which it undubitably is, being a portion of the 580, for which I have before adduced historical proof in figures from the Old Testament, to which must be added the traditionary twenty and twelve for the administration of Joshua and Samuel, it is at all events demonstrative that the number of 480 cannot approximate to the truth, or the Scriptural records would be inconsistent with themselves. I do not assert with positiveness that 612 is the correct date to a year, but there is strong probability for its near approach to the truth. The number mentioned in the Septuagint is 440, which is a still further deviation from accuracy; but there is reason for supposing that neither the one number nor the other, nor any at all, was to be found either in the Hebrew copies or the Septuagint, when our Lord and his Apostles were upon the earth, and that the alteration was made by the Jewish Rabbies or Scribes, who were in almost exclusive possession of their own Scriptures for the three first centuries of the Christian era.

In order not to exceed 480 years, Dr. Wells, in the tables of Chronology annexed to his Geography of the Old and New Testa-

ment, has omitted some dates in the book of Judges. The opinion of Dr. Kennicott, who was one of the best Hebraists in his day, is that it was added to the Greek text after the year A.D. 230, which he infers from the evidence of Origen, who lived in the third century. There is no such number in 2 Chron. iii. 1, 2, in which chapter the same event of the building of the Temple is described, and where, if it were genuine, we might expect that it would occur. Dr. Adam Clarke, in his Commentary, quotes a list of different learned critics, who have assigned numerous and discordant dates to this period of time. Mr. Townsend, in his Historical and Chronoligical Arrangement of the Scriptures, adheres to the date of 480 years. Perhaps some of your correspondents can throw some additional light upon this seeming anomaly.

F. S.

TEXT AND TRADITION.

To the Editor of the Christian Observer.

IT is written in John xxi. 21—23, "Peter seeing John, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me." We have these words left upon record; and is there any man who can mistake their meaning? Our Lord repressed the unprofitable curiosity of Peter respecting the events of futurity in regard to his brother Apostle; and exhorted him to attend to his own present duty of following his Saviour. But when, instead of having our Lord's own words to recur to and examine, they only floated in tradition, we see how strangely they were perverted; for there went abroad among the brethren "a saying"—(how slightly does the inspired writer speak of this traditive notion among the first disciples themselves! he calls it "a saying," or idle rumour) "that that disciple should not die; yet Jesus said not unto him, He shall not die; but if I will that he tarry till I come, what is that to thee?"

It cannot be contended that any tradition handed down to us through the Fathers, is more early or more likely to be secure from error, than this opinion professing to be taken from our Lord's own lips, and propagated among his immediate followers. We see, from the case of the two disciples journeying to Emmaus, who said, "We thought that this was he who should have delivered Israel;" that to the end of our Lord's life, they understood not truly the nature of his mission, in its spiritual relation. Many other instances to the same purport might be adduced. The result of the whole matter is, that in all that the Apostles taught, as divinely authorised, they were infallibly guided into truth and preserved from error, whether they gave their instructions orally or in writing; but that in order to perpetuate this benefit to after ages, it seemed good to the Holy Ghost to cause them to commit to writing all that was requisite for the instruction of the Universal Church of Christ.

P. S. R.

ON THE RUBRICAL DIRECTIONS RESPECTING THE READING THE GOSPEL, &c.

To the Editor of the Christian Observer.

N. R. has made a mistake in saying that "the standing up at the Gospel is not enjoined," as he will see by consulting the rubric; which, however, I have seen neglected in Ireland, a few only of the congregation standing while the Gospel is *announced*, and then resuming their seats.

A PRESBYTER (BUT NO SACERDOS) OF THE SCOTS EPISCOPAL CHURCH.

*** The rubric to which our correspondent refers, is that in the Communion office, after the prayer for the Queen. We suspect that N. R. is not the only person who has overlooked that conspicuous rubric; for not a few of the clergy announce the epistle and gospel in a formula of their own, instead of using the words prescribed by the Church. Why substitute "taken out of" for "written in?" Why also interject, as some do, the words "that by," where the rubric directs the clergyman to say "The Holy Gospel (or the Epistle) is written in the — chapter of ——;" not, "of that by ——." What is meant by a Holy Gospel written in "that by" St. John? Is it that one Holy Gospel is written in another, *in the same sense of the word?* The interpolated relative pronoun "that" introduces the word Gospel or Epistle in its liturgical sense, as a portion of the communion service, and makes it synonymous with the word Gospel or Epistle as designating one of the books of holy writ. Many clergymen also innovate in announcing the lessons, using a formula of their own, about the first or second lesson for this morning or evening's service, instead of that prescribed by the rubric, "Here beginneth," &c.

ON THE CLAIMS OF MR. RAIKES AND MR. STOCK TO THE ORIGINATION OF SUNDAY SCHOOLS.

To the Editor of the Christian Observer.

HAVING from my earliest years been connected by the ties both of kindred and friendship with the individuals who distinguished themselves by the introduction of Sunday School instruction into Birmingham, I have always felt particularly interested in the subject, and have observed with infinite satisfaction the salutary effects produced by it upon the morals and general conduct of the working classes, both in this town and elsewhere; and I can testify that many have been the instances in which the recipients of this admirable system of mental culture and discipline have, through its beneficent aid, been enabled to raise themselves from poverty and obscurity to wealth and fame.

It would seem, however, that I have always been mistaken in ascribing to Mr. Raikes of Gloucester the high and distinguished honour of having been the exclusive founder of Sunday Schools; such, nevertheless, had always been the impression upon my mind, until within the last few weeks, and I believe that such also is the impression which generally prevails amongst all classes of Christians

in this country. The fact, too, is expressly asserted in many publications of note, and in none more distinctly than in Dr. Rees's Cyclopædia; where, under the article "Sunday Schools," Vol. xxxi. it is said:—

"The original founder of these schools was Robert Raikes, Esq. of Painswick, in Gloucestershire, who saw with regret that the institution of Sunday, as a day of rest, intended for the most benevolent purposes, had in many cases a very unfavourable effect on the morals of the people; he therefore concluded, that the day might be made truly beneficial, if its hours, or a part of them, could be devoted to the instruction of children, in reading and other elementary principles of education." In reference to the beneficial effects produced by the adoption of this system, it is further observed, that "Mr. Raikes, the founder, has left on record, that during a period of twenty years, since the first establishment of Sunday Schools in Gloucester, about three thousand children had received education there; and although he had regularly visited the city and county gaols, he had only met, during that period, with one instance of criminality in any of the three thousand persons."

In an article, which I wrote for the "Midland Counties Herald" of the 8th ultimo, on the subject of Mr. Rowland Hill's admirable postage plan, I thus expressed myself: "It is my opinion that Mr. Hill's plan will ultimately effect a change in the moral aspect and condition of society, second only to that which was produced by the invention of the art of printing; for I believe it will do more to realise the enlightened and philanthropic views of the benevolent Raikes (the distinguished founder of Sunday Schools) than any measure which has hitherto received the sanction of our legislature; and every body who has studied the subject knows how intimate is the connection which subsists between education and virtue, ignorance and crime."

In the "Herald" of the following week there appeared a letter signed "Henry Wintle, Gloucester," in which, referring to my communication, the writer says, "I cannot agree with Mr. Clark in what he states about Mr. Raikes. The Rev. Thomas Stock, rector of St. John's in this city, was the originator of the plan of Sunday School teaching. The merit due to Mr. Stock has been withheld for years, though occasionally contended for by those who knew the circumstances. The character of Mr. Stock is here held in high and deserved admiration; and a subscription has been entered into for a monument to his memory, as the founder of Sunday School teaching, which is in hand, and will be erected in our cathedral."

I have since been favoured with a letter, in which Mr. Wintle, (who, it appears, is a clergyman of Gloucester, and was personally intimate both with Mr. Stock and Mr. Raikes) gives a narrative of the facts upon which he grounds his assertion; and as, from inquiries which I have since made, I have every reason to believe that the statement is substantially correct, (as I shall hereafter shew) I will, with your permission, give it in the writer's own words. The Rev. gentleman's letter is dated "Wellington Parade, Gloucester, April 13th, 1841," and commences thus:—

* "As I am an entire stranger, it may be right that I should state for your information upon what I ground the assertion that Mr. Stock, and not Mr. Raikes,

was the originator of the plan in question. This I will do willingly, in the hope that you will excuse the egotism necessarily attending it. I am now in my seventy-second year, and I believe that I am the oldest surviving scholar of Mr. Stock, except George Tollett, Esq. of Betly Hall, Staffordshire. I was resident for many years in Oxfordshire, till family circumstances and change of preferment called me back to Gloucester. Upon my return, I paid my respects to the widow and family of my worthy old master. I lamented to them that justice was not done to his memory, and stated the following as my knowledge of the circumstances, which I had from Mr. Stock. On a Sunday evening, Mr. Stock met Mr. Raikes in Hare-lane, and said how much he was hurt at seeing the children so desecrate the Sabbath by their sports and pastimes. 'Mr. Raikes (said he) I am determined to have a school for them; they cannot err so much by learning to read and write, as by their present riotous behaviour and playing.' After a few days, Mr. Raikes (certainly a well disposed man) had some further conversation with Mr. Stock, who entered more into detail respecting his plan. It was agreed that Mr. Raikes (who was wealthy) should supply three parts of the expense of the school, and Mr. Stock the remainder, with superintendence and direction. Mrs. Stock told me my information was correct, as far as it went. The plan worked well (said she) and the school of St. John's was doing so much good, that Mr. Raikes set up a similar school in his own parish of Crypt. He withdrew his subscription from the St. John's school (continued Mrs. Stock) and left my husband to bear the whole expense. This was hard, as we were poor, in comparison with our situation.

"I determined then *to place the saddle on the right horse.* I applied for subscriptions to Stock's old scholars in the first place, and my proposition was *readily approved of by the present Bishop of Exeter, K. Hoskins, Esq. M. P., Sir W. Davy, Sir C. Williams, &c.* The Dean and Chapter also subscribed, and *gave their consent to erect the monument, without paying the usual fees.*

"Mr. Stock was a good classical scholar, and an able and pious divine. He published many discourses, and his Greek grammar was held in such estimation, that the public schools of Eton, Westminster, &c. have adopted the plan and principles of it. I well knew Mr. Robert Raikes; he was an exemplary character, and I believe possessed a good heart, which induced him to follow up with such zeal the plan thought of by Mr. Stock. It is lamentable, however, to reflect on the imbecility of human nature, and to perceive that vanity may predominate in the best of human hearts. His late Royal Highness, the Prince William of Gloucester, honoured Mr. Raikes with a visit, and partook of refreshment at his house. His Royal Highness talked of Sunday Schools, and much praised Mr. Raikes, whose vanity induced him to receive the praise without mentioning the share Mr. Stock had. Raikes was wealthy, and wanted no aid; Stock was poor, and required a helping hand. This circumstance was once observed upon to Mr. Raikes's brother, the Rev. Richard Raikes, the excellent minister of Maisemore near Gloucester; his answer was, 'Never mind; my brother has his reward *on earth;* Mr. Stock will have his *in heaven!*'"

Although the interesting details contained in the foregoing narrative bear intrinsic marks of truth, yet, as I was wholly unacquainted with the writer, either personally or otherwise, I felt that I should not be justified in withdrawing my support from the hitherto undisputed claim of Raikes, to be regarded as the founder of Sunday schools, without further inquiry; and with this view I addressed a letter to Samuel Bowly, Esq., a highly respectable banker of Gloucester, and one of the most influential members of the Society of Friends in that city. This gentleman most promptly and efficiently responded to my wishes, and as his reply is singularly confirmatory of Mr. Wintle's statement, on all the essential points, I think I cannot do better than transcribe it for the information of your readers:

"*Gloucester, 4th Month, 17th,* 1841.

"Respected Friend, Thomas Clark, Junr.

"I beg to observe, in reply to thy letter of the 16th, that I have this morning called on a gentleman of high authority, in my opinion, in the matter at issue, inasmuch as he is a man of considerable talents, has written a history of Gloucester, *is eighty-three years of age, with his faculties clear,* and perfectly re-

members all the circumstances that led to the establishment of Sunday schools, having been acquainted with both Raikes and Stock, and visited at both their houses.* He states that these two gentlemen met accidentally one Sunday morning, and in the course of conversation, one expressed his regret to the other that so many boys should be spending the Sabbath in complete idleness, and often in noisy disorder; and they began to consider whether anything could be done to prevent it. The idea of taking a room, in which to give them instruction, then suggested itself; and before the two gentlemen parted, they actually engaged a room at two shillings per week for this purpose. But then came the question, Who is to teach them? and Mr. Raikes being at that time much engaged in attending to the editing and printing the Gloucester Journal on the Sunday (for it then came out on the Monday morning) he could not devote his time to the work, and Mr. Stock therefore volunteered his services, and notwithstanding other heavy engagements, he continued to the day of his death to devote himself to this valuable aud important service; whilst Raikes availed himself of his position, as editor of a public paper, to forward and support the work, not only in Gloucester but elsewhere, and with what effect is well known. I apprehend Raikes could lay little claim to practical piety; so that in this point of view Stock stood much the highest; indeed, I have heard that Raikes's own brother once said 'that the one (meaning his brother) would reap his reward in this world, the other in the next.' It is, however, still considered to be a disputed point (and probably, from the circumstances I have mentioned, it ever will be) as to whom belongs the merit of founding Sunday schools; or whether it equally belongs to both the gentlemen alluded to. Excuse this hasty sketch, as my engagements are numerous, and I am just leaving home.

"I am, respectfully thy friend,

"Thomas Clark, Junr., Birmingham." "SAMUEL BOWLY."

After a deliberate consideration of the facts contained in the two preceding statements, and a careful examination and comparison of their respective details; and especially taking into account, that in all the main features of the case there is a striking coincidence between them; I am led to the conclusion that Mr. Stock may justly lay an *equal* claim to the honourable distinction which has hitherto been generally ascribed to Raikes alone; and such being my conscientious opinion, I most heartily approve of the monument which it is proposed to erect in Gloucester Cathedral to the memory of Mr. Stock, for the purpose of perpetuating *his* share in the institution of Sunday Schools.

As the Rev. Mr. Wintle has kindly favoured me with a copy of the inscription intended for the monument, I will append it to my letter.

Sacred to the Memory of
The REV. THOMAS STOCK, A. M.
formerly of Pembroke College Oxford.
He was for many years Senior Master of the Grammar School,
attached to this Cathedral.
He was also Rector of St. John's, Perpetual Curate of St. Aldate's in this City,
and Vicar of Glasbury in the County of Brecon.
Diligent, learned, and pious,
His instruction was efficacious, and valued by his Pupils and Parishioners.
He originated the idea of Sunday School Teaching;
And aided by Robert Raikes, Esq., he set up the first Sunday School.
He died December 27, 1803, aged 54; and lies buried in the Chancel of the
Church of St. Aldate's.

To save the bud, and aid the tender shoot,
To give the plant its due appropriate fruit,
Requires a constant care and well tried skill,
So great the danger from such varied ill.

* The gentleman here referred to is George W. Counsel, Esq. the learned and ingenious author of "The History of the City of Gloucester."

Much greater care demands the infant man
To form his habits, and on surest plan
To save from Satan's wiles, and point the road
By which to gain Eternity's abode;
On God's own day to shew his righteous cause,
To teach His will, and vindicate His laws:
Such was the happy thought, O Stock, combined
With willing aid from Raikes's kindred mind.
To both on *earth* let equal praise be given,
For both we hope a brighter meed in *heaven*.

I remain, &c.

Birmingham, April 30, 1831. THOMAS CLARK, Junr.

*** Some of the remarks in the preceding statement bear so harshly, and we are persuaded unjustly, upon the character of an excellent and venerated man, that we should have declined inserting them, had not the intended monument to Mr. Stock, and the proposed publication of the above correspondence elsewhere, in case of our not admitting it, rendered it an act of duty that we should not shrink from noticing the accusations against Mr. Raikes, with a view to reply to them, as otherwise they would go forth to the world without their antidote.

We have said *the accusations against Mr. Raikes;* for the mere historical fact whether the thought first struck him or Mr. Stock, or which of them first carried it into practice, is of comparatively little moment. In cases innumerable of discoveries in art and science, and in many things relating to philanthropy and social life, the claim of origination has been disputed and diversely awarded; and perhaps without injustice, since two or more persons may have discovered or applied a principle without being aware of each other's labours. Raikes's own fellow townsman, Jenner, is not to be defrauded of his claim of having been, to all practical purposes, the originator of Vaccination, because the cow-pock had been long locally known to be a prophylactic against the small-pox; and so in the case of Sir Isaac Newton in regard to fluxions, Dolland in Acromatic glasses, Watt in the steam engine, Winsor in gas-lights, Malthus in the theory of population, Wilberforce and Clarkson in the abolition of the slave-trade; though in all these instances contemporaries or predecessors had struck upon the same vein of ore in a distinct working of the productive mines of truth. Cardinal Borromeo established a sort of Sunday-school; the old pastoral catechising was Sunday-school teaching; and it seems not unlikely that many clergymen, and benevolent laymen and women, in various places, had been accustomed to collect some of the poor children in their neighbourhood, to instruct them in the intervals of divine worship on the Lord's day. But for the efficient working out of the principle, and impressing it upon mankind, so as to cause it to become a prolific source of public benefit, we see no reason to question the claim of Mr. Raikes to the honourable title of having been, as is declared upon his monument in St. Mary le Crypt church, the founder of Sunday-schools.

As between Stock and Raikes it cannot be said, as it has been (though not fairly) in the case of Bell and Lancaster in regard to daily schools, that we allow partizan feeling to bias our conclusions from facts; for both were of our communion; Stock being a clergyman, and master of the grammar school attached to Gloucester cathedral; and Raikes being a devout lay churchman, and, what was not usual among busy tradesmen, a frequenter of early morning prayers at the cathedral.

Now, with our correspondent, we see no objection to erecting, in Gloucester cathedral, a monument to the memory of Mr. Stock, "to perpetuate *his* share in the institution of Sunday-schools;" for we greatly honour him for the zealous and early part which he took in this good work; but when we find that, instead of merely giving to him "his share" of the distinction, it is proposed to be recorded in lasting marble that "he *originated* the idea of Sunday-school teaching;" thus apparently* accusing of falsehood the neighbouring slab which declares that Raikes was the first institutor, and tacitly ratifying to posterity all that is above imputed to him of misrepresentation and injustice to Mr. Stock, we think that far more conclusive evidence than that adduced in the above letters is requisite, before such an inscription is allowed to be engraven.

What is the whole of the evidence above adduced, to disprove Mr. Raikes's claim? First, Mr. Wintle's statement, unquestionably conscientious, but not that of a contemporary witness; for Mr. Raikes's first school was established in the year 1780, or 1781, about sixty years ago, when Mr. Wintle was only eleven or twelve years old. The statement which Mrs. Stock made to him does not appear to us conclusive; for if she was right, Mr. Raikes, as we shall shew, penned barefaced downright falsehoods; and it seems a more probable, as well as charitable, conclusion, that she, well knowing what her own husband had done, and not perhaps so well acquainted with the initial proceedings of Mr. Raikes, had mistaken, or forgotten, the exact fact, than that Raikes was guilty of deliberate falsehood; and moreover at a time when all the circumstances were recent, and his falsehood could have been easily exposed—*but was not.* She was displeased, and with good reason, that the valuable services of her excellent husband had been well-nigh forgotten; and she also thought that Raikes had dealt unkindly by him; but why are we to assume that this was the fact, without knowing the circumstances of the case? There might be reasons which appeared to Raikes to justify his proceeding.

If Mr. Counsel, whose testimony is referred to by Mr. Bowly, had testified to the same effect as Mr. Wintle, his evidence would be very strong, as he was grown up, being twenty-three years of age, when Mr. Raikes established his school; but so far from saying that Stock was the originator, he only says that "these two gentlemen met accidentally one Sunday morning, and in the course of conversation *one expressed his regret to the other* [which he does not say] that so many boys should be spending the Sabbath in complete idleness, and often in noisy disorder; and they began to consider whether anything could be done to prevent it;" but he does not give any opinion as to "which had the merit of founding Sunday-schools, or whether it equally belongs to both."

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* We use the qualifying epithet "apparently" because it may be said that the two inscriptions are not necessarily incompatible with each other; for that one may have "originated the idea," and the other "instituted the schools;" that is, carried it into effect. But in popular construction, even if not so designed, the proposed inscription will be considered as a contradiction to that on Raikes's monument; and indeed Mr. Wintle expressly affirms that Stock was "the *founder* of Sunday-school teaching." The tablet alluded to, in St. Mary-le-Crypt, says (not however in the best Latin, for "scholis Sabbaticis" means Saturday-schools; Dies Dominica being the Latin for Sunday, or the "Lord's-day," and Dies Sabbatica being used in legal, parliamentary, and other proceedings for Saturday), "Qui—scholis Sabbaticis hic *primum* à se institutis, necnon apud alios felici opere studioque subcommendatis—obiit die April. 5, Anno Salutis 1811; ætatis suæ 75."

Let us now hear Raikes himself:—In the Gloucester Journal of November 3, 1783, he inserted the following paragraph. Let the very first words of it speak as to the probability of Mr. Wintle's charge, that he wished unfairly to assume the honour due to others; whereas he attributes the design to "some of the clergy," and keeps back his own share in the matter; and the paragraph, so far from being egotistical, was anonymous.

"Some of the Clergy in different parts of this county, bent upon attempting a reform among the children of the lower class, are establishing Sunday Schools for rendering the Lord's-day subservient to the ends of instruction which has hitherto been prostituted to bad purposes. Farmers, and other inhabitants of the towns and villages, complain that they receive more injury in their property on the Sabbath, than all the week besides: this in a great measure proceeds from the lawless state of the younger class, who are allowed to run wild on that day, free from every restraint. To remedy this evil, persons duly qualified are employed to instruct those that cannot read; and those that may have learnt to read, are taught the catechism, and conducted to church. By thus keeping their minds engaged, the day passes profitably, and not disagreeably. In those parishes, where this plan has been adopted, we are assured that the behaviour of the children is greatly civilized. The barbarous ignorance in which they had before lived being in some degree dispelled, they begin to give proofs that those persons are mistaken who consider the lower orders of mankind as incapable of improvement, and therefore think an attempt to reclaim them impracticable, or at least not worth the trouble."

The same month he writes as follows to Colonel Townley, who with many other persons had inquired into the plan, having seen the paragraph from the Gloucester paper, which had been copied into the London newspapers.

"*Gloucester, Nov.* 25, 1783.

"Sir,—My friend, the mayor, has just communicated to me the letter which you have honoured him with, inquiring into the nature of the Sunday Schools. The beginning of this scheme was entirely owing to accident. Some business leading me one morning into the suburbs of the city, where the lowest of the people (who are principally employed in the pin-manufactory) chiefly reside, I was struck with concern at seeing a group of children, wretchedly ragged, at play in the street. I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness. Ah! Sir, said the woman to whom I was speaking, could you take a view of this part of the town on a Sunday, you would be shocked indeed, for then the street is filled with multitudes of these wretches, who, released on that day from employment, spend their time in noise and riot, playing at chuck, and cursing and swearing in a manner so horrid, as to convey to any serious mind an idea of hell rather than any other place. We have a worthy clergyman, [Rev. Thomas Stock] said she, minister of our parish, who has put some of them to school; but upon the Sabbath they are all given up to follow their inclinations without restraint; as their parents, totally abandoned themselves, have no idea of instilling into the minds of their children principles to which they themselves are entire strangers.

"This conversation suggested to me that it would be at least a harmless attempt, if it were productive of no good, should some little plan be formed to check this deplorable profanation of the Sabbath. I then inquired of the woman, if there were any decent well-disposed women in the neighbourhood, who kept schools for teaching to read. I presently was directed to four. To these I applied, and made an agreement with them, to receive as many children as I should send upon the Sunday, whom they were to instruct in reading, and in the Church Catechism. For this I engaged to pay them each a shilling for their day's employment. The women seemed pleased with the proposal. I then waited on the Clergyman before mentioned, and imparted to him my plan. He was so much satisfied with the idea, that he engaged to lend his assistance, by going round to the schools on a Sunday afternoon, to examine the progress that was made, and to enforce order and decorum among such a set of little heathens.

"This, Sir, was the commencement of the plan. It is now about three years since we began, and I could wish you were here to make inquiry into the effect. A woman who lives in a lane where I had fixed a school, told me some time ago, that the place was quite a heaven upon Sundays, compared to what it

used to be. The numbers who have learned to read and say their catechism are so great that I am astonished at it. Upon the Sunday afternoon the mistresses take their scholars to Church, a place into which neither they nor their ancestors ever entered, with a view to the glory of God. But what is yet more extraordinary, within this month, these little raggamuffins have in great numbers taken it into their heads to frequent the early morning prayers, which are held every morning at the Cathedral at seven o'clock. I believe there were near fifty this morning. They assemble at the house of one of the mistresses, and walk before her to church, two and two, in as much order as a company of soldiers. I am generally at church, and after service they all come round me to make their bow, and if any animosities have arisen, to make their complaint. The great principle I calculate, is to be kind and good natured to each other; not to provoke one another; to be dutiful to their parents; not to offend God by cursing and swearing; and such little plain precepts as all may comprehend. As my profession is that of a printer, I have printed a little book, which I give amongst them: and some friends of mine, subscribers to the Society for promoting Christian Knowledge, sometimes make me a present of a parcel of bibles, testaments, &c. which I distribute as rewards to the deserving. The success that has attended this scheme has induced one or two of my friends to adopt the plan, and set up Sunday schools in other parts of the city, and now a whole parish has taken up the object; so that I flatter myself in time the good effects will appear so conspicuous as to become generally adopted. The number of children at present thus engaged on the Sabbath are between two and three hundred, and they are increasing every week, as the benefit is universally seen. I have endeavoured to engage the clergy of my acquaintance that reside in their parishes. One has entered into the scheme with great fervour; and it was in order to excite others to follow the example, that I inserted in my paper the paragraph which I suppose you saw copied into the London papers. I cannot express to you the pleasure I often receive in discovering genius and innate good dispositions among this little multitude. It is botanizing in human nature. I have often, too, the satisfaction of receiving thanks from parents for the reformation they perceive in their children. Often have I given them kind admonitions, which I always do in the mildest and gentlest manner. The going among them, doing them little kindnesses, distributing trifling rewards, and ingratiating myself with them, I hear, have given me an ascendancy greater than I ever could have imagined; for I am told by their mistresses that they are much afraid of my displeasure. If you ever pass through Gloucester, I shall be happy to pay my respects to you, and to shew you the effects of this effort at civilization. If the glory of God be promoted in any even the smallest degree, society must reap some benefit. If good seed be sowed in the mind at an early period of human life, though it shews itself not again for many years, it may please God, at some future period, to cause it to spring up, and to bring forth a plenteous harvest.

"With regard to the rules adopted, I only require that they come to the school on Sunday as clean as possible. Many were at first deterred because they wanted decent clothing, but I could not undertake to supply this defect. I argue, therefore, if you can loiter about without shoes, and in a ragged coat, you may as well come to school, and learn what may tend to your good in that garb. I reject none on that footing. All that I require, are clean hands, clean face, and the hair combed; if you have no clean shirt, come in that which you have on. The want of decent apparel at first kept great numbers at a distance, but they now begin to grow wiser, and all are pressing to learn. I have had the good luck to procure places for some that were deserving, which has been of great use. You will understand that these children are from six years old to twelve or fourteen. Boys and girls above this age, who have been totally undisciplined, are generally too refractory for this government. A reformation in society seems to me only practicable by establishing notions of duty, and practical habits of order and decorum at an early age. But whither am I running? I am ashamed to see how much I have trespassed on your patience, but I thought the most complete idea of Sunday-schools was to be conveyed to you by telling what first suggested the thought. The same sentiments would have arisen in your mind, had they happened to have been called forth, as they were suggested to me.

"I have no doubt that you will find great improvement to be made on this plan. The minds of men have taken great hold on that prejudice, that we are to do nothing on the Sabbath-day which may be deemed labour, and therefore we are to be excused from all application of mind as well as body. The rooting out this prejudice is the point I am at as my favourite object. Our Saviour takes

particular pains to manifest, that whatever tended to promote the health and happiness of our fellow-creatures, were sacrifices peculiarly acceptable on that day.

"I do not think I have written so long a letter for some years. But you will excuse me; my heart is warm in the cause. I think this is the kind of reformation most requisite in this kingdom. Let our patriots employ themselves in rescuing their countrymen from that despotism, which tyrannical passions, and vicious inclinations, exercise over them, and they will find that true liberty and national welfare are more essentially promoted, than by any reform in parliament.

"As often as I have attempted to conclude some new idea has arisen. This is strange, as I am writing to a person whom I never have, and perhaps never may see; but I have felt that we think alike; I shall therefore only add my ardent wishes, that your views of promoting the happiness of society may be attended with every possible success, conscious that your own internal enjoyment will thereby be considerably advanced.

"I have the honour to be, sir, yours, &c.

"R. RAIKES."

This letter unequivocally states, while all the facts were fresh, that the thought was his own; that it was suggested by a conversation with a woman who mentioned that Stock had put some children to school, but that "upon the Sabbath" they were running wild; that Raikes, in consequence, made an agreement with four daily teachers to take Sunday scholars; that he "then waited on the clergyman before mentioned, and imparted to him his plan;" and that Stock was so much pleased with the idea, that he engaged to lend his assistance by going round the schools on a Sunday afternoon. Are we now to be made to believe, nearly sixty years afterwards, that the whole of this was a tissue of falsehoods?

In another letter next year he says:—

"Having found four persons who had been accustomed to instruct children in reading, I engaged to pay the sum they required for receiving and instructing such children as I should send to them every Sunday. The children were to come soon after ten in the morning, and stay till twelve; they were then to go home, and return at one; and after reading a lesson they were to be conducted to church. After church they were to be employed in repeating the catechism till half-past five, and then to be dismissed with an injunction to go home without making a noise, and by no means to play in the street. This was the general outline of the regulation.

"With regard to the parents, I went round to remonstrate with them on the melancholy consequences that must ensue from so fatal a neglect of their children's morals. They alleged that their poverty rendered them incapable of cleaning and clothing their children fit to appear either at school or at church; but this objection was obviated by a remark, that if they were clad in a garb fit to appear in the streets, I should not think it improper for a school calculated to admit the poorest and most neglected. All that I required, were clean faces, clean hands, and the hair combed. In other respects they were to come as their circumstances would admit. Many children began to shew talents for learning, and a desire to be taught. Little rewards were distributed among the most diligent; this excited an emulation. One or two clergymen gave their assistance, by going round to the schools on the Sunday afternoon, to hear the children their catechism; this was of great consequence. Another clergyman hears them their catechism once a quarter publicly in the church, and rewards their good behaviour with some little gratuity."

In this letter, as throughout his correspondence, he expressly mentions the exertions of the clergy; and would, we are persuaded, have been much gratified in testifying that it was Mr. Stock suggested the design, had such been the fact.

Again let us hear the testimony of the Sunday-school Society, established in London in 1785:—

"At the general meeting of the Sunday-school Society, held July 11, 1787:—'Resolved, unanimously, that in consideration of the zeal and merits of Robert

Raikes, Esq. of Gloucester, who may be considered as the original founder, as well as a liberal promoter, of Sunday-schools, he be admitted an honorary member of the society."

Was this also a mistatement? Were such men as Henry Thornton, Bishop Barrington, Bishop Porteus, and their colleagues, in a confederacy to mulct Mr. Stock of his honours in favour of Mr. Raikes?

Again hear Joseph Lancaster, as quoted by Lloyd, Raikes's biographer :—

"I was naturally desirous of gaining information and instruction from a venerable man of seventy-two, who had, in a series of years, superintended the education of 3000 poor children; who had been actively engaged in visiting both the city and county prisons, whereby he gained an ample opportunity of knowing if any of the scholars were brought in as prisoners; and who, on appealing to his memory, which, although at an advanced age, is strong and lively, could answer—*none!*"

"Mr. Lancaster adds, that when Mr. Raikes was first revolving the subject of Sunday-schools in his mind, the word TRY was so powerfully impressed on his mind, as to decide him at once to action; and he remarked to Mr. L——, 'I can never pass by the spot where the word Try came so powerfully into my mind, without lifting up my hands and heart to heaven, in gratitude to God, for having put such a thought into my heart.'"

Mr. Lloyd, who is a well-known zealous friend of Sunday-schools, says :—

"*Thus he came to his grave in a full age, and might, surely, have solaced his life's decline with the promise of his great exemplar—'Blessed art thou, for these cannot recompense thee, but thou shalt be recompensed at the resurrection of the just.'*"

It is clear that Mr. Lloyd did not think that Raikes was to have his recompense upon earth; nor do we believe that his brother, the Rev. R. Raikes (of whom there was an interesting memoir in our volume for 1823,) ever said so, at least in any disparaging sense.

As to the other charges against Raikes, of working his press on a Sunday, and so forth, his whole life testified against them. It seems as unreasonable as it is uncharitable, to suppose that a man who so earnestly sought to promote the hallowed observance of the Lord's day was himself a gross and open Sabbath breaker. One of the most marked objects and effects of Sunday-schools, was described as follows in 1786, by the Dean of Lincoln, soon after their formation :—

"The measure, which appears to me to possess this invaluable antidote to the poisonous manners of this depraved age, is the establishment of Sunday-schools. The power and efficacy of these institutions reach to such extent of situation, and of numbers, as no other mode of improvement can possibly equal. Having anxiously watched their infancy, and attended to their progress, I have thought their principles the most unequivocal, and their influence the most extensive, that can be employed in the cause of general reformation. The due observance of the Sabbath is the first point inculcated by these institutions; and the mind is formed in its earliest apprehension, thus to feel the just value of this great security of its future conduct; for among the chief causes which the unhappy victims to the laws of their country allege for their ruin, the breach of the Sabbath must ever be accounted the first step in guilt, as it takes place before they are capable of the crimes of more mature age."

Raikes's chief wish in promoting Sunday-schools shall be expressed in his own words.

"When the community begins to reap the benefit of these principles, let us hope that this nation will manifest to the world the blessed effects of a general diffusion of Christianity. The great reformers of past times have been only removing obstructions in our way. Let us hope that the day is approaching, when the knowledge of the Lord shall cover the earth, as the waters cover the sea." The number of children admitted into a state of culture in this short period, seems to me little less miraculous than the draught of fishes; and would incline us to think that the prophecy above quoted is advancing to its completion."

REVIEW OF NEW PUBLICATIONS.

THE RELIGIOUS TRACT SOCIETY'S ANTIQUITIES OF EGYPT.

The Antiquities of Egypt, with a particular notice of those that illustrate the Sacred Scriptures; with numerous Engravings. Published by THE RELIGIOUS TRACT SOCIETY. London, 1841.

IT is an innovation—but one, as seems to us, most laudable and useful—for Societies, designed originally for the circulation of small cheap publications, to take advantage of their opportunities for wide circulation, to print larger and more expensive works of general utility, subservient to their special object; due care being taken that they shall involve no pecuniary loss, but rather afford a small profit, so that the Society's funds shall be benefited rather than entrenched upon. The Useful Knowledge Society soon began to adopt this plan; the Religious Tract Society has carried it to a wide extent; and the Christian Knowledge Society, which always published books as well as Tracts, has of late years added numerous volumes to its catalogue. We are not, however, satisfied that it has done as much as it might in this respect. Most of the works proposed by the Parker Society, and the best of those in the Anglo-catholic list, might have been published by that Society, if a plan had been adopted, by which a sufficient number of subscribers could be obtained without hazard to the general fund. The following suggestion was offered in 1833, in a paragraph of a letter addressed by the writer of the present remarks to the Archbishop of Canterbury; and which was widely circulated among the most active and influential officers and friends of the Society:

"Reprints of standard religious publications might be made to a very large extent, without loss, and even with a profit; an advertisement being prefixed to them, stating that the Society, in issuing a reprint, guarantees only that upon the whole, the work is useful, but not rendering itself responsible for every portion of its contents. This would supersede the necessity of making alterations in a deceased author's work, except in particular cases, and where specified. There is nothing to prevent the Society from publishing a large number of standard Theological Works, designed to promote Christian Knowledge, though not intended for the use of the poor. By means of its extensive connexions, the Society could publish at a very cheap rate, at cost price, and without encroaching upon the funds of charity, a Library of Divinity, which would be of inestimable value to theological students, to the clergy, and to seriously disposed laymen. I calculate that two hundred handsome octavo volumes, including the best Divines of the Church of England, might be afforded to several thousand members, or to any friend to whom a member transferred his right, for less than £35 each set; and that the Society might even make a considerable profit by selling the remainder of a large edition upon reasonable terms to the public, either directly or through the booksellers."

Most of the suggestions in this letter respecting the tracts and commercial affairs of the Society, very nearly resemble those which were afterwards adopted, and which have proved highly beneficial; but the plan for a very extensive publication of valuable reprints, not for the poor, but for the clergy and educated laity, was considered too much of an innovation, and as likely to be attended with

inconvenience and perhaps loss; and if successful, it was argued that it would interfere with the bookselling trade, perhaps unfairly, but at least invidiously; but we doubt whether this would be the case; for the books thus sold would not have been called forth in the ordinary course of publishing; and booksellers, if they pleased, might be subscribers to any extent, the proposed editions being so large, and consequently the books so cheap, that they would be able to add the usual trade profit to the cost price, and yet offer the article at a very reasonable price. This demand for books not before asked for, would be so much in their favour: and the printing and getting up would employ printers and binders: so that there would be no just cause for any trade to complain of injurious competition, even if that argument were of much weight; but probably the objection was overrated; for facts do not prove that trade has been injured by Bible, Prayer-Book, or Tract Societies; or by Camden, Useful Knowledge, or Scientific or Literary Institutions, which publish largely; or by the Parker or Anglo-catholic book-funds. If the objection is valid, we must break up all such machinery, from a charity bazaar to a cheap-clothing sale, and the Methodist Conference publishing office, to the Clarendon press and Pitt club. We have noticed the suggestion submitted to the Christian Knowledge Society in 1833, for the sake of adding that though the Parker and Anglo-catholic Societies have now fenced in a large portion of the ground, there is a very important part which remains unoccupied. The Parker Society cannot reprint works of the seventeenth century, however valuable; and the Anglo-catholics (as they call themselves), will publish only those which may further their own opinions; so that, instead of having a golden unbroken catena, we shall have two fragments, and one with some links of inferior metal. We know not whether there is practically still room for a third Anglican book-subscription; but if there is, we should be glad to see an "Anglo-evangelical library," supported by several thousand subscribers, for reprinting the best writings of those divines of our church, who, though not of the era of the Reformers, upheld the doctrines which they taught, as opposed to those of the Laudean innovators. Why not have such an author as Bishop Hopkins, who at present is excluded? The Christian Knowledge Society could not, for many reasons, fill up this blank; for had it adopted the plan proposed, it would have been its duty to select many of the works of the Parker series, some of those of the Anglo-catholic, and others of great value not included in either list; but it could not, with propriety, take up merely what others have left, or make itself an arbiter among controversialists.

The preceding remarks will shew that we are not among those who consider a Religious Tract Society as exceeding its limits in issuing such a book as that in our hands, the copyright and illustrative engravings in which would prevent its being afforded at a cost sufficiently cheap for popular instruction and entertainment, except through the medium of an institution which can command a very extensive sale for its publications. Cheap tracts, and small books of a directly religious character, are the proper staple wares of such institutions; but there is an extensive

demand for larger works, combining instruction with entertainment, and ministering to Christian objects, though not directly theological; and it is highly useful to apply such works as occasional high-class rewards in schools; and for the use of a large body of readers, whose literary appetite exceeds their ability to purchase expensive books; — among whom, with much respect, we may include not a few clergymen and dissenting ministers—if not for themselves, at least for their families. In the present day, when our schools for the poor afford an education which exceeds that which was once thought sufficient for many of the rich; and when a middle class of seminaries is springing up for the children of tradesmen and the like, which, in their range of studies and efficiency of instruction, will rival our best private academies; it is not sufficient to supply religious tracts for pedlars' packs and hawkers' baskets; even if we could thereby thrust out all deleterious wares. We must have cheap, instructive books, well printed, and, where necessary, embellished, to compete with the popular publications which are issued in myriads to meet the public avidity for miscellaneous reading. But what is especially required is that the books thus provided should be based upon Christian principles, and duly blend religious remark and instruction, with topics of popular interest. That little word "duly," however, embodies more than lies on the surface; for whereas nothing is more easy than to "lug in" scraps of spiritual remark or exhortation; to interject devout exclamations, and to patch on commonplace moralisings; as if one man wrote the text, and another inserted the religion, just where he thought there was a gap for it; it requires the powerful energy of a devout mind which transmutes whatever it touches into gold, to make the piece all of one texture; leaving right and holy impressions, rather than seeming studious of delivering censorial lectures. In this, as in all other things, the Bible excels every other book. Some readers perhaps, in perusing its pages, almost regard it as a defect, that every fact or narrative is not "improved;" that we are not told on every occasion what we ought to think and feel; what is the moral of a history, or the drift of an apologue; in short, that the Bible is not penned in the ordinary style of modern religious tracts and sermons. Sometimes the meaning is explained, as in the parable of the Sower; but even then the "application" is very much left to each man's understanding and conscience.

There is a great mistake in this matter. Men learn by examples; and the dullest reader discerns the point of a tale, if it be seasonably related, without the necessity of a wearisome summing up, which only weakens the impression. In the inspired history of Joseph, which we select as an illustration, because it is closely connected with "the antiquities of Egypt," there is not one word said about the providence of God, and his making all things to work for good to his servants; yet the least child in a Sunday-school mentally deduces this instruction, and, what is more, vividly *feels* it; whereas he soon begins to yawn while listening to a tedious proof of what forcibly struck his mind as soon as he heard each succeeding portion of the narrative. In religious tales, children,

—and sometimes grown people also—read the story, and skip over the moralising; but not when the reflections are so naturally interwoven with the facts as to form one unbroken tissue; or rather burst forth from a full heart, instead of being coldly appended by the judgment. Suggestion is often better than announcement; but of all things human nature dislikes being "talked at." When the application is either spontaneously made by the party to be admonished; or, as in the case of Nathan to David, "Thou art the man" is directly and honestly urged; it is of far greater effect than when it is insinuated in a sidelong matter, or with an irritating "Mark that!" When one of Miss Edgeworth's tales for children was read in company, a little girl was observed to blush, and wriggle, and creep behind her neighbours; and had no notice been taken, the graphic delineation of herself in the tale might have done her good; but the effect was lost when a well-meaning reprover fixed every eye upon her by significantly exclaiming, "Do you hear that, Jemima?" "Yes, ma'am," said Jemima, "but I hope you do not think I am like that; I am sure I am not." Thus Jemima was led into a falsehood, for she very well knew she *was* "like that;" and she did not correct the fault, as she had perhaps secretly proposed doing, lest every body should say, that she acknowledged the truth of the application.

But to return to our book. The antiquities of Egypt have been appropriately selected by two societies formed for promoting popular instruction, and each has handled the matter in its own way. The "Society for the Diffusion of Useful Knowledge" has published two ably compiled, and, as regards mere information, highly interesting volumes on the subject: but though Egypt is a land fraught with the most affecting and monitory associations, there occurs not, that we remember, a single sentence which soars above the dry materialism of marbles and mummies; nothing that awakens moral associations; nothing that tells man he has a soul, or whispers of eternity; and though it is of course a book written by those who call themselves Christians, to be read by those who assume the same title, there are only a few inadequate references to the events recorded in the sacred volume, and this with no more of religious feeling than if they had occurred in the Koraun or the Shasters. There is as much unction and emotion in a log-book; nay more; for the seaman does now and then put in a solemn passing reflection upon some remarkable occurrence.

The theme then was worthy of a Religious Tract Society; and the writer of the work before us has not failed to regard it in its just bearings as connected with sacred history, and as suggesting many topics for religious edification. As to style and compactness, the Useful Knowledge editor has, we think, the advantage over his successor. Both have a good right to be magniloquent in speaking of Thebes; for as Denon said, "No knowledge of antiquity, no long-cherished associations, no searching after something to admire, is necessary here: the wonders of Thebes rise before the astonished spectator, like the creations of some superior power." Belzoni also says, "It appears to me like entering a city of giants, who after a long conflict were all destroyed, leav-

ing the ruins of their various temples as the only proofs of their former existence." We are prepared then for raptures; but we prefer the moderate strain of the Useful Knowledge compiler; "All travellers agree that it is impossible to describe the effects produced by the colossal remains of this ancient capital;" to the more enterprising phrase of the Tract writer: "The impression upon the mind of the spectator, when he first enters one of the vast halls which still remain in the interior of the palaces at Thebes, is described to be *absolutely stunning*." We do not pause to dwell much upon these inferior matters; but the style would be better, if it were more simple. Sometimes the sentences are modelled after the following form, which is not only somewhat affected, but is not always good English: "Cast into the dungeon as a criminal through a false accusation, God was still with him in prison" (p. 5); and a few lines further on: "Divinely inspired, and full of the wisdom of God, he spake as an oracle." In the first passage "though" is omitted; in the second "being." The latter may be admissible, though it is not simple; but the former is ungrammatical; for "cast" has nothing to agree with, "he" not following. This style of sentenee betrays an effort at fine writing, which ill assorts with the subject. And so also the sudden changing of the narrative style into the pictorial, by turning past tenses to present. Thus, in allusion to Matt. ii. 13—15, our author says, not declaiming, but relating, "The hope of mankind *is* once more in Egypt. Eighteen hundred years before Egypt *had* received into her bosom, and preserved alive in the earth, that seed in which all the families thereof should be blessed. Now the promised seed has come down from heaven; God is now manifest in the flesh." So again, we observe an inappropriate manner, as if for effect, of borrowing figurative scriptural phraseology, without notification of its being transferred and adopted language. Thus, "The famine was sore in all lands: the heaven above was brass, the earth beneath was iron, *the rain of all that region was powder and dust*; and all countries came into Egypt to buy corn." The figurative expressions quoted do not belong to the description, as given in the Bible; they are taken from another portion of holy writ; and if applied, it should be with some sign of quotation or reference, not as if they were the author's own words. We may mention also the sort of common-place exclamations to which we have before alluded; as if an author considered that he must "improve" his subject, but did not know how to do it, except by interjections. "Wonderful indeed were the ways of God to Joseph! He who had just, &c." The reader had said this to himself long before. Again, "How intricate was the plan of providence, whereby God brought about the sojourn of his people in Egypt! The head of the chosen house, he who as a prince with God and with man had prevailed, is nevertheless cruelly imposed upon by his worthless children. He knew, &c." Reflections should press in from the subject, not be forced in from a determination of the writer to make an "improvement" of it. There is a want of naturalness in this latter mode, which impedes the effect, and causes the reflection, however valuable, to pass off as a trite remark. Thus our author,

in his concluding paragraph, says that the "time-worn monuments of Egypt," being once a favourite resort of infidelity, his inquiries respecting them had led to a defence of the word of God, rather than to a full exhibition of its truths; adding, very properly, that the further such researches are pursued, the more evident will it appear that Christianity rests on a basis which cannot be shaken. But still he wishes to leave a still more important thought on the mind of his reader, and is rightly anxious not to part with him without the exhibition of some two or three striking and essential truths of Christianity. He therefore adjoins:

"It behoves the reader, however, to remember, that it is not enough to acknowledge that the Bible is true; it demands the belief of all to whom it comes. In this inspired volume, our Lord Jesus Christ is made known as the great and only Redeemer: in Him, therefore, we must entirely confide, and through the operations of his gracious Spirit, 'bring forth fruit unto holiness,' if we would escape the condemnation denounced against unbelief, and enjoy the blessings presented to us in the gospel."

The reflection is excellent; but when introduced abruptly, at the conclusion of discussions of quite a different kind, with "It behoves the reader however to remember," it assumes just that form which the reader is very likely to take no note of. He might almost think that the author had finished his paragraph, and that another hand had added the monition. This common-place—we had almost said this by-the-bye—manner of introducing the most serious exhortations in tracts and sermons, detracts from the impression which they ought to make. The human mind requires careful handling. It refuses to jump to hallowed conclusions; it must be skilfully led to them. Better indeed is it, that a salutary reflection should be inserted in a narrative, even with the announcement, "Moral," or "Practical application," written over it, than that it should be altogether excluded; but what is to be desired is, that it should form a part of the staple of the work; that the ripe clusters should burst forth, and not be harshly pressed. One can imagine somewhat of the manner in which Pascal would have written of "the antiquities of Egypt;" the deep impressions which he would have left upon the mind respecting the feebleness, the littleness, the sinfulness, the misery of man; the vanity of human glory; the evanescence of all earthly scenes; the value of the human soul; the nearness and infinite importance of eternity; the blessed and elevating disclosures of the Gospel, as contrasted with the base idolatries, the degrading superstitions, and the polluting ceremonials of the most learned and refined nations on which the light of Revelation had not beamed, or had been obscured by vain philosophy and sensual grossness; nor would there have been wanting many opportunities for urging strongly, strikingly, and in the most impressive manner, the peculiar doctrines of the Gospel, all clustering around the cross of Christ, and speaking in powerful accents to the human heart; and not introduced with a mere abrupt *à-propos*, "It behoves the reader however to remember."

We mean no incivility to the compiler of the interesting book in our hands, by these remarks: for we speak rather generally of the stiff manner in which what is called the "improvement" of a subject is often introduced in tracts, sermons, and speeches,

than with special relation to the particular volume which has happened to suggest our observations. We have seen works of science and many political paragraphs written in this style: the warp and weft being entirely secular, with an ill-assorted edging of devout remark, obtrusively tacked on, but forming no essential part of the fabric. We have known a chemical or mechanical lecture interjected with pious exclamations, which, however excellent, lost their force, because evidently studied, not spontaneous. When the heart speaks, the remark takes the form of a sentiment, and wins its way to the feelings of the hearer; but when it is merely the judgment, suggesting that it is time to "improve" the subject, there is no sympathy, and the good seed is lost, because the ground had not been prepared for its reception. We have seen a child recoil from an instructor who offered to shew it a flower, because it foreboded a cut-and-dried uninteresting lecture for which the flower was to be the text; whereas with what spiritual eloquence might not that flower have been made to speak to the heart of the little one from the lips of Legh Richmond. We write thus, not because we wish to see less of Christian doctrine or devout remark in books of literature or science, but because we wish to see more; but we would have the religion burnt in, not pasted on. We would not exclude "Passion-week" from the year; but we would have every week in the true spirit of Passion-week.

The first chapter of the book before us, is very appropriately devoted to the notices of Egypt in the Bible. This places the whole subject upon sacred ground. We may however pass cursorily over this chapter, as the subject is familiar to every reader of the Bible, and little can be added to what any person may readily pick out for himself, by the aid of a Concordance, under the word "Egypt." We demur, however, to the writer's opinion respecting the marked favour with which Egypt is spoken of in the Bible. On the contrary, not only are the denunciations against it most awful, but its very name is made emblematical of all that God most hates. "Egypt" (says Hartwell Horne in his "Symbolical Language of Scripture"), "a mystical name of wickedness." "Antichrist," says Brown in his Dictionary of the Bible, "is called Egypt, for his idolatry, cruelty, and oppression of the people of God: and because he shall be destroyed by the fearful judgments of God." "Rome, the empress of the world," says Wemys in his Clavis Symbolica, "is compared to Egypt on account of its tyranny, persecution, cruelty, pride, impenitence, and idolatry." The juxta-position of Egypt with Sodom, Rev. xi. 8—"The great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified,"—appears to us decisively to shew, occurring as the passage does at the very close of the canon of Revelation, that however Egypt may share in the general blessings of the latter-day glory, she is not destined to any peculiar and special exaltation. We will however, in justice to the Tract Society's compiler, quote his reasoning on the subject.

"These calamities of Egypt were foretold by the prophets Isaiah, Jeremiah, and Ezekiel, and the course of our narrative has shewn how exactly they received their accomplishment. But in the midst of these denunciations, the benefits which God's people had formerly received from Egypt, and the friendship which she afterwards manifested towards them, seem never to be forgotten by Him who in wrath

remembers mercy. The prophetic doom that consigns other idolatrous nations to utter destruction, frowns upon them as the blackness of darkness. But the 'swift cloud' on which the Lord rideth when he cometh unto Egypt, Isa. xix. 1, is sometimes irradiated with a gleam of hope. The kings, and the armies of all the nations that were about to be overthrown, were entombed in one vast sepulchral cave, according to the bold figure of Ezekiel, chap. xxxii. There lay Asshur and all her company; there was Elam and all her multitude; there was Mesech, Tubal, and Edom, and the princes of the north, all of them and all the Zidonians. But though the command went forth to the multitude of Egypt also, 'Go down, and be thou laid with the uncircumcised,' ver. 19, yet it is likewise declared that in this his dreary dwelling Pharaoh should see the desolation that was around him, and 'be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God,' ver. 31. We may probably find the fulfilment of this sublime prophecy in the circumstance that the deep sufferings which now for more than two thousand years have overwhelmed Egypt have not extinguished her national identity and blotted her out from the face of the earth, the fate which has befallen all the other kingdoms which the prediction enumerates. Though the prey of every spoiler, though trampled to the very dust, she still remains Egypt, and still affords shelter to a miserable remnant that is descended from her ancient inhabitants.

"There is also another passage in which God declares that he has purposes of mercy towards Egypt, Isa. xix. 18—25. But this prophecy is unfulfilled, and we forbear any attempt to lift the veil wherein He who spoke by the prophets has involved it. Let us rather rejoice with our whole heart in its general import, and earnestly pray for its speedy accomplishment; that as of old in the day of his wrath God was angry with Egypt for his people's sake, so in the coming day of his mercy he may for their sake also be gracious unto Egypt; and that she may be preeminently blessed when the showers of blessing that shall come down from the Lord upon his people in their own land shall overflow to the neighbouring nations, according to his word. 'In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance,' Isa. xix. 24, 25."

In this chapter occurs the following passage:

"The sons of Israel carried Jacob their father, and their little ones, and their wives, and their cattle, and their goods which they had gotten in the land of Canaan, and came into Egypt, Gen. xlvi. 5, 6. With the entire consent of Pharaoh, Joseph's brethren dwelt in the land of Goshen, which is said, on the authority of Jerome, to be in the portion of Egypt which was afterwards called by the Greeks the Delta, on account of its resemblance in form to that letter in their alphabet, Δ. Its triangular shape is occasioned by the many branches or mouths into which the Nile once divided itself before falling into the Mediterranean sea. It was that part of the Delta which is traversed by the Eastern or Pelusiac branch of the Nile, which has generally been supposed to have been the land of Goshen. The failure of the inundation for the two years preceding the entrance of the children of Israel into Egypt, and the knowledge which Joseph possessed that there were yet five years wherein (through the failure of that phenomenon) there should be neither earing nor harvest, would render it a most desirable residence for them during this distressing period."

We have quoted this passage for the sake of remarking that it sounds somewhat in Mr. Milman's style, or that of the German neologians, who find in the manna, the quails, the smitten rock, and the plagues of Egypt, something in which ordinary physical phænomena have more to do than miraculous interference. We read nothing in Scripture of "the failure of the inundation for the two years preceding the entrance of the children of Israel into Egypt," or of "the knowledge which Joseph possessed, that there were yet five years, wherein, *through the failure of that phænomenon*, there should be neither earing nor harvest." It was not by lucky guesses, upon the inspection of Pharaoh's Nilometer, but by

divine inspiration, that Joseph was guided. We have however only said that the passage "sounds" somewhat neologically; because we are quite sure that it was not really meant to be so. The inadvertence consists in mixing up what is certain upon Scriptural authority, with what is only conjectural. The failure (or possibly the excess, for both would produce famine) of the periodical inundation, might be the secondary cause which God employed to work out his purposes; but it is not so declared in Scripture; and the adduction of the hypothesis, as if it were a recorded fact, gives to the narrative an air of anti-supernaturalism. The compilers of history, in narrating facts, should be sparing in assigning reasons. At least let them, when not grounded upon actual testimony, be prefaced with a "perhaps," or be introduced as a "probable conjecture." In the two following passages from the chapter before us, this caution is duly exercised. The wise and equitable administration of Joseph had "probably" a salutary influence upon the laws and institutions of Egypt for many generations after; though amidst the frequent changes of dynasty, and remembering how soon other kings arose, "who knew not Joseph," it would be rash to affirm to what extent they might, or might not, be traceable fifteen hundred years after. So also the custom of embalming the dead probably arose in Egypt, and the desiccating character of a climate, in which rain is almost unknown, would render it more easy of application, and less offensive, than in a humid atmosphere; but the custom "probably" originated in sympathies or superstitions quite independent of geographical phænomena; nor is it likely that embalming would prevent the plague more than cremation or sepulture. Human remains form but a very small part of "vegetable and animal substances;" and had the danger of "decomposition" been the chief reason for embalming, the process must have been extended to the carcase of every animal; whereas it was an honorary process confined to man and a few brute objects of his idolatrous veneration.

"The land and its inhabitants being thus absolutely at his disposal, the wisdom of God directed him to that equitable adjustment of the claims of the monarch on the one hand, and of his subjects on the other, which consolidated the government of Egypt upon a firm and settled basis, and thus repaid to the Egyptians sevenfold into their own bosoms the benefits they had conferred on the people whom God had chosen. The fifth of the entire produce of the land belonged to the state; on the condition of the payment of this impost, the land, and probably the cattle also, were returned to their original possessors. This clear definition of the respective rights of the sovereign and of the subject continued to be the law of Egypt long after the death of Joseph, and most probably until the final dissolution of the monarchy, (ver. 26.) The social compact (so to speak) between the ruler and the ruled, was to be renewed; and the same God, whose mighty operation had produced this extraordinary anomaly, had also removed from Pharaoh and his subjects the will and the power to oppose its adjustment; placing the destinies of both in the hands of one whom He had evidently endowed with wisdom. In this probably consisted the secret of the orderly and prosperous condition of Egypt in after ages; and of those mild and equitable laws which, 1500 years later, excited the admiration and astonishment of the Greeks, who at once recognized in them the immediate cause of that prosperity."

"After the emigration of the children of Israel into Egypt, the allusions to these subjects which occur in the inspired narrative, lead us to infer that their manners and customs were conformed, in a great degree, to those of

their adopted country. At the death of Jacob, "Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days." (Gen. l. 2, 3.) The custom of embalming the dead has been conjectured, with much probability, to have originated in the very peculiar climate of Egypt. In a country which, three months every year, is under water, and at the same time exposed to a burning sun, it is evidently of the utmost importance that all decomposition, both of vegetable and animal substances, should be prevented. Probably this was the motive of the Egyptians for embalming both men and animals, a custom which was universal among them. The plague, which now makes its appearance in Egypt annually on the subsidence of the Nile, and often commits such ravages on that and the surrounding countries, was unknown in ancient times, and seems first to have been heard of after the conversion of Egypt to Chistianity, and somewhere about the period when the zealous preaching of St. Anthony, and others of the Fathers of the Desert, had abolished the practice of embalming there as an idolatrous custom."

As the present volume is intended chiefly for readers who have not copious libraries, it would have been useful and interesting, if to the sacred historical notice of Egypt in this chapter, and the "monumental history" in another, there had been added a brief outline of its general history, under its numerous native dynasties, and its various conquerors, down to the present stirring era of its eventful tale under Mehemet Ali. Such a narrative, well-digested, would have enabled the reader to arrange his accessions of knowledge with some degree of order, and to avoid the confusion of a mass of miscellaneous facts.

The second chapter relates to the climate of Egypt. Speaking of the overflowings of the Nile, the writer says:

"The industry and skill of the inhabitants have at all times been directed to the diffusion of these fertilizing waters over the greatest possible extent by means of canals and embankments; and these their efforts have been greatly assisted by the natural conformation of this most singular country. The surface of Egypt is convex; it rises gradually from the mountains that bound it to the east and west, to the bed of the river, which runs like a deep furrow along the summit of the convexity; a circumstance of course highly favourable to the distribution of its waters during the inundation. Many of the ancient kings of Egypt were held in grateful remembrance by after ages on account of their efforts in the construction of lakes, canals, and mounds for this purpose; and there is a very distinct allusion to them in the prophecies of Isaiah, chap. xix. 5—7. We have already explained the entire dependence of the fertility of Egypt on the inundation, and therefore sufficiently accounted for this anxiety in the wide diffusion of its waters, which communicate a fertility unparalleled elsewhere on the earth's surface to a country which without them would be a desert; the excessive dryness of the atmosphere and the all but total absence of rain excluding the possibility of vegetable life there; so that one, and not the least of the marvels of Egypt, is to see these two extremes of fertility and barenness in contact with each other.

This description does not perfectly agree with modern geological investigations. (See Sir J. Wilkinson's researches "On the Nile, and the present and former levels of Egypt," in the papers of the Geographical Society, vol. ix.) Mr. Hughes, in his delineation of "the physical features" of Egypt, prefixed to the "Illuminated Atlas," remarks:

"The valley in which the Nile flows, and the tract over which its branches extend in the lower part of its course, are all that really constitute Egypt, although under that appellation are usually included the deserts which stretch thence eastward to the Red Sea, and westward towards the great desert of Libya. Recent investigations have shewn these deserts to differ in many respects from the notions previously entertained of them; the lead-

ing characteristic of that to the right of the Nile is its gradual *ascent* eastward from the rocks which bound the valley of the river to an elevated plain of considerable breadth, from which it again slopes towards the Red Sea. It is traversed in a direction from north to south by ranges of limestone and granitic mountains, the latter of which, commencing in latitude 28° 26′, and attaining in one place (lat. 28° 10′, about 32° 50′ long), an elevation of 6000 feet, continue in a southerly direction, until they cross the Nile at Syene (Assuan), forming what are called the cataracts, but which are really only a succession of rapids, of which no single fall is more than four or five feet. The desert to the west consists of an *eternal plain*, for the most part level, but supporting in some places limestone mountains, which forms a part of the great table-land of North-eastern Africa, and in which the province of Faioum (containing the Lake Mœris) and the Oases, are depressions."

"As the extent of land which can be cultivated is entirely dependent upon the alluvial soil deposited by the river in its annual inundations, it is gratifying to find that Sir J. Wilkinson, in the paper already referred to, has satisfactorily proved that this, far from diminishing, is, on the contrary, constantly increasing, and that the fears which have been entertained, lest the progressive elevation of the country to the east and west of the river should ultimately prevent it from being covered by the water, and thus consign it to sterility, are totally groundless, since the *bed of the river* always rising in proportion to the elevation of the adjacent soil, and the edge of the desert, consisting of clay and stony ground, *sloping gradually* from the mountains on either hand towards the river, the waters of each successive inundation are, in fact, enabled to reach over a greater extent than were those of the preceding."

To the aridity of Egypt we are chiefly indebted for the preservation of its stupendous monuments, which bring side by side the ancient and the modern world; and enable the modern visitor of that strange land,—itself, like its mummies, the "imperishable type of evanescence"—to gaze on the gigantic structures of Thebes and Memphis, sphynxes and pyramids, the actual remains of men and women who trod this earth "when the Memnonium was in all its glory;" and long before the Ptolemies or Cleopatras of far distant ages entered upon the stage of man's fleeting life, or aspired to transient honours of ambitious enterprise and feverish fame. It must be really "stunning," to be one day whirling in the smoke and din of London, and in a few weeks or months, by the Southampton Railway, the Mediterranean steam vessels, and the Cairo "Omnibus" (we suppose there are "Omnibusses" in Egypt; we know there are at Athens) to find oneself in the silent solitude of the cities of the Pharaohs, surrounded with the monitory memorials of days, not far removed from "those beyond the flood." Our author adverts, in a very pleasing manner, to this living freshness of ancient Egypt.

"Moisture, the great agent in decomposition, has been entirely abstracted from the atmosphere by the burning sands of the deserts, and consequently time, whose corroding tooth so rapidly destroys the works of men's hands in other countries, passes over the monuments of ancient days in Egypt almost without effecting any perceptible change in them. The paintings that cover the walls of temples which have been for the most part roofless for nearly 2000 years, still remain undefaced; the colours are perceptible, and in certain cases they have even retained much of their original freshness. If such be the case with works of so fugitive and fragile a character as these, this perfect preservation will, of course, be still more conspicuous in the granite, basalt, and hard limestone of which the Egyptians made so free a use in their constructions. The sculptures and inscriptions on these substances seem to have undergone no change in the long period that has elapsed since many of them were sculptured; so that the fragments of temples, which were levelled to the ground by Cambyses 500 years before the Christian era, have not yet lost the polish they possessed when they first issued from the artist's hands. Thus the combination of extreme freshness and

extreme antiquity in its works of art is another of the marvels of Egypt. This is made very conspicuous when some accidental cause affords the opportunity of measuring, as it were, the period that has really elapsed since their execution. The obelisk that is still erect among the ruins of Alexandria retains much of the freshness, sharpness, and high polish of its first execution on its north and east faces: but the minute particles of sand with which the air is charged in passing over the desert have entirely defaced its south and west sides by beating against it during the 1600 years in which it has stood in its present position; for probably about that time it was removed to Alexandria from some other city where it had been originally erected."

We next extract an interesting passage respecting the tombs and their inhabitants. It is however in passages like these that we feel the absence of those deeply embedded solemn reflections which the subject forces upon every Christian mind.

"The tombs of Egypt have furnished in abundance the monuments of her ancient greatness. In Upper Egypt the dead were deposited in immense caverns hollowed in the rocky mountains that form the western boundary of the valley of the Nile. In Lower Egypt, where the mountains disappear, deep pits were dug and lined with brick or hewn in the rock for this purpose. These sepulchral caverns would seem to demonstrate the literal truth of the remark of Diodorus Siculus respecting this extraordinary people, that they spent more upon their tombs than upon their houses. Some of these are common cemeteries of vast extent, in which the mummies or embalmed bodies of the poorer classes (sometimes in coffins, but generally with no other receptacle than the thick swathing of linen in which they were always enveloped) are piled with great care and regularity, and in incredible numbers. Others are family vaults, which have been prepared expressly for individuals and their connexions, belonging to the wealthy and privileged orders of the priesthood and the military. These also are very extensive in some cases; consisting of a succession of chambers with galleries leading to them, having the walls every where stuccoed and covered with paintings representing scenes partly relating to the funeral, or to their mythological belief regarding death, but principally to the operations of common life. The deceased is represented surrounded by his family, banqueting, listening to music, observing the evolutions of dancing girls, or the feats of activity of tumblers and jugglers. Then he is in the open country, amusing himself with hunting, fowling, or fishing. In another place, he is in the fields, superintending the various operations of agriculture, or taking the account of his herds and flocks. The tombs of other individuals have preserved the representations of various processes in the mechanical arts. The making of wine, weaving, tanning, and other similar arts, are all in actual progress. Masons, brickmakers, carpenters, blacksmiths, &c. are hard at work. The forging of arms, the building of chariots and ships, the arts of sculpture and painting, are depicted with every appearance of minute fidelity. There is scarcely an art of common life which is not represented in the tombs; all these representations being accompanied by explanatory inscriptions in hieroglyphics. The artist seems to have had the design of banishing, as far as possible, the idea of death from the tomb, for every thing in it savours of life except the corpse. It was the custom of the Egyptians to prepare and decorate their tombs during their lifetime, and this fact affords us the only explanation which can be given of so singular an anomaly.

"The contents of these tombs are also of a character equally interesting and important. The mummies are sometimes enclosed in sarcophagi, or stone coffins, made of granite, basalt, or alabaster, and covered with figures and hieroglyphic inscriptions engraved in intaglio, that is, hollow like the cutting of a seal. But one wooden case, or several fitting within each other, and superbly decorated with painting or gilding, are more frequently the receptacles of the mummies found in these splendid tombs.

"These are by no means the most valuable part of their contents. It would seem to have been a custom with the Egyptians to deposit with their dead the tools or utensils of which they had made use when living, or any articles of luxury upon which they had set a particular value. Such objects are of very frequent occurrence in the tombs. Elegantly shaped vases of granite, alabaster, metal, and earth abound in all great collections of Egyptian antiquities; of which the annexed engravings are specimens.

The mason's and carpenter's tools in brass or iron; the chairs, tables, couches, and wooden pillars; the pallets used by the sacred scribes, with the colours in cakes and the reeds or brushes; the models of boats, houses, and granaries—which give so much interest to these collections, and with which the British Museum is so richly supplied, have all been taken from the tombs. Books in the ancient form of rolls are also not unfrequently discovered; and, when their contents are well understood, they will probably form the most valuable part of these remains. They are generally found in the swathings of mummies, sometimes, also, enclosed in hollow figures of wood, or earthen jars. They are written upon a substance called papyrus or byblus, which is made from the inner coat of a species of reed, once very common in the canals and lakes of Egypt. There is a large collection of these papyrus rolls in the British Museum.

"*The tombs of the kings which were excavated in Biban-el-Malook, a secluded valley to the west of Thebes, far surpass those of private individuals in the magnificence of their decorations. The study of their paintings and inscriptions has already made some valuable additions to our knowledge of the history and arts of ancient Egypt. Sixteen of these tombs are now known, all of which have been long ago pillaged of their contents.*"

From the chapter on the arts of design among the ancient Egyptians we copy the following particulars.

"Their existing monuments shew them to have attained a high degree of perfection, and they especially applied the art of design with a profusion unknown perhaps in any other country. Their temples appear to have been crowded with statues, and the walls covered with figures in relief and with hieroglyphic inscriptions. This was the case with the obelisks, the two colossi, and the propyla or truncated pyramids that stood on either side of the entrance to the temple. The gate-posts and lintels were in the same manner covered with devices, and so also were the whole exterior and interior of the sacred edifice, and every pillar, both within and without it, from the floor to the roof, and from the gateway to the sanctuary. Gigantic figures in relief, with long columns of inscription in hieroglyphics, meet the eye everywhere. The tombs also were decorated and inscribed in the same manner; and even the smaller objects, which admit of removal, and which have therefore been transferred to the museums of Europe, present the same extraordinary profusion of figures in relief and hieroglyphic inscriptions. They abound not only on sarcophagi, mummy cases, and other similar remains, where we naturally expect to find them, but also on earthen cups, brazen vessels, boxes, articles of domestic furniture, &c., as to which the motive for inscribing them is much more difficult of comprehension; yet groups of figures, with long accompanying explanations in hieroglyphics, frequently occur even on these objects.

"It is also needful to explain, (in order to convey a correct impression of the extent to which the art of design was applied in ancient Egypt,) that the characters which compose this their system of writing are all the pictorial representations of the heavenly bodies, men, animals, birds, articles of dress, furniture, and other physical objects.

"The purpose of the Egyptians in their use of the art of design was very different to that of the Greeks, from whom modern art has been altogether derived. It was not to excite the imagination, but to inform the understanding; not to give pleasure, but to convey facts, that painting and sculpture were employed in Egypt. According to Clement of Alexandria, an Egyptian temple was γραμμα, "a writing;" it addressed itself to the mind in the same manner as a book. And, to proceed with the metaphor, the groups of figures which covered it with their hieroglyphic explanations were the several chapters or sections of which the book was composed. So that it was designed to be a written record of the historical facts which led to its erection, and of the Mythic fables, in conformity to which it was dedicated.

"It will usefully illustrate the extent to which this mode of speaking of an Egyptian temple was literal rather than metaphorical, if we give here some account of the devices which were engraved at the entrance, generally on the propyla, which are two truncated pyramids placed on either side of the gateway. On each of these was designed a gigantic figure of the Pharaoh by whom the temple was built, grasping with his left hand the hair of one or more captives who are kneeling before him, and brandishing a sword or club in his right hand. These captives represent the nations who were con-

quered in the war, the events of which are detailed on the walls in the interior of the temple, and whose spoils had contributed to its erection, having been consecrated to that use by the conqueror. So that these designs really answer the purpose both of title pages and tables of contents.

"The paintings in the tombs have also the same design. They represeut supposed facts; the events of the life of the deceased, or the adventures of his soul after death. Clearness of idea, therefore, not pictorial effect, was the primary object of art in Egypt.

"The state of the arts of design among the Egyptians was entirely modified by this circumstance. Their artists made their imitations of nature sufficiently close to convey the intended idea with clearness and precision; and when that was attained, they had no motive for attempting any further improvement. It is the different degrees of accuracy which different objects require, in order that the picture may convey a clear and unequivocal idea to the mind, that doubtless has produced the singular unevenness (so to speak) which characterizes the remains of Egyptian art. For example: but little pains is generally taken with the human figure; its details are given imperfectly and incorrectly. And for an obvious reason. A very rude sketch will suffice to convey the idea, so that mistake shall be impossible; and that was generally all the artist wanted. But, in the same column or group with these ill drawn figures, the birds are often executed with a fidelity and spirit which can only be attained by the careful study of nature, and which could hardly be surpassed even by modern artists; and the reason is equally obvious. All this accuracy is required in order to the clear specification of the bird intended. Instances, moreover, are not wanting of Egyptian statues in which the details of the human form are more carefully attended to; and the Egyptians evidently excelled in the art of taking portraits, which was one of their modes of specifying the individual man or woman they intended to represent. The features of several of the Pharaohs are well known and easily recognized wherever they occur. So that it was not from any defect in the national taste or capacity that the productions of art in Egypt are inferior to those of Greece, but because of the very different purposes for which the arts were cultivated in the two countries.

"As exactitude rather than effect has generally been the primary object of the Egyptian artists, and as they stopped short even of this when their designs were sufficiently accurate to convey the idea intended, another peculiarity appears in their productions. They were entirely unacquainted with the arts of perspective in drawing, and of the application of light and shade in colouring; they evidently did not feel the necessity of acquiring them, as their designs were conventionally understood without such assistance. Much distortion, both in drawing their figures and arranging them, has risen from these defects, which render Egyptian paintings and reliefs exceedingly difficult of comprehension to a modern and unpractised eye. A brief account of some of the more remarkable of these peculiarities may not be unacceptable.

"The human face is almost always designed in profile both on flat surfaces and in reliefs, but, with the exception of the nose, it is really half the full face. The figure which accompanies this face is also distorted; the body is represented in front, the legs and feet in profile. In the very few instances where a side view of the whole was intended, but one arm and one foot are visible, and seem to be all of which the figure is possessed, because there is no attempts to foreshorten. For the same reason, goats or antelopes are often depicted with one horn only, and in these representations the fable of the unicorn probably originated.

"Regular solid figures would evidently present formidable difficulties to artists who knew nothing either of perspective or of light and shade, and their designs of them are extremely difficult of comprehension. It was only after long familiarity that the Egyptian representations of troughs, blocks, tools, household furniture, and similar objects, were understood by those who have recently devoted themselves to the study of these antiquities. The pictures of houses, gardens, and granaries are still nearly unintelligible, though every detail is drawn with the minutest accuracy.

"But though thus indifferent to picturesque effect in the details of their designs, the Egyptians knew how to obtain it in a very high degree in the arrangement and harmony of the whole, of which they formed a part. The effect of the immense coloured reliefs which cover the walls of some of the caves and temples is said far to surpass that of the most celebrated efforts of Grecian art, notwithstanding the uncouthness and clumsiness of the details.

The impression upon the mind of the spectator, when he first enters one of the vast halls which still remain in the interior of the palaces at Thebes, is described to be absolutely stunning. Some of these halls are 600 feet both in length and breadth, and are crowded throughout their entire area with massive columns 12 feet in diameter and 66 feet high. The walls, pillars, and gateways are all covered with colossal figures in relief of gods and kings, and with the representation of long triumphal and religious processions. These designs are also painted with the most vivid colours, which are applied every where with very skilful attention to general harmony of effect. It may readily be imagined that the sensations excited by the contemplation of a scene so wonderful and so strange are as difficult for one who has seen it to describe as for one who has not seen it to conceive.

"Those who have visited Egypt also praise greatly the architectural effect of those temples, the exterior of which remains entire, or nearly so. They speak of the air of solemn magnificence which is presented by these majestic ruins, in this respect, also, giving them a decided preference to the Grecian temples, and enlarging upon the singular propriety of this style of architecture for the construction of an edifice set apart for religious purposes."

The Egyptians were indeed indefatigable architects, sculptors, painters, hieroglyphists, and inscriptionists; and the Cyclopean scale of many of their labours, and the conservative character of their climate, have preserved from oblivion innumerable fragments, not a few of which are enormously gigantic, of their unwearied industry. It may somewhat abate from our wildering estimate of their performances, if we call to mind that the vast masses of relics now in existence, are the accumulations of a long succession of ages, in days when Egypt was a flourishing and densely-peopled land: so that one great work in a generation would suffice to produce all that we now behold with such amazement. Again, as compared with modern days, the aggregate of mere labour, to say nothing of skill, in the great works of Egypt, is small, compared with that expended within a few years upon the highways, canals, mines, railroads, bridges, tunnels, houses, prisons, churches, and other public buildings, in our own little island. Even the toil expended in erecting the pyramids would add but a fraction to the daily working of our innumerable steam-engines; and as for devices and inscriptions, were England suddenly swallowed up by an earthquake, and restored to light after the lapse of two thousand years, our churches and church-yards alone, nay our very shop-fronts, would present a mass of text which would rival thousands of years of the whole world of antiquity. But such comparisons are not in point. We must regard ancient Egypt, not as contrasted with the most civilized nations of modern Europe, but with reference to the habits and circumstances of very remote and barbarous ages. Its massy temples, covered with elaborate hieroglyphics from plinth to pediment (or rather we should say from bottom to top, for Egyptian buildings are characteristic, in having no pediment above the entablature, so that they appear to eyes accustomed to Grecian architecture, unsightly and unfinished) were astonishing monuments of skill, toil, and perseverance; and though to a mind which can duly appreciate the vast amount of human effort which has accumulated to produce a rail-road, a steam-ship, or a London daily newspaper, they appear petty in the comparison; their gigantic magnificence, considering the time when they were erected, gives us a very exalted idea of the wealth, the ability, and the mental advancement of those who reared them. But

saying this, we say nearly all; for the enormous concentration of labour and expenditure upon these wonderful structures, at a period when the mental and physical condition of the great mass of the population of the land was deplorably abject, records fearful tales of oppression, tyranny, intense suffering, and devastating consumption of human life, under the heavy yoke of domestic and political slavery. Nor do we quite agree with the writer of the above extract, in regard to the utilitarian character of Egyptian art as compared for instance with Grecian. If the Egyptians did not attain to the unrivalled skill of the Greeks in sculpture and architecture, it was not because the latter studied chiefly what was beautiful, and the former only what was useful. The notion of what is useful is relative. We doubt not that the friezes of the Parthenon, which survive to render the British Museum the envy of civilized nations, were accounted as useful by the Greeks, as the rudest sculptures which have found their way to the next apartment in our great national repository, were by the Egyptians; and that the battle of the Centaurs and Lapithæ was meant to convey lessons quite as important as the hieroglyphics on the column at Axum, or the far-famed triglot (rather tri-charactered) mass of black basalt which Buonaparte's French *savans* were kind enough to discover and rescue at Fort Julien, on the Rosetta branch of the Nile, for the pleasure of delivering up to the English at the capitulation of Alexandria. If the pictures and sculptures which still so strikingly exhibit to us the manners and customs of the Egyptians,—their domestic life, their religious rites, their war scenes and victories,—are not in a high style of ideal beauty or refined taste, like those of the Greeks, or even pictorially correct, it was not because their fabricators were intent only on conveying instruction, and were therefore heedless of elegance of form. In symbolical writing, the intelligibility of the emblem was the only important matter; so that the rudest sketch which would convey the idea of the human figure, or of a bird or beast, was all that was essential; but, as the writer of the extract justly says, where accuracy of delineation was requisite for making out the sense, it was not neglected. But the graceful delineation of the human form, more especially in energetic action, was an advance in art and refinement, far beyond the power of ancient Egyptian skill. To imitate the shape and feathers of a bird, or even to copy the lineaments of the human visage, so as to form a stiff portrait, was comparatively easy; and occasionally, as in the colossal head, *called* that of Memnon, in our national Museum, there is graceful tranquillity of countenance; but the great mass of sculptured representation, both in block and on slab, indicate an utter want of refinement of feeling. Had a Grecian artist of the highest class been engaged to sculpture hieroglyphics, he would have presented a graceful outline of a human figure with as little labour, and in as few strokes, as an Egyptian expended on the most inelegant representations. The difference therefore would not be that the latter was intent on the matter, and the former on the manner; but that both intended to represent the same thing only with differing ability for so doing. What is most wonderful in the architectural and monumental remains of Egypt is the extorted labour, the

uncouth ingenuity, the wasted magnificence, displayed in them. It is too much to claim for a nation which hewed out the sphynxes and reared the pyramids, that its cultivation of art was intellectual, because it happened to be too clumsy to be imaginative;—at least elegantly so, for imaginative it was in the production of every thing distorted and monstrous. Its sculptures and hieroglyphics, it is true, were pictures for the eye and the mind; but not less so were those of Greece and Rome; or those of Mexico; or even those of New Zealand or Otaheite; but they recorded little or nothing beyond the personal vanity of some despot, whose power, titles, family, and dynasty, they related; or the lucrative fables of an idolatrous priesthood, who sought to promote only their own influence and aggrandisement.

The compiler devotes two chapters to the language and writing of ancient Egypt, and the modern recovery of the mode of reading Egyptian hieroglyphics. Those who have not access to a variety of expensive works on these subjects will find much to interest them in this popular sketch. An extraordinary stimulus was given to the study of Egyptian antiquities by the labours of the literary and scientific men who were sent out with the French army to Egypt in 1798, and the splendid works on Egypt issued from the French and Italian presses; and, we must do the justice to add, by the researches and acquisitions of many of our own countrymen, and not least those of Mr. Salt; but still more by the discovery made by Dr. Young, and followed up by M. Champollion, relative to the interpretation of Egyptian hieroglyphics. We mention Dr. Young's name first; for we cannot doubt that his able and original article upon Egypt, in the Encyclopedia Britannica in 1819, first suggested to M. Champollion the idea that hieroglyphics were *phonetic;* for we find him in 1821 maintaining that they "are signs of *things* not of *sounds;* though very speedily afterwards he advocated the phonetic doctrine; the application of which he most laboriously and successfully pursued till his decease. Perhaps Dr. Young was himself indebted for the idea to Zoega, who in 1797 had expressed an opinion, using the very word "phonetic," that the hieroglyphics were not emblems, but represented *sounds.* Dr. Young endeavoured to make out, from the triple inscription on the Rosetta stone (that in the hieroglyphic or sacred character, that in the enchorial, or country character, and that in the Greek character) some corresponding letters or syllables in the proper names Ptolemy and Berenice; and he in a great measure succeeded, though his *data* were scanty, and some of his conclusions proved to be incorrect. Champollion, and afterwards others, followed up the investigation with great success; and applied the discovery to other words besides proper names, to which it had been at first confined. We will extract some interesting particulars from the work before us; but we retain the opinion which we expressed at the time of Champollion's labours, that he was over-sanguine in his conclusions; and we think that the Tract Society's compiler is also too confident in some of his statements; though it was not perhaps necessary, in a popular elemental work, to enter much into minute controversy. It is not, for instance, absolutely "demonstrated," as he says, that the

Coptic (from Αιγυπτος) language—that is the Egyptian dialect used at the commencement of the Christian era, and written in Greek characters; for the Christian church, and in which the Bible and voluminous collections of liturgies and other ecclesiastical documents are still extant—was identically "the language of *ancient* Egypt," that is of Egypt fifteen hundred or two thousand years before the Christian era; to which remote ages certain of the existing monuments are thought to be referable. Some archæologists still doubt whether that mixed dialect, which comprises many Greek, Hebrew, and Arabic words, is even in its broad features the language of the days of the mighty Plaraohs. Now as the Champollion system is, that a hieroglyphic text is only the Coptic language, as now known, written in phonetic hieroglyphics instead of Coptic characters, the key will not fit the wards, unless the lock has remained unaltered. Nor again is it certain that some of the hieroglyphics are not syllables instead of being merely letters. And, further, there requires a more full examination before it ought to be decidedly pronounced that ten or fifteen pictures of birds, beasts, implements, and so forth, (for many hieroglyphics are assigned to each letter) all symbolise the same letter, because the initial letter of the names of those objects is supposed to have been the same; so that when the eye caught any one of the *homophon* emblems of that letter, (say in English, a *M*onkey, a *M*ouse, a *M*an, a *M*ountain) a word was presented to the mind, and its initial (M) was the phonetic letter. And, to mention but one other still debatable point; it does not seem to us at all certain that some of the alleged translations, to get which the emblems were taken as letters, and these letters were put together to make an inscription, are not altogether fanciful; for it may be that the emblems are emblems, and not letters or syllables. Certain it is, that some of the emblems, construed as emblems, naturally or conventionally, may give as good a meaning as is professed to be gathered from treating them as letters of the alphabet. Miss Edgeworth tells us of a child who mistook a *bee* for a *cow*. She had seen the picture of a *bull* placed beside the letter B, in her spelling-book; and when she heard of a bee which had stung some person, she supposed it was an animal like a cow. This child's illustrated alphabet was intended to be *phonetic;* but she unhappily made it hieroglyphical; but had she seen a cow on a dairyman's sign-board, she might have committed the contrary mistake, making it phonetic, as the initial of the owner's name, instead of symbolical of his vocation. We will now give the extract we proposed. In the book itself the text is copiously embellished throughout with illustrative cuts.

"Another discovery, however, was soon afterwards made, through the labours of the zealous and indefatigable person to whom we have just alluded, Champollion. A small obelisk had been found in the island of Philé by Belzoni, whose name is well known as an adventurous and successful explorer of the remains of ancient Egypt: this was afterwards brought to England by Mr. Bankes, and copies of it were transmitted by him to various learned bodies on the continent. It was remarkable for a Greek inscription on the square base, which is a supplication of the priests of Isis residing at Philé to King Ptolemy, to Cleopatra his sister, and to Cleopatra his wife. On the obelisk itself was an hieroglyphic inscription, in the course of which a group of characters occurred enclosed in a ring or frame: this same group was also found on the pillar of Rosetta, and had there

been very nearly demonstrated to contain the proper name of Ptolemy; but there was also another group on the obelisk which, supposing this assumption to be correct, must necessarily also contain the name of Cleopatra; as the inscription on the base expressly referred to the consecration of the obelisk to these two personages. The comparison and analysis of these two names is in itself curious, and in its results most important. We give a brief extract from the letter of M. Champollion to M. Dacier, in which he first announced his discovery.

"'The first sign of the name of Cleopatra which represents a kind of quadrant, and which ought to be the letter K (C,) should not occur in the name of Ptolemy, and it is not there. The second, a crouching lion, which should represent the L, is identical with the fourth of Ptolemy, which is also an L. The third sign is a feather or leaf, which should represent the short vowel E. Two similar leaves may be observed at the end of the name of Ptolemy, which by their position must have the sound of E long. The fourth character to the left represents a kind of flower or root with its stalk bent downwards, should answer to the letter O, and is accordingly the third letter in the name of Ptolemy. The fifth to the right is a sort of square, which should represent the letter P, and it is the first in the name of Ptolemy. The sixth to the left is a hawk, which should be the letter A. That letter does not occur in the Greek name Ptolemy, neither does it occur in the hieroglyphic transcription. The seventh is an open hand representing the T; but this character is not found in the name Ptolemy, where the second letter T is expressed by the segment of a sphere. The author thought that these two characters might be homophonic, that is, both expressing the same sound, and he was soon able to demonstrate that his opinion was well founded. The eighth sign, a mouth seen in front, ought to be the letter R, and as that letter does not occur in Ptolemy it is also absent from his hieroglyphic name. The ninth and last sign, which ought to be the vowel A, is a repetition of the hawk, which has that sound in the sixth. The signs of the feminine on each side of this hawk terminate the name of Cleopatra; that of Ptolemy ends with a bent stalk, which we may conclude to be the letter S.'

"This ingenious analysis put the author in possession of eleven hieroglyphic characters, representing vowels, consonants, or diphthongs of the Greek alphabet. The great works on Egypt, published by the French government, and containing the results of the labours of the body of learned men who, as before stated, accompanied the expedition to that country, supplied him with abundant materials wherewith to extend his discovery. The names of Alexander, Berenice, and the Ptolemies Alexander and Neo-Cæsar, pretty nearly completed the list of the names of the Macedonian sovereigns of Egypt, and made many further additions to the hieroglyphic alphabet; fully establishing the singular principle that homophons, or different characters denoting the same sounds, were employed.

"Another, and still more extraordinary discovery, arose from the application of the knowledge thus acquired. Champollion read the Greek names and titles of the Roman emperors transcribed in hieroglyphic characters: and since then, the names of most of them, from Augustus down to Caracalla, have been found thus engraved on the walls of the temples of Egypt.

"An interesting as well as amusing result was noticed in the first announcement of the discovery. Champollion read upon the circular Zodiac of Dendara the titles of Augustus Cæsar; and upon the square one at Esneh the name of Antoninus. That temple, then, which M. Dupuis had demonstrated to be 4000 years older than the Christian era, proved to have been built about the time of its commencement; while the temple at Esneh, to which another authority had assigned an antiquity of at least 17,000 years before that period, ought to have been dated 140 years after it. These were the first fruits of this extraordinary discovery; and it is pleasant to have to relate that they thus subserved the cause of scriptural truth. The bold assertions of these infidels regarding the extreme antiquity of the zodiacs, had certainly made a considerable impression in this country as well as on the continent.

"The effect of this complete exposure of their groundlessness was highly beneficial. It exercised much influence in exposing the pretensions of a class of arrogant writers upon antiquity, who had assumed a tone of all but infallibility in perverting every thing to be found upon any part of this subject, either in existing remains or in ancient writings, to support their opposition to the Bible."

In the chapter on the ancient religion of the Egyptians, and the light cast upon it by modern discoveries, our author says:

"This immutability of the religion of Egypt, which the monuments existing in Europe thus render so highly probable, is reduced to absolute certainty by the study of the sculptures and inscriptions that cover the remains of the numerous temples which still attest the devotion of the ancient inhabitants of the valley of the Nile to their system of mythic belief. Among the hitherto unsuspected truths which the commission of learned men of France and Italy, to Egypt in 1828, discovered and illustrated, there is not one which was more satisfactorily made out than this."

There are interesting chapters upon the curious notices presented to us in the Egyptian relics respecting the notions of the people as to a future life; and upon the early history of Egypt; so far as traces of it have come down to us in written records sacred and profane; and as it is illustrated by existing monumental testimony. There is still much of uncertainty resting upon this remarkable portion of the early annals of mankind; for neither dates, nor even lists of dynasties, are satisfactorily ascertained; but still, many notable facts have been cleared up, and many others will probably be added to them as the process of decyphering is improved, and more extensively applied. We will mention, as an illustration, the discoveries suggested by the tablet of Abydos in the British Museum, and some other documents.

"The history of Egypt is by no means exempt from the chronological difficulties that beset the early records of all other nations. As this subject is still under investigation, and as new facts are continually produced respecting it, we content ourselves with a general indication of the various sources, both in the ancient authors and on the existing monuments, whence the materials for a more accurate arrangement have been derived, and the very satisfactory results which have already been obtained from the examination of them.

"Two ancient authorities have given lists of the dynasties or races of the kings of Egypt. One list is preserved by George Syncellus, a chronological writer of the eighth century, under the name of the Old Chronicle: the other is the work of Manetho, a priest of Sebennytus, a city of Egypt, in the reign of Ptolemy Philadelphus, about 180 B.C. By the command of that monarch he translated into Greek the annals of the ancient kings his predecessors, as they then existed on the walls of temples and other monumental records of their actions. His work was divided into three volumes, or parts. It is now lost; but extracts from it have been preserved in the writings of Josephus and Eusebius.

"Several extracts from the history of Egypt are also preserved by Herodotus and Diodorus: but as they have merely noticed the circumstances which they conceived to be interesting, not even following the chronological order of the succession, the facts they have recorded can only be made available as history by the help of the lists of Manetho.

"Many extraordinary and unexpected confirmations of the correctness, both of the lists of Manetho, and of the records preserved by the Greek authors, have been discovered by the recent researches among the monuments of Egyptian antiquity."

"*The Tablet of Abydos.*—This is a series of royal rings, inclosing the inaugural titles of the names of many of the ancient kings of Egypt, in the order of their succession. It was engraved on the wall of one of the vestibules of the temple, which has been excavated in the mountain to the north of the city of Abydos. Three rows of these rings still remain; the lowest consists of nine repetitions of the two rings which contain the name and titles of the Pharoah who executed this work, Ramses, the great Sesostris. The middle row contains the name of his brother, whom he succeeded; and the inaugural titles of sixteen of his predecessors on the throne of Egypt. The complete names of all of them occur on other monuments, and by arranging them together, in the order of the table of Abydos, they agree admirably with those of the predecessors of Sesostris, given in the lists of Manetho. The upper line contains the names of still earlier monarchs, as to whom also some important facts have recently been discovered.

"Similar lists, though not so extensive, have also been found in various parts of the ruins of Thebes, representing generally the monarch by whom the building was erected,

paying religious honours to his predecessors, or ancestors. These lists entirely confirm the order of succession that occurs in the tablet of Abydos, and make some additions to it.

"Many fragments of hieratic papyri have also been found in the tombs, containing the names of kings, and the dates of their several reigns in which the transactions they record occurred. One of these, in the museum at Turin, contains a list of more than fifty-four kings in the order of their succession, of a very similar character to the lists of Manetho.

"The inscribed tablets, which are so frequent in collections of Egyptian antiquities, also occasionally record the names and dates of the monarchs of Egypt. These dates are always important, as fixing a term of years during which such monarchs must have reigned. From this assemblage of incontrovertible facts much has already been ascertained, and restored to authentic history, which had before been regarded as fabulous, or at best doubtful; and many important events, the memory of which had altogether perished, are added to the records of mankind."

But among the most curious and interesting of the existing relics of Egyptian history are two which are connected with Scripture history; and the genuineness and application of which stand on strong grounds of probability. Many of our readers will be aware that we allude to the supposed record of Jewish bondage, and to the name of Shishak, which have been discovered at Thebes. We will give the Tract Society compiler's account of them as our concluding extract.

"But amid all these details of the greatness and magnificence of Egypt, the Christian's heart will still be with the people of God: and he will naturally inquire, What evidence do the monuments afford of the state in Egypt at this period, of the descendants and lineage of Joseph, by whose instrumentality God had poured the wealth that accomplished these wonders into its coffers? We answer him in the words of holy Scripture:—"The Egyptians made the children of Israel to serve with rigour: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour,' (Ex. i. 13,14;) and as an unanswerable proof of this, we refer to the annexed design, which is copied from the tomb of Rek-sharé, the chief architect of the temples and palaces of Thebes, under Pharaoh Mœris. Never, perhaps, has so striking a pictorial comment as this upon the sacred text been before recovered. The physiognomy of the Jews it is impossible to mistake; and the splashes of clay with which their bodies are covered, the air of close and intense labour that is conveyed by the grouping on the left side of the picture, and, above all, the Egyptian taskmaster seated with his heavy baton, whose remorseless blows would doubtless visit the least relaxation of the slaves he was driving from their wearisome and toilsome task of making bricks, and spreading them to dry in the burning sun of Egypt, give a vivid impression of the exactitude of the Scripture phrase, "all their service, wherein they made them serve, was with rigour." The inscription at the top of the picture, to the right, reads, 'Captives brought by his majesty," (Mœris,) "to build the temple of the great god." This means either that Mœris was the king 'that arose, that knew not Joseph, and that reduced the children of Israel to servitude;' or more probably, that the family or gang of Israelites which are here represented, had been marched up from Goshen, and attached especially to the building of the temples at Thebes. This was also the case with prisoners of war.

"The group of Egyptians to the right of the picture affords also a confirmation of the literal correctness of the inspired narrative, and of the uniformity of all things in Egypt. We read, in the 5th chapter of Exodus, that when Moses and Aaron had been before Pharaoh, "he said, Behold the people of the land now are many, and ye make them rest from their burdens. And Pharaoh commanded the same day the taskmasters of the people and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of bricks which they did make heretofore ye shall lay upon them; ye shall not diminish ought thereof." In consequence of this arbitrary order, "the task-masters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw. And the officers of the children of Israel, which Pharaoh's taskmasters had set over

them, were beaten, and demanded, Wherefore have ye not fulfilled your task, in making brick both yesterday and to-day, as heretofore?" (Exod. v. 6—14.) The picture before us shows that this cruel mode of procedure had always been the practice during the bondage in Egypt. Two of the Egyptian officers over the Israelites, sufficiently distinguished from them by their head-dresses and complexions, are compelled, by the blows of the task-masters over them, to bear themselves the vessels of clay and the brick yoke, and to complete the work which they had failed to exact from the captives entrusted to their charge. That these men had not come forth to labour, is sufficiently indicated by the right hand figure with the yoke, who, having not taken up his burden, has not yet girt his loins, like his companions and all the other labourers in the picture, and also according to the invariable practice of the east, but still wears his dress loose, after the fashion of the officer who is sitting in the centre with the baton, and of the superior taskmaster, (probably the personage by whom the tomb was excavated,) who is represented as beating the officer, his companion.

"This incident conveys a fearful impression of the rigour of the bondage.

We also find, in this most interesting picture, the full establishment of our conjecture in considering the Scripture history, that the Israelites would adopt the dress and manners of the Egyptians. The cap worn by them is the ancient Memphitic cap, which appears on the monuments of the era of the pyramids, and of the seventeenth dynasty. The wig worn by the Egyptians in the picture before us, the monuments shew to have been an innovation which was probably introduced by the eighteenth dynasty. It was the universal custom to shave the head and beard in Egypt. But it may be observed that in this picture the Israelites have their beards half-grown, to denote the abject and slavish nature of servitude, which did not allow them the leisure to attend even to this necessary act of cleanliness. This was a common mode of denoting earnestness and haste with the Egyptian artists."

"The next event recorded in the inspired history, of which any illustration could reasonably be expected from the monuments of Egypt, is the invasion of Jerusalem by Pharaoh Shishak, in the reign of Rehoboam, the son of Solomon. This Pharaoh is named Sesonchis in the lists of Manetho; he was the head of the twenty-second dynasty of kings which originated at Bubastis, a very ancient city of Lower Egypt. Long before the visit of the French and Italian commission to Egypt in 1828, Champollion had recognized the hieroglyphic name of this monarch, which reads—"Pharaoh, governor of Lower Egypt, approved of the sun, the beloved of Amoun.' Sheshonk. In the first court of the great palace of Karnac at Thebes, he found, on his visit to Egypt, a very extensive picture in relief, commencing with the usual frontispiece of a number of captives of different nations, held by the hair, and threatened by a gigantic figure of the Pharaoh, by whose orders the picture had been executed, and who in this case was Shishak. In the following picture, the same king conducts to the feet of the Theban triad the chiefs of more than thirty nations whom he had conquered: they are tied by the neck, and each of them has an embattled buckler by his side, on which is inscribed the name of the country he represents. The hieroglyphics are quite a sufficiently near imitation of מלכת יהודים, 'the kingdom of the Jews,' by a foreigner in a different character, to establish clearly its identity, which is also further proved to demonstration by the occurrence of the names Beth horon, Megiddo, Mahanaim, and some others, on shields in the same scene; through which towns Shishak passed in his invasion of Judea."

We have dwelt thus in detail upon the antiquities of Egypt, not only on account of the intrinsic interest attached to them, in an archæological and historical view; but as illustrating various remarkable prophecies and declarations of holy writ. If any of our readers chance not to have visited for several years the British Museum, they will find much to interest and instruct them, in the greatly enlarged collection of Egyptian antiquities, not only in the room which contains the magnificent remains of Egyptian Sculpture; but in the apartment more recently opened for the exhibition of mummies, vestments, tools, articles of furniture, and a large variety of miscellaneous vestiges.

VIEW OF PUBLIC AFFAIRS.

We had meditated some remarks upon the extraordinary aspect of the political horizon, more especially in reference to various important religious questions, the bearings of which no Christian patriot should overlook in the event of being called upon to exercise the elective franchise; but the resolution which Sir Robert Peel is about to propose to the House of Commons, (the result of which will not be known till this sheet is at press) may so materially alter the position of affairs, that the discussion we had intended might be irrelevant or premature. Should he succeed in his motion—of which, unless some strange coalition occur, we can foresee no reasonable doubt, after the late majorities against her Majesty's ministers; and embodying as it does a doctrine which every sound constitutionalist must acknowledge to be consonant to the spirit of the British polity—the nation will probably be spared for the present the many inconveniences of a dissolution of parliament, and the great evils of a general election under strong political excitement.

We have said that no sound constitutionalist can doubt the correctness of the doctrine involved in Sir R. Peel's motion; for though the resolution makes no direct mention of the Crown, much less denies the right of the sovereign to choose the ministers of state, it affirms it to be unconstitutional for a Cabinet to persist in holding the reins of government, (which it can do only by irresponsible court favour,) when proved to have so completely lost the confidence of Parliament, that it cannot carry into effect the measures which it declares to be essential to the public welfare.

That Lord Melbourne's Cabinet has long stood in this serious predicament cannot be denied by its warmest advocates. Some of its measures it has carried by sufferance; in others it has been defeated; and others it has feared to propose, though declaring them to be highly important, from acknowledged inability to bring them to a favourable issue. Surely this is not the condition in which the executive officers of the British constitution ought to stand. If they considered that they possessed the public confidence, as well as that of the Crown, and that their measures were defeated by a factious parliament, they should long ago have advised her Majesty to appeal to the people; but if they believed that the House of Commons only uttered the national sentiment, it was their duty to tender their resignation to the sovereign, on the ground that they could not advantageously conduct the business of the state. It is always our wish to avoid the acerbities of party-spirit in our remarks upon public affairs; but we see not how any man, looking calmly at the questions at issue, with the feelings of a true patriot and an enlightened friend of our admirable well-balanced constitution, can refuse to acknowledge the justice of these conclusions.

The special circumstances which have led to the present crisis, are but a necessary sequel to the whole history of the Cabinet, since its resignation two years ago, upon the ground that it did not enjoy the confidence of parliament, and its return to power solely by royal prerogative—without any alteration in its favour—rather the contrary—in the relation in which it stood to the representatives of the people. Then was the constitutional moment, either to have persisted in withdrawing from office, or to have advised the sovereign to dissolve parliament. Several similar occasions have since occurred: but especially the recent defeat, or rather succession of defeats, on the Irish Registration bill; which was a favourite cabinet measure, and declared by its proposers to be essential to the public welfare.

But the decisive issue has been brought about by the Chancellor of the Exchequer's plan of finance. The deficiency in the revenue is serious, and required some large and well-advised remedial measure: but the particular scheme proposed by the Cabinet, if it was really deliberately devised and agreed upon solely upon public grounds, without any reference to party objects, certainly had the ill-fortune to come before the public at a very inopportune moment for impressing such a conclusion; for so it was, that it was first disclosed at the precise moment when either the resignation of the ministry or a dissolution of the House of Commons seemed inevitable; and it embodied a course of policy of which the leading members of the Cabinet had often declared their disapprobation, but which was certain to divide the nation, in the case of a general elec-

tion, into two marked and opposing sections.

The general proposed plan of finance was, instead of adding to the direct taxation, to remove certain commercial restrictions, with a view to enlarge the revenue by means of moderate duties upon articles imported, in return for British manufactures. Three important articles were selected for the experiment—sugar, timber, and corn. Now, as a general principle of political economy, it is desirable to buy in the cheapest, and to sell in the dearest market; and neither Sir R. Peel, nor any other speaker of intelligence and weight on either side, has denied that free trade should be the rule, and restriction the exception. But then it is argued, and we think with much force and fairness, first that these propositions were brought forward with a view to political effect, at a pressing crisis, and were therefore party-spirited rather than patriotic; and secondly, that they are pressed without duly considering, or allowing for, the complicated relations of the common weal.. The only one of the questions which has been hitherto argued, except in partial incidental discussions, is that which relates to sugar, on which there has been a debate protracted during more than a week. Her Majesty's government proposed to admit foreign sugars to the British market at a reduced scale of duty; a measure which, if viewed only abstractedly, would be excellent; for it would have the threefold good effect of lowering the price to the consumer, creating a demand for British manufactures, and benefiting the revenue. But after the great changes which have recently taken place in our sugar colonies, by the slave emancipation act, it surely cannot be wisely-judged to disturb the beneficial arrangements which are in progress, by seizing this eventful moment for hastily sweeping away the last relics of the commercial protection which they enjoyed under the old system. Air, rain, and sunshine are promotive of vegetation; and yet we rightly keep a tender seedling for a time under glass, till it gains strength to bear exposure. Then again we have but lately admitted India to a fair share of our commercial favours, and have opened an equitable market for her sugar, which is beginning to attract capital, and awaken skill and industry; and would it be wise to crush the nascent hopes of that vast and much injured empire, by a rapid and needless change of our course of policy? But these two arguments are feeble in comparison with the third, which involves a large question of expediency, humanity, duty, and religion. The sugar, which it is proposed to admit at reduced imposts, is slave-grown sugar; and we cannot consume it without largely encouraging the slave-trade, which we are strenuously endeavouring to extirpate; and slavery, which we expended twenty millions of money to abolish in our own colonies. We should be offering an enormous bonus on the slave-trade and slavery of Brazil, Cuba, and Louisiana; and should rivet the chain upon thousands and millions of miserable captives, who would be ground down in the bitterest bondage, and fall untimely victims of remorseless cupidity, in order that Englishmen may purchase sugar a trifling fraction cheaper than at present: and this at a time when the increased demand has begun to stimulate our own colonies, and India is also largely increasing its cane culture, so that there is every prospect of a copious supply.

We are not unaware of the selfish and hypocritical manner in which the question has been argued by some of the litigants on either side. We have heard with contempt the new-born eloquence of some of the old West India faction, who defended slavery to the last, as their predecessors did the slave-trade; but who have awakened to a most edifying horror of both, now that they are in other hands, and happen to clash with their own interests. Sir R. Peel, to the honour of his candour be it spoken, did not affect a compunction he did not feel; he had not aided the abolition of slavery, and he would not pretend to be worked up to this theatrical shudder at the thought of tasting slave-grown sugar. Then again it is said on the other side, "Why object to home consumption, while you allow the article to be imported and refined for foreign use?" There is, we think, some difference, since in the latter case we do not create a new market; but we would take far stronger ground, for we do not think we ought ever to have allowed slave-grown sugar to be bonded or refined in England: and should rather have endeavoured as much as possible to repress its cultivation. But again it is said, "You use slave-cotton." We should reply, that we ought never to have used it; but till of late our own imports from our own colonies were slave-grown, so that our conduct was consistent; but even now we think it would be right to give such decided

preference to free-cotton, as would discourage and ultimately suppress, so far as Great Britain is concerned, its slave-culture. But practically it is not cotton, or coffee, that sustains slavery in its direst horrors, but sugar. It is this chiefly which grinds down the slave, and requires constant fresh importations to cultivate new pestilential swamps under the lash of the inexorable driver; of which fact the friends of the anti-slavery cause are well informed; and therefore, if we have reprobated the hypocrisy of those quondam West Indian pro-slavery advocates who have suddenly become so sensitive in their abhorrence of what they once approved or palliated; still greater is our indignation at the conduct of those political anti-slavery partizans who have now forgotten their humanity in their selfish politics. In the House of Commons, Dr. Lushington has proved a bright exception to this tergiversation; and we need scarcely add, that out of it such men as Sir T. F. Buxton have continued faithful among the faithless, notwithstanding their political predilections.

The government proposition upon the sugar clause was met by a resolution proposed by Lord Sandon to the effect that the House would not sanction the government plan on account of the encouragement which it would give to the slave-trade and slavery; whereupon Lord John Russell moved as an amendment, that it was practicable and for the general welfare of the country, to supply our inadequate revenue by differential and protective duties, without materially increasing the public burdens; and at the same time "protecting trade and affording relief to the industrious classes." In this proposition Lord John Russell sacrifices humanity, and also his dignity and consistency as an enemy to slavery and the slave-trade, in order to catch the votes of such politicians as Mr. Hume, whose whole moral feeling seems bounded by the most sordid pecuniary considerations; and also to gain the suffrages of what he calls, in the slang of Radicalism, "the industrious classes" (is his Lordship himself not industrious? is the bishop of London idle? or Lord Wellington? are merchants, or physicians, or the clergy, not industrious, because they do not weave or delve?) but we are mistaken if he has not here overshot his mark, for we do not believe that our smaller shopkeepers and artisans will be swayed in their votes by the miserable bait thus held out to them. Lord John Russell has lost much moral weight by this time-serving proposition; and we believe that not a few persons who incline to his general opinions, were heartily glad that upon this question he was baffled—and this by a decided majority of thirty-six votes.

The proposed timber and corn duties being at present in abeyance, we shall not dwell upon them. Canadian timber is far inferior to Baltic, and the injudicious encouragement given to it has been highly injurious; but the present moment is the least fitting possible to unsettle and irritate Canada, and too probably to provoke new disorders, which will cost us far more to quell, than we shall gain by a revised scale of timber duties during many a long year. We do not think that a mother country is bound to take bad merchandize from her colonies when she can advantageously trade for better elsewhere; but we could have borne even with dry-rot a short time longer, rather than mar the returning tranquillity of Canada at this perilous crisis.

To the corn question it is not clear that the ordinary rules of political economy fully apply. No less a man than Dr. Chalmers—an advocate for liberal measures—wrote a volume to prove that restrictions on the importation of corn are upon the whole wise and useful; and the Duke of Wellington has expressed his opinion that a considerable degree of dependence upon other nations in regard to this primary article of food would be dangerous. We have always thought that the enactment of the corn-law at the conclusion of the war, (when wheat had been often at a famine price,) in order to prevent its sinking down with the other interests of the country to its peace-level, was unwise and partial; and that the landowner, the farmer, and the consumer, would in the end have all been better off, if the matter had been left where our ancestors judiciously left it: nor had we any fear that we should not grow corn enough at home to prevent our being dangerously dependent upon foreigners; or any doubt that the mutual interests of inter-trading nations would promote peace and prosperity among them. But the matter does not now stand out in this naked form. Sir R. Peel's alteration of the currency, (excellent as was the measure) the heavy fiscal burdens which press upon the land, the large question, how far it is desirable to render England almost exclusively a manufacturing nation, and many other considerations, make it neither politic

nor just to deal rashly with interests so extensively national and undeniably complicated; and especially to awaken popular agitation on the subject for party objects, with a view to influence a general election.—We now turn to other, and to our minds more congenial subjects.

The anniversary meetings of our numerous charitable and religious societies in the month of May, have become an important portion of our national annals; and we wish we had space for more than some brief allusions to a few of them. They were preceded this year by an assembly convened under the auspices of the Archbishop of Canterbury, aided by the Bishop of London, and other right reverend and reverend brethren, and lay members of our Church, to commence a fund for the endowment of additional bishoprics in the colonies. The meeting was densely crowded; the addresses were highly impressive; and so intense was the anxiety to promote this great and good work, that subscriptions to the amount of nearly £28,000 were reported before the meeting broke up. We have so often expressed our opinion as to the duty and importance of widely extending the episcopate to our colonies and dependencies, that we will only pause to offer our gratitude to Almighty God for having stirred up his servants to address themselves to the work; and we cannot doubt that the munificence of the members of our church will be extensively called forth to promote it. An Episcopal church, without a bishop locally able to exercise efficiently the duties of his function over it, is a strange anomaly. There was a passage in the Bishop of London's address on this occasion which we will quote, as it was alluded to at the meeting of the Church Missionary Society; and the proposition is under serious consideration. His lordship remarked:—"I have always been of opinion that the great missionary body ought to be the Church herself. It seems to me to follow, as an inevitable consequence, from the very definition of the Church, that all operations which are to be performed for the advancement of the Saviour's kingdom upon earth should be the Church's operations. At the present moment, as I have observed, those operations are carried on by two Societies, both in connexion with the Church; one which has now for nearly a century and a half directed its principal attention to the maintenance of true religion amongst the settlers of Great Britain in distant parts; the other, which is of more recent origin, devoting its energies and applying its resources to preaching the Gospel to the heathen; both most important branches of Christian charity, the comparative importance of which I will not, on the present occasion, stay to consider. But there has not been that perfect unity of operation between them—at least, not that uniformity—which ought to characterise the proceedings of one undivided pure branch of Christ's holy catholic Church. Now it does appear to me far from impracticable that a plan might be devised which should remove the evil and do away the seeming anomaly—if it be not a real anomaly—which now I know, from my own experience, necessarily impedes the progress of both Societies in the holy work which they have in hand. I think that, under your Grace's sanction, means might be devised, and those not of a complicated nature, by which both Societies might be induced to carry on their operations under the same superintendence and control; I mean the superintendence and control of the heads of the United Church of this kingdom. When I use the word 'control,' I do not mean a control which shall be exercised in the way of invidious or captious interference—I do not mean a control which shall limit, except within certain recognised bounds, the operations of either Society; but I mean simply that kind of superintendence and control which, with the willing co-operation of both Societies, shall secure for both a strict and regular movement within the limits of the duty which they owe to the Church. I forbear from specifying particularly the details of the plan to which I allude: it may be sufficient to say, that if it were carried into effect, it would leave both Societies at perfect liberty to prosecute the holy work which they have in hand unimpeded and uninterrupted; while at the same time it would prevent the deviation of either from that straight line of spiritual policy which seems to be marked out by the very principles of the Church itself. I think it is impossible not to perceive that the present time, when we are preparing to extend the full benefits of our ecclesiastical polity, in all its completeness, to all the dependencies of the empire, seems to be a peculiarly appropriate moment for taking this work in hand, and for making provision for the time to come, that the Church, in her foreign and missionary, as well as in her domestic operations, shall present an united front to the world, and shall not leave

it in the power of her adversaries and traducers to say that we differ amongst ourselves upon the very first principles of our duty. I persuade myself, therefore, that if your Grace were disposed to take this suggestion into your serious consideration, and to appoint a certain number of persons deeply interested in the welfare of both societies to consider whether it may be carried into effect; if they apply themselves to the work in an honest desire to give it effect, and with prayer to Him upon whom they must depend for success, we shall have the unspeakable gratification of completing the good work of which we this day only see the commencement."

The annual statement of the affairs of the Christian Knowledge Society indicates increasing prosperity. The receipts for the year are £95,017; being an excess of £2500 over last year. The books distributed are—

Bibles.....	144,687
New Testaments.....	136,024
Common Prayer-Books.	372,328
Psalters.....	8,996
Other bound books	319,209
Tracts	2,956,700
Total.....	3,937,944

The annual report of the Society for the Propagation of the Gospel is not yet issued; but a greatly enlarged measure of support has attended the Society during the last year; and its labours are becoming increasingly useful and important; and we earnestly pray that they may be abundantly blessed by the supreme Head of the Church to the furtherance of his glory and the salvation of mankind.

The anniversary of the Church Missionary Society was eminently interesting. It has pleased God to continue to bestow much success upon its missions; and many new fields might be hopefully occupied, and old ones be greatly enlarged, if its resources allowed of such extension. The receipts for the year were £90,604; but this annual income will not allow the Society to keep up its operations to their present scale,—(for the very success of a mission augments its expenditure,) much less to expand them. The suggestion contained in the above extract from the Bishop of London's address at another meeting, was alluded to by Lord Chichester, the Bishops of Winchester and Salisbury, and Mr. Bickersteth, with much satisfaction. The details of such a measure would however require careful consideration.

Of the meeting of the Bible Society we need say nothing, as our readers are able to refer *in extenso* to the addresses delivered on that occasion. We rejoice greatly in the prosperity of this invaluable institution; the friend and handmaid of all other societies designed to promote the glory of God and the salvation of man; but the rival of none. The Society has added to its list a variety of the cheaper Bibles, for which there has been of late a large demand: the text being the same as that of the other copies; but with some inferiority of paper and printing. The matter has arrived at the issue which we pointed out in our Number for last December. We then stated that we considered some restrictions upon printing the authorised version necessary, in order to secure a correct text; but that the privileged presses, by reason of their large sales and certain returns, could more than compete with any private trader; and that the object being to secure accuracy, not to confer lucrative monopoly, it is the duty of the Universities to print at the cheapest cost consistent with due remuneration to all parties concerned. The authorised presses have nobly addressed themselves to the work; and, by the admission of their reprovers themselves, now furnish Bibles on lower terms than private printers could afford; though the cheaper editions are somewhat inferior in paper and workmanship to those hitherto issued by the Christian Knowledge Society and Bible Society. Our own predilections we confess are still in favour of the better copies: for a few pence' difference in price is a trifle in comparison with durability and comfortable reading; and we wish to see the word of God, as also churches dedicated to his glory, arrayed with comeliness and convenience. But the chief subject of our remarks related to the purity of the text; and this is now, blessed be God, likely to continue to be guaranteed: the authorised presses having effected such large deductions in price, that the agitation to procure unrestricted printing has abated; nor could a private tradesman accommodate the public upon terms equally reasonable.

The Lord's Day's Society continues its eminently useful labours; and with great public utility, though disappointed in its pious efforts to procure the aid of the legislature in promoting the due observance of the Christian Sabbath; and sadly crippled in its plans from the inadequacy of its pecuniary resources. Its reports shew that the hallowed claims of the day are increasingly acknowledged throughout the land, not-

withstanding the many gross and flagrant violations of its sanctity.

The anniversary of the Society for the Conversion of the Jews, always interesting from the scriptural associations and glowing promises connected with the race of Israel, was peculiarly so this year, from the remarkable events which have transpired in Syria, and the efforts in progress to make Jerusalem again "a praise in the earth."

We rejoice to witness the rapid extension of that most seasonable and useful institution, the Pastoral Aid Society; and that the party-spirited opposition to its constitution and proceedings has not weakened the efforts of its friends.

Sir Herbert Jenner has decided, in an elaborate judgment, that the Church of England acknowledges the validity of baptism by water in the name of the Holy Trinity, though the administrator is not an episcopally ordained clergyman. We never entertained the slightest doubt upon the subject; and have often expressed our deep regret that the peace of the Church should be disturbed, and its safety endangered, by the ill-judged proceedings of individuals, conscientious indeed, but gifted with more zeal than spiritual wisdom or ecclesiastical knowledge. Sir J. Nichol's decision has now been confirmed; but there is to be an appeal, the issue of which will, we are firmly convinced, be to the same effect.

ANSWERS TO CORRESPONDENTS.

S. W.; J. B. M.; Vicarius; Phœnix; Phulax; and A. M. C., are under consideration.

Three correspondents have favoured us with some observations upon Pastor's remarks in our last Number, relative to the tract entitled "The Sinner's Friend;" of which more than half a million copies have been circulated in numerous languages. The first blames us for having weakened the effect of Pastor's caveat by our appended note, the tract he considers being of a very dangerous tendency. The other two take an opposite view. The matter stands thus. Pastor, in addressing us upon a subject which has been much discussed in our pages—the sinfulness of administering the Lord's Supper to criminals who give no hopeful signs of penitence—said that Fowles and Mister, who were lately executed for murder, both received that holy sacrament, though "they died with a lie in their mouths;" and that "both of them appear to have been supplied" with what he characterises as "a most incautious and mischievous book, called the Sinner's Friend;" and he went on to mention a case in his own parish, of a woman who "was greatly addicted to the vice of lying;" who "seldom spoke a word of truth;" who "refused to listen to any representations of her guilt and danger, and the necessity of repentance and faith;" but while persisting in a deliberate falsehood, said she was "safe;" that her salvation was "a finished work;" so that Pastor "could not make her sensible of her guilt;" but "at last she angrily produced this identical 'Sinner's Friend' which she said had been given her by a clergyman (of antinomian views, and a seceder from the Church) with a strict charge to let nobody persuade her that her salvation was not a finished work." She died the same evening.

In our note we stated that we inserted Pastor's letter, because it referred to a question which requires to be seriously considered, especially as it relates to the still popular popish notion of the Lord's Supper being an *ex opere operato viaticum* for heaven—namely, its customary administration to criminals before execution; but we deemed it uncharitable to suppose, that the chaplains, in the case of Fowles and Mister, had not acted conscientiously, though, in the absence of circumstantial information, we could not say whether wisely. With regard to the tract alluded to, we could not gainsay Pastor's matter of fact averments; but without undertaking to affirm that some of the statements in the tract might not be, as our correspondent said, "incautious," or liable to be perverted to mischievous effects, we were confident, from our recollections of it, that "it was never meant to leave the impression that a woman could go to heaven with a lie in her right hand, or be partaker of Christ's 'finished righteousness'

without repentance and faith, and also renewal and sanctification of heart and and life;" and before our sheet went to press we procured and reperused it; but we saw no cause to alter our statement. We could not contradict the fact affirmed by Pastor; nay, our conviction was that it is liable to perversion; but we adhered to our defence of its right and holy intention; for its invitations to come to Christ and partake of his salvation, are accompanied by warnings upon repentance, conversion, and amendment of life. We see not then in what we are blameable in the matter.

We are glad, however, to have an opportunity of recurring to the subject; for when we hear, as is now common, of men of the most abandoned and hardened lives, who have had perhaps but a few days' sickness on their death-bed, or of murderers on the scaffold, expressing themselves in their last moments, not in the language of deep repentance and remorse for their sins, though casting themselves solely upon the atonement of the Redeemer, but in accents of confidence, assurance, and rapture; in strains higher than those of the most eminent saints and martyrs; and when we know that they have been wrought up to this state of excitement with very little of serious probing of conscience, and with scarcely any evidence that they are truly regenerated in the spirit of their minds, we cannot but offer a solemn warning against the manner in which persons thus circumstanced are often addressed both orally and by the press. Even the scriptural and blessed doctrine of justification by faith only, which, rightly received, is as redolent of holiness as of joy and peace, was perverted, as we learn from the writings of St. Paul and St. James, by men of wicked minds to licentiousness; but shall we suppress or garble this glorious truth on that account? God forbid. But then we are to take good heed that we do not lead the way to this awful perversion by an unscriptural manner of urging the doctrine. When the jailor, trembling and about to commit suicide, asked St. Paul what he must do to be saved, the Apostle promptly replied, "Believe on the Lord Jesus Christ, and thou shalt be saved." And such ought to be the language of the minister of Christ to every penitent who proposes the same question. But if, without duly urging "repentance for sin," we address careless, ignorant, hardened sinners with the promises of God made to the believer, we may deceive them into a false security:—not because what we said was untrue, but because we did not exhibit the whole truth, and in its scriptural proportions. The little tract in our hands we fear is liable thus to be perverted, and Pastor instanced a case in which it was thus perverted; and this notwithstanding it does in many parts distinctly and strongly assert that "no one has any right or authority from the Holy Scriptures to think himself justified unless he is also sanctified by a renewed walk and conversation." But repentance is not placed, where Scripture places it, conspicuously in the fore front. The writer does not indeed overlook it; but he does not make it duly prominent; he *begins with* "hope and comfort, joy and peace," whereas these are not the usual beginnings of a work of divine grace upon the heart, but alarm, godly sorrow, and repentance; and the tract being thus constructed, an ignorant, self-confident, unrenewed reader, wishing the wound in his conscience to be healed slightly, and to obtain comfort in his dying moments without scripturally investigating the real state of his heart before God, and reading moreover detached sections, without weighing the occasional words of caution, is in danger of grievous self-deception. The tract opens as follows:

"SINNER! THIS LITTLE BOOK IS FOR YOU! TO GIVE YOU HOPE AND COMFORT, JOY AND PEACE.—Only believe in the *willingness* of God to forgive *every* PENITENT sinner, and pray earnestly to Him for mercy, and rest assured that he *will* pardon you, (yes, even *you*,) for the sake of his beloved son. REMEMBER —'The LORD *waiteth* to be gracious' unto you, therefore put away the temptations of Satan, who would have you distrust the mercies of GOD, and persuade you to believe that your sins are *too great* to be pardoned. This is *impossible*, and the reason is, because *the blood of* CHRIST *cleanseth* us from ALL sin.

Let not conscience make you linger,
Nor of fitness madly dream;
The only fitness HE requireth
Is to *feel your need of* HIM.

"*Secret* earnest *Prayer* is the approved and *never failing* method of obtaining relief and comfort in seasons of the deepest distress. A tender, broken, contrite heart;—a humble consciousness of having merited condemnation;—an

earnest application for mercy; these are things which accompany salvation, and *will always be received* by our gracious GOD."

There is much blessed truth in this address; to which is added a recommendation "to lend, or send this book to persons who are quite ignorant of the way of salvation;" for instance, a dying profligate or convicted murderer: but when it is said, "Only believe in the willingness of God to forgive every penitent sinner;" there is an omission of part of what ought to have been set forth, "Am I a penitent sinner?" Pastor's confident parishioner, while "loving and making a lie," took the first half the sentence, and omitted the other. If the Scripture says, "Only believe;" it equally says, "Examine yourselves," and "Work out your salvation with fear and trembling." We will copy another section (the whole is in the same style) which embodies much important Gospel truth; but expressed in such a manner, and with such an absence of Scriptural discrimination and warning, that we should be afraid lest in speaking thus to "persons who are quite ignorant of the way of salvation," we should deceive them to their hurt.

"PEACE TO A GUILTY CONSCIENCE.

"*Thy faith hath saved thee; go in* PEACE,—(Luke vii. 50.)

"This poor woman had performed no previous good *works* to recommend her to the Lord,—but she came to him the moment she was *convinced of sin*;—*believed* in his power to *pardon*,—and was *instantly* forgiven,—although her sins were *many*.

"Now, my fellow sinner,—here is every possible encouragement for *you* to do the same, in order that you may obtain the same blessing,—the same mercy,—the same forgiveness. Christ is as willing *now* as he was eighteen hundred years ago, to welcome and pardon every self-condemned sinner who comes to him for shelter and relief; and it is no obstacle that your sins have been of the deepest dye, or have been continued many years;—the power, and love, and mercy of Christ, far exceeds the sins of the whole world.

"The poor woman, who came to the Lord, had probably been a most notorious sinner, of the lowest kind, for many years, yet she was not reviled nor taunted on this account; her *sins* were not even mentioned to her,—(*Ezekiel* xxxiii. 16,) and instead of being driven away in her wickedness, *she* found nothing but love and mercy, to pardon her guilt and bid *her* go in *peace*.

"This portion may possibly fall into the hands of some poor woman equally polluted, equally debased by a wicked course of life,—but there is no reason for despair;—CHRIST is still the same;—full of mercy, full of truth;—and 'he *saves* them to the *uttermost* that come to God by him.'

"Every poor sinner who *seeks* forgiveness of sin with a hearty desire to *forsake* it, will be pardoned, *in a moment*. The Lord is always *willing* to forgive. See the case of the poor Leper, (Mark i. 41, 42.)"

A FAITHFUL REPROVER misapplies his reprehension. He says that it was unfair in us to represent the Oxford Tract No. 90 as expressing more than Mr. Newman's own private opinions; and he affirms that the expositions contained in it are not necessary to reconcile the doctrines in the Tracts with the 39 Articles. Has he seen a pamphlet published (that is, morally and legally, though not sold) by Mr. Keble, and which the advocates of the Oxford Tracts are assiduously circulating in order to refute gainsayers? in which the Professor of Poetry at Oxford states that he perused No. 90 before it was published; that he highly approved of it; that the proof sheets were examined by him; that he strongly advised its publication; that some such exposition was necessary in order to meet the arguments of those who affirm that the doctrines of the Tracts and the Articles are dissonant, and also the honest scruples of those who, wishing to adhere to Catholic doctrine, and yet not to renounce the Church of England, find themselves embarrassed by the Anglican Articles, which it is allowed do *primâ facie* oppose the Oxford Tracts, and do not carry out Catholic doctrine in its primitive fulness; and that (so far from the sentiments expressed being only Mr. Newman's private opinions) No. 90 embodies only what has been again and again urged in former Tracts; so that if the censure of the Heads of Houses upon No. 90 was deserved, it ought to have been equally directed long ago against its predecessors. What says our Faithful Reprover in reply to this?

THE

CHRISTIAN OBSERVER.

NEW SERIES. No. 43. JULY. [1841.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THE OBLIGATIONS TO HOLINESS WHICH RESULT FROM POLITICAL PRIVILEGES.

For the Christian Observer.

THE thirteenth chapter of St. Luke's gospel presents a most interesting development of our Lord's mind; and adds another to the many examples of that inimitable address, by which He gently, yet without compromise, extricated himself from the snares in which his enemies would have entangled him; and drew, from the very weapons with which they assailed him, materials for their embarrassment, conviction, or reproof.

The chapter commences with this recital: "There were present, at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices." The Jewish historian tells us that the Galileans here spoken of were a sect, or rather party, who denied any sovereign but Jehovah; and, in consequence of this opinion, refused to pay tribute to Cæsar.

This was the grand question with which the Scribes and Pharisees sought to ensnare our blessed Lord: and the probable motive of the narrators was to draw from Him an opinion which must necessarily have implicated him, either with the people, or with the Roman governor. This He evades: openly retorts upon his adversaries their covert attack: and adds to this instance of Galileans, selected by the hand of *human* vengeance, an instance of Jews, selected by the hand of *Divine* vengeance: namely, "those eighteen, upon whom the tower in Siloam fell, and slew them:" and in His question and warning, "Think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but except ye repent ye shall all likewise perish," he attacks a false principle, prevalent in the undisciplined mind, and which estimates actions, not by their intrinsic nature and moral tendency, but by their success: a principle which sees sin stripped of all its baseness when clad in the purple robes of affluence, and sanctioned by prosperity and power;—but when adversity has stamped its seal of reprobation upon an act, or when retributive justice, human or Divine, has singled out a victim, brands the selected subject with all the odium of the crime, real or imputed; makes him, as it were, the scape-goat of a world at enmity with God: and seems either wholly to forget, or to fancy that it has atoned for, its own

sins, by the relentless and unpitying condemnation of the same crimes when detected and punished in another.

Strange indeed and perverted must that principle be, which can permit a man to recognize the hand of retributive justice in any judgment, *Divine* or *human*, without at the same time compelling him to review his own conduct, and to look at home in sober self-reflection and deep searching of the heart! Selfish and hard hearted must that feeling be, which can permit him, when *Providence* has marked a victim for the arrow of adversity or the finger of scorn, to persecute him whom God hath smitten, and vex them whom God hath wounded, without once asking of conscience, What do I more than others? Is it my righteousness, or the uprightness of my heart, which has shielded and preserved *me?* Unjust as well as uncharitable must that principle and that feeling be, which can permit him to acquiesce with complacency in those *human* judgments which affix the stigma of reprobation on the detected offender, without feeling a single awakening personal conviction, so long at least as prosperity gives its delusive sanction to the same, or even more heinous offences, in his own practice.

But strange and infatuated as it may seem, yet every day practically illustrates the operation of this false and awfully delusive principle.

When public attention has been attracted by circumstances to some eminent criminal—to some convicted murderer, or robber, or forger—the public mind sits in strict and impartial judgment upon the evidence of the case. Public opinion pronounces, with unfaltering voice, its unhesitating decision as to the justice and necessity of his condemnation. And yet, of this public, thus signing as it were the death warrant of a fellow sinner, how many are there guilty of sins of precisely the same class and character: some perhaps with lesser, but many, it may be safely asserted, with higher degrees of heinousness, and more aggravating circumstances: who differ nothing, in the immutable reality of things, from the criminal over whom they have erected themselves judges, and whom they unsparingly condemn: and who in the eyes of man would differ nothing from him, had not God, who moves in a mysterious way, selected one to be the victim of his vengeance, the other to be the agent and executioner.

How many are there, for instance, who, in the right forward movements of public-spiritedness, cast away every impediment of merciful allowance for extenuating circumstances, or compassionate feeling for affecting circumstance, that they may arrive at the conclusion which, in the present state of the law,—and perhaps indeed of society,—lies but too fairly before them as to the justice and expediency of punishing by death the detected perpetrator of a fraud upon the public credit of the nation? And yet how many are there of those who thus sanction and approve the act of their own constituted executive, and thus in heart and spirit join with him in signing the death warrant of the criminal, who are themselves, and under the same penalties too, knowingly defrauding the revenue of the nation, or amassing wealth by the practice of petty frauds upon the public, through the medium of their daily transactions of business? And can the eclat of a public detection, or can the value and worldly importance of the fraud, constitute a difference between those two criminals, in the truth of things? Can it constitute a difference between them in the eyes of

that God who seeth the heart, and to whom gold is as dross, and moral integrity as the wedge of Ophir?

The attitude into which our Lord's exhortation should throw the mind, in its view of passing providences, and in which alone it is prepared to read lessons of true wisdom in the volume of its daily experience, is plainly this: It should teach us not to imagine that he alone is guilty, or even the most guilty, whether in the eyes of God or of man, whom detection and punishment, adversity and affliction, have seized: not to imagine because the eyes of an unsleeping Providence seem to slumber, that God takes no cognizance of the evil of our doings: or that the past, because forgotten by us, and unpunished by God, has floated away, unregistered and unremembered, upon the waters of oblivion. It should teach us, that, amid a world of sinners, God sometimes stoops from the calm repose of his patience, and forbearance, and long suffering, to seize upon some solitary victim, that he may be a monument in the scene around him, a testimony to the people around him, of God's abhorrence of, and indignation against, *all* sin: that he may be a pledge of God's threatened and eternal vengeance against all the impenitent.

At the present time,* when the public guardians and ministers of the law, in their annual progress throughout the land, have opened the temples of retributive justice, and are dealing out her judgments in the midst of us, the mind is almost insensibly led to contrast society in general, with the criminals whom it is ejecting from its bosom. We are led to contrast the pomp, and circumstance, and brief authority of the tribunal of human judgment, with the solemnities of that great and awful day of the Lord, when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; and the Lord shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Scripture reveals some few particulars of this awful scene. It tells that, preceded and announced by the voice of the archangel and the trump of God, and attended by ten thousand times ten thousand of the hierarchies of heaven, Christ shall come in the clouds with power and great glory: and every eye shall see Him, and they also that pierced Him, and all the kingdoms of the world (that despised and rejected) shall wail because of him. In solemn majesty He shall open that high commission from the Father by which all judgment is committed unto the Son. He will sit upon His throne of judgment, and summon the universe to appear before Him. When this awful citation has rung through heaven's concave, and peopled it, in the twinkling of an eye, with the teeming myriads of the awakened and arisen dead, the dead, small and great, shall stand before Him,—and the books shall be opened,—those records of God's remembrance, which imperishably register the deeds, and words, and thoughts of universal man. And then, all justice, unbiassed by any softer attribute, He shall proceed to vindicate the honour of that law whose origin was the bosom of God: whose end was the harmony and happiness of

* It will be seen that this address was originally delivered on a special occasion; but as the circumstances apply very generally, it was considered likely to be more impressive and useful in its present form, than if thrown into the abstract generalities of an essay.

the universe: whose authority is Omnipotence: whose decisions are infallible truth: whose sanctions are heaven or hell: the range of whose empire is infinite space: the period of whose reign and of whose sanctions is eternity!

Thus is the mind led insensibly, by the present occasion, to rise upwards from the courts below to the courts above: and to anticipate, in contemplation, that solemn period, when the present transitory scene, with all its interests and accompaniments, shall have passed away for ever: when this earth, with "all that it inherit," shall dissolve: and when judge and jury, accuser and accused,—when he who now addresses you, and you who hear, "must all appear before the judgment-seat of Christ."

It is a characteristic and distinctive feature of the political constitution under which we live, that it steers a safe and middle course between the most dangerous extremes, upon the right hand and upon the left: between the enslavement of arbitrary despotism, and the licentiousness of unbridled anarchy. Its principle is to admit every individual, connected with its well being by any definable link of common interest, not only to sanction, himself, or through his chosen representative, the laws by which he is to be governed, but also, in the execution of those laws, it permits him to co-operate with and assist the very highest order of their official functionaries: to decide between the law and the accused: to estimate the nature, the motive, the measure of crime; and to enforce the penalty.

My object in thus addressing you is not to pronounce an eulogium on our political constitution,—this is not the office of the pulpit; but, I earnestly desire to appeal to your understandings, and to bind upon your consciences the awful sacredness of the obligations to holiness of heart and life which those privileges necessarily impose. I would remind you of the singleness of eye, the simplicity of motive, the godly sincerity of conduct, which become you as, in your several spheres, more or less remotely, the authors of those laws by which a nation is governed. I would ask you to reflect upon the untainted purity of heart, the unblameable holiness of life, the abstinence from all appearance of evil, the elevation of moral character, the exemplary piety which become you as assessors in judgment upon the crimes of others. I bring before you the privileges and the obligations of the political constitution under which you live, only that I may inquire of you, If these things be so, what manner of persons ought ye to be in all holy conversation and godliness?

You have, through your chosen representatives, sanctioned those laws which denounce a sentence of death against the murderer and robber. Many of you, I presume, were summoned—and all were liable—to assist in the solemnities of the judgment hall. In the discharge of this duty, during the past week, some trembling criminal perhaps stood before you as the arbiters of his destiny. Through the tedious and painful hours of trial, every interest and feeling of his soul was concentrated upon *you*: until at length, wound up to agony when you re-appear from consultation, he watches, with breathless, with quivering expectation, and with an eye that would read your very heart, while life, or death, hangs yet unuttered upon your lips. His brother's blood crieth unto you from the ground! and in answer to this solemn appeal you pronounce the awful sentence, "He is guilty of death!" It is well, "Whoso sheddeth man's blood, by man

shall his blood be shed." But can you—and I speak to all, because all are equally liable to be called upon to pronounce this awful sentence upon their fellow man,—can you lift your eyes in appeal to heaven, and humbly yet solemnly protest that you are not yourself, in the sight of God, guilty of the same crime? that you do not wilfully indulge that uncharitable temper of soul which God has pronounced to be the same sin: "He that hateth his brother is a murderer?" Do you at any time abandon yourself to that delirium of intoxication: to that madness of uncontrolled passion: to that covetous spirit, and that earthly mind, some one of which has appeared in evidence before you to be the immediate cause which plunged this criminal into depths of sin from which even nature would otherwise revolt: and over which, in these moments of calm and sober reflection, he shudders and mourns? Are you successfully striving to subdue in your own soul every angry and irritable temper? Do you harbour no envy, hatred, or malice, in your heart, against any child of man? Are you in love and charity with your neighbours, however severely they may have injured, however wantonly they may have offended, however widely they may differ from you in speculative opinion, political or religious? Do you never return railing for railing, but contrariwise blessing? Are you meek and lowly in heart, patient towards all men? Do you learn to bear the infirmities of the weak, and not to please yourself? Do you love your enemies, do good to them that hate you, pray for them which despitefully use you, and persecute you? If not, remember that he that is angry with his brother without a cause is obnoxious to the judgment: that he who railingly or contemptuously saith unto him, Thou fool! is obnoxious to hell fire: and while you pronounce, or hear pronounced, the sentence of death upon the murderer, remember what judge hath already pronounced his legal decision, "He that hateth his brother is a murderer!"

You have perhaps been called upon to enforce the penalties of the violated law against the perjurer: but does conscience accuse you of no hollow professions of friendliness; no deceitful promises, made without any intention of performance? Does conscience accuse you of no interested falsehood, uttered to shield you from danger, from entanglement, from reproach? of no gratuitous falsehood, uttered for mere sport? and all this in the presence of the heart-seeing God of truth; perhaps that presence in a more especial manner invited, only that He may be the more grossly and wantonly insulted by the blasphemy of an idle and careless oath? Does your uncompromising veracity testify your unfeigned respect for the presence of the heart-seeing God? And is God's name never uttered by you, in your ordinary conversation, without recollection, and at least a mental pause of reverence? If not, while you condemn the false swearer, remember who hath said that "liars shall have their portion in the lake that burneth with brimstone and fire for ever:" remember who hath commanded you to "swear not at all:" but to "let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

When the case comes before you, which I regret to say, amid numberless breaches of the law, too seldom occurs, you enforce by penalties the observance of the Sabbath: do you yourselves scrupulously and conscientiously observe it? You convict the slanderer: do you

in your ordinary conversation speak evil of no man? Does wisdom—Divine wisdom, keep a watch over your mouth? Does truth—does charity guard the door of your lips?

You convict the petty gambler, whose cards or dice have demoralized the fair, and plundered the peasant: have you no other plea of defence or extenuation, in answer to a similar charge, than the worldly respectability of your society, and the superior value of the stake for which you play? And have any such excuses any real value? Do they not rather aggravate than extenuate the sin?

You convict the swindler and the cheat who impose upon ignorance and credulity: would deficiency of judgment, or excess of confidence, encounter no risk in its intercourse with you; even though the subject of that intercourse were the purchase of your horse? a transaction, selected, one knows not why, for the exercise of Spartan virtue, rather than Christian honesty:—a transaction in which skilful and successful fraud is sanctioned by the law of opinion; one knows not for what cause, unless it be that the stables and their inmates have a strong tendency to debase man's higher nature.

You convict the treacherous villain, who, under the mask of friendship, steals, like another Satan, into some paradise of domestic happiness, and cuts the marriage tie, and impiously dares to put asunder those whom God hath joined together. You convict the heartless and desperate ruffian who has forcibly despoiled virgin innocence of its choicest treasure: and your verdict, in either case, sends a glow of honest satisfaction into every bosom which has not wholly apostatized from humanity. But are you yourself clear in all these matters? It is not that I ask, Are you living in habits of uncleanness: defiling that body which is the temple of the Holy Ghost? and this too beneath the uplifted arm of that threatened vengeance, If any man defile the temple of God, him will God destroy. It is not that I ask, Are you seducing virgin innocence from the paths of virtue: robbing the poor man's cottage of its ornament and its happiness: stealing from some "widowed solitary thing" the staff and solace of her tottering age: damning a second soul? It is not that I ask, Are you a tempter to the foulest and most revolting crime that ever debased man's prostrate nature; by bribing the poverty or the avarice of those, whom the very instincts of nature have constituted the guardians of a daughter's purity, to betray this sacred trust;—to guide her into the paths of vice and degradation;—to sell her body to sin, and her soul to perdition? No! I will not ask, whether you have thus nobly dared to quit the ranks of those craven, pitiful dabblers in sin, who feel terror and remorse at the thought of damning other than their own souls? whether you have attained to such skill in the art of sinning, that you can scatter pollution and damnation around you on a scale so grand, as that each sin of yours raises levies for Satan, and peoples hell by companies and by families? Oh no! let not these things be so much as named amongst you. But I *do* ask, Are you, in whatever state, temperate in all things? keeping your body under, and bringing it into subjection, that you may effectually preserve it from the temptations of Satan? Do you carefully remember that there is in man's fallen nature an essential and innate depravity, which asks little stimulant or fuel from external objects, but which burns by spontaneous combustion, or, through the imagination, is set on fire of hell? Do you avoid all occasions of offence?

Do you cultivate not only outward but inward purity? Do you pray and strive that not only your will but your imagination may be sanctified? Do you carefully watch every avenue of the senses, lest the enemy may inject a spark into the magazine within? Have you made a covenant with your eyes that you will not look upon a maid? Are you ready, if your right eye offend you, to pluck it out and cast it from you—to submit to any discipline, however severe, to any sacrifice, however painful, that you may be pure as God is pure? If not, remember who has promulged this law,—not from amid the terrors of Sinai, but even from the mount of the Beatitudes, "Verily I say unto you, Whoso looketh upon a woman to lust after her, hath committed adultery with her already in his heart."

But it may be asked, Is then the conscience of personal imperfection and sin to blind the eyes and cloud the judgment of truth, or to tie up the hands of justice? Must we then, by permitting crime to go unpunished, suffer society to be resolved again into its uncontrolled and unorganized elements, and abandoned to the anarchy of sin? Undoubtedly not. For the very purposes which I have just stated—for the well-being of society in time, and for a warning against the judgments of eternity, sin must sometimes be punished, even in this life; and God will frequently make use of the instrumentality of man. But with mercy, and compassion, and sympathetic feeling for the infirmities of a fellow sinner, all should learn, because all are accessories to the punishment of every offender against the laws of Society, to look well to the frame of their own souls, and the practice of their own lives: to see that with singleness of heart, and godly sincerity, they are endeavouring to cast the beam out of their own eye, that they may be qualified for the discharge of that office to which, in some degree of it, every member of British society is called, to cast out the mote out of his brother's eye: lest, while in the judgment of truth they pass sentence upon the sins of others, and, in their individual or collective capacity, as jurors or as electors, arm against the perpetrator the hand of justice, they should be found to condemn themselves; and should hear, in the great day of final account, from that God who is no respecter of persons, but whose judgment is according to the truth against them which commit such things, "Mindest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that makest thy boast of thy law, through breaking the law dishonourest thou God?"

Instead then of viewing, with a spirit of uncharitable consciousness, or hard hearted indifference, the sins or the sufferings of our fellow-men, it would be a profitable exercise of the mind, so far as it is at all called upon to pronounce upon the actions of others, to divest itself of every prejudice of self-love or popular opinion, and to estimate the real value of the action by a comparison with that particular commandment of the Divine law which it transgresses or contradicts: to view this law in its wide and spiritual extent, interpreted upon that principle which our Lord himself applies to it throughout his sermon on the mount, and which the apostle adopts when he declares that "he who hateth his brother is a murderer;" thus to view it as applying, not only to the actions of the outward man, but

to the tempers, and desires, and purposes, the thoughts and interests of the heart. Then to enter into a strict and impartial scrutiny of our own hearts and lives; and comparing them with the law thus interpreted upon the principles of the Lawgiver and the Judge, and carefully watching against the delusions of self-love, to ask of our own consciences, To what extent have *I* transgressed this very commandment? How many degrees have I advanced upon the scale of this very crime, whose condemnation I am about to sanction and approve: which man has branded with infamy and punishment: which God has marked out for vengeance? With what moral aggravations has my offence been committed, and which render it, though perhaps less criminal in the eyes of man, far more heinous in its real nature, and far more hateful in the eyes of the heart-seeing God, than that crime for which my fellow-sinner suffers? Amid how many advantages of education—how many opportunities of better information, denied to him, have I committed it? Against what actual illumination of the understanding, and what convictions of conscience, apparently unknown to him, have I thus sinned with a high hand against God? What strivings of the spirit, unfelt by him, have I resisted? What temporal favours and mercies—what spiritual blessings have I alone abused? Upon what professions of religion have I alone poured contempt in the midst of God's enemies? How have I alone crucified afresh the Son of God, and put him to an open shame?

Contemplations such as these will soften, humble, and evangelize the soul. The faults of an erring brother will be viewed indeed in the light of truth—his sufferings with the eye of charity. The riches of God's goodness, and forbearance, and long suffering towards *us*, thus heightened by the contrast with his swift and unerring vengeance upon others, will humble the soul with the only genuine and evangelical humiliation,—the mourning of awakened gratitude for offences against love: thus will the goodness of God lead to repentance. Self-knowledge will lead to Christ. Conscience of sin will practically teach, what a thousand arguments and a thousand texts could never of themselves teach,—the necessity for an atoning Saviour: and Christ crucified will reveal to us, in a new and stronger light, the baseness and ingratitude of sin. The pure shrinking of the awakened soul from the pollution of indwelling sin, now felt and loathed, yet feebly and unsuccessfully resisted, will teach the absolute necessity for a sanctifying spirit, and the inestimable blessedness of his regenerating influences. The quickened appetites of the immortal soul, thus emptied of sin and self, for an enjoyment which creation refuses, because creation has it not to bestow, will guide it, amid the vanities, the perplexities, the temptations, of this lower world, to the presence of an indwelling God: to Him who is the sympathetic magnet of the heart's attractions: the great centre around which its affections revolve, while at every point they would fly off, if uncontrolled, and lose themselves amid chaos, and confusion, and the creature, and misery: the object, though unknown, of all its hopes and fears, wishes and anxieties: its origin and its end. The interruptions to that peace which God alone can give, and whose substance the world cannot take away, but which daily infirmities from within, and daily trials and sorrows from without, may diminish and disturb, will teach it, practically and habitually, to feel that here is not its rest: that for per-

manent and unalloyed felicity it must look with patient, believing hope beyond this dark and fluctuating and sinful world, to brighter, purer, and more enduring regions; to a body "raised in incorruption;" to a "church without spot or wrinkle;" to "a city which hath foundations, whose builder and maker is God."

All within us, and all around us, thus calmly contemplated in the light of truth, and in the judgment of charity, will bring us, in a spirit of humility, of penitence, of love, to the foot of the Redeemer's cross: there to cast ourselves upon the free grace, the unmerited mercy of God, pleading only the sin-atoning sacrifice of the Saviour. And thence arising, pardoned, comforted, and strengthened, with the boundless realms of eternity stretching in bright and ample prospect before us: seeing him who is invisible: living by faith of the Son of God, and led by the Spirit of God, we shall walk acceptably unto all pleasing: and in the great day of final and universal judgment, when the impenitent shall call upon the mountains to fall upon them, and the hills to cover them, to hide them from the face of the Lamb, when this day of his wrath has come, we shall look, and lift up our heads, knowing that our redemption draweth nigh: and shall receive that blessing which Christ will then pronounce on all who fear and love God, Come, ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the world. Enter ye into the joy of your Lord.

J. M. H.

RECIPROCAL INFLUENCE OF INFIDELITY AND VICE.

To the Editor of the Christian Observer.

I WAS not a little delighted with the justice of J. M. H.'s observations in your May Number, on the "Reciprocal Influence of Infidelity and Vice," with every tittle of which I concur; and which in my own ministry and experience I have frequently seen verified. But I could not help reflecting, while reading them, that the principle upon which your correspondent has so well shewn that the reciprocal influence of infidelity and vice depends, is equally applicable to all those minor shades of infidelity, which, though they pass current among us as mere sectarian opinions, yet by how much they are removed from "the truth as it is in Jesus," by how much they serve to undermine the foundations of faith, or to obscure the object of faith, by so much are infidelity in embryo, and I think not the less dangerous or less to be dreaded, because of their being veiled over with a Christian name, or promulgated by men to whom Providence may have assigned high rank or station either in Church or State.

A church or nation may become judicially blinded, and lose its candlestick, and such an event is brought about by second causes; but if the decree is, that at such times "there shall be a bridle in the jaws of the people *causing them to err*," I ask what symbolically are "the jaws of the people" but their authorised teachers, and what is "the bridle" therein that "causes to err," but false doctrines or practices officially promulgated and sanctioned?

Such being the case, it is clearly possible, unless the Christian Church has never need to apprehend judicial blindness and apostacy, which one would think some imagine when, like Mr. Sewell in his

"Christian Morals," as he terms them, they require that "a pupil should put implicit confidence in his teacher, and that a teacher should never permit his word to be disputed or his character for veracity slighted,"*—it is, I say, possible that there may be times when a people should obey the Divine word, and "cease to hear the instruction that causeth to err from the words of knowledge," (Prov. xix. 27), lest, whilst listening to such teaching they may be imbibing, in an insidious form, THE PRINCIPLES OF INFIDELITY!

But I commenced with noticing the reciprocal influence of vice and infidelity, and then applied it to those minor shades of infidelity, indicated by sectarian opinion, *subversive of the fundamentals of faith.* Now if infidelity in the abstract "be but symptomatic of a mortal disease more deeply seated in the soul; a disease which has corrupted the moral senses and moral powers, and thus poisoned the very fountain of spiritual life," as J.M.H. observes, why may we not consider sectarian infidelity in the same point of view, as indicative "of a previous rejection of God by the moral man?"

And if this be true of the taught, why may it not be so of the teachers? If we are to look for the outbreakings of infidelity among our people in proportion as there exists in them "some recorded vicious habit, some unmortified passion, some unsubdued temper," why may we not infer that "the more subtle leaven of pride of intellectual attainment or pride of moral worth," the vices to which the very *profession of a clergyman* peculiarly exposes him, will be found in close alliance with some correlative opinion of a corresponding *infidel* character?

The publican and the harlot entered into the kingdom of God before the self-justifying Pharisee, or the loose speculative Sadducee: but both the one and the other "must have rejected God by the moral man, before the intellectual man could have been abandoned to spe-

* Professor Sewell strangely argues from the veracity of the teacher to the truth of what he teaches. The pupil ought of course to have "implicit confidence" in the sense that he does not "dispute his word;" for unless the teacher has been able to secure this moral confidence, his instructions will be heard with suspicion and contempt; but a tutor may believe what he asserts and yet not assert what is true, or what his pupil is bound to believe. Does Professor Sewell really consider that to doubt the truth of any of his opinions is to "slight his veracity?" The writer of the Letters of Junius remarked long ago to Sir William Draper, "You might have learned at the University that a false conclusion is an error in argument, *not a breach* of veracity." Mr. Sewell is alluding particularly to pastoral instruction; so that if all the people in a congregation do not receive with "implicit confidence" every opinion advanced in every sermon, and all the contradicting opinions advanced in a thousand pulpits; each preacher is to resent this resilence as a personal insult, and to reply "I never permit my word to be disputed, or my character for veracity to be slighted." And this *ipse dixit* drivelling of the darkest ages of ignorance, superstition, and mental slavery, is taught, in the year 1841, in a professional chair of the University of Oxford. We blush for our venerated Alma Mater. Maynooth might teach essentially the same doctrines, but would be a little more reserved in the enunciation of them. Assuredly these things must seriously injure the University of Oxford: for what considerate parent can without alarm expose his son to the danger of foregoing all noble, manly, serious, and Christian exercise of thought; in favour of an abject, servile, unreasoning, unscriptural credulity, which substitutes the opinions or the whimsies of every college tutor or parish priest for the word of God, as the sole rule of faith: or to the still greater danger of scepticism or Socialism, from the recoil of a powerful and inquiring but not scripturally instructed mind, from such untenable doctrines.

culative infidelity, and the physical man to profligacy or carelessness." But if both had rejected God by their "moral man," and so both were *practically* infidels, how is it that the Scribe and Pharisee who could talk of God, of the law, of sin, and of righteousness, and pretend a zeal for these things, [and who *intellectually* had not so far rejected God as had the publicans and harlots] were less ready to enter the kingdom of heaven than the latter? Is it bad reasoning to infer, bearing in mind the reciprocal influence of infidelity and vice, that whatever was the degree of the sensualist's infidelity, how great soever in him was the rejection of God by his moral man; yet it bore no comparison with that of the Scribe and Pharisee.

If, then, vice and infidelity be reciprocal, and if intellectual vice and infidelity, as we have seen by this example, imply a greater rejection of God by the moral man, than does physical, have we not a clue to that aversion to the simple *doctrines of revelation,* which too generally characterizes the learned, the acute, the noble and the dignified?

If this reasoning then be correct, as I humbly conceive it to be, may we not thence derive the following conclusions?

1st. That a man's infidelity will be analogous to his vice.

2nd. That every profession or rank in life has temptations to some peculiar vice, and consequently to an infidelity analogous to it?

3rd. That such professions as give a scope for intellectual attainment, or a pretension to moral worth, are more especially exposed to that highest species of infidelity, which is symptomatic of the highest degree of the rejection of God by the moral man.

Lastly, that the clerical function is, therefore, more than all others, in danger of being infected therewith.

I fear that whatever may be thought of the premises which I conceive bring us to these conclusion, the conclusions themselves are confirmed by all history, especially ecclesiastical. The two dominant features of Antichrist are pride and ambition; and accordingly, the infidelity of Antichrist has ever developed itself in doctrines which, professing to be Christian, have yet so warped and twisted the Christian scheme, as, under the name of religion, to lay a secure foundation whereon to erect a superstructure, in which those vices, as in a shrine, may be cherished and idolized. Thus "the abomination that maketh desolate is made to stand in the holy place," and God, who is a jealous God, is driven from his sanctuary.

I am grieved to add that I fear these reflections apply too much to the Oxford Tract writers, both in their spirit and writings, notwithstanding the reputation of some of them for external holiness. God knows their heart; but I think that the infidelity which would tell me, as Mr. Sewell does his pupil, that "God, in giving us a revelation, has *not* given it to us all perfect and every part in place, but left a window in the palace of truth, that *man* might have a share in the work;" while, on the other hand, "the Catholic body preserves the truth, just as nature has formed different lenses in the eye, in order to transmit the light;"—such an infidelity as ascribes a perfect transmission of the Divine mind, as by a lens, *to the Catholic Church,* but denies the same property to the revelation of God in the Scriptures, argues the existence of a state of mind morally hostile to the reception of the Gospel in its truth and simplicity.

FORM OF RECANTATION OF POPERY.

For the Christian Observer.

IT has been adversely argued, whether in the case of Roman Catholics renouncing the errors of popery, and conforming to the doctrine and discipline of the Church of England, it is advisable to insist upon a solemn public act of recantation. The reception of the Lord's Supper according to the Anglican rites, is a silent but decisive and overt abjuration of Romanism, and confession of Anglican Protestantism; and this, it is alleged by some, is all that is necessary, and perhaps as much as the Church has a right to demand; at least as much as it is wise to ask for; since it is enough that error is forsaken and truth embraced; and the requirement of a formal public act might deter timid or reserved persons from taking the decisive step.

Perhaps the best course, in regard to the laity, is to deal with Roman Catholics wishing to conform to the Church of England as with Protestant Dissenters similarly circumstanced; that is, for the clergyman to examine them as to their knowledge and faith, and to ascertain that their conversation is becoming the Gospel (just as, if discipline were kept up, he ought in every other case), and then to admit them, if approved, without any test or overt renunciation, beyond that implied in the reception of the Lord's Supper according to our ritual.

But the case of a Romanist Priest, as of a Protestant Dissenting Minister, is different. The parties are leaders, not private persons; they cannot claim to walk the quiet vale of retirement; the flocks over which they are to be placed have a right to demand a reason of the hope that is in them; and those they have quitted ought to be certified that they have acted thoughtfully and conscientiously; and lest the change should have been prompted by worldly motives, the church has a good warrant to institute a diligent scrutiny, and to demand a solemn protestation.

But even in these instances a public form of recantation is not essential. In regard to Protestant Dissenting ministers it is never required; for their application for episcopal ordination, and their subscription to the Anglican Articles of faith, are the most stringent tests; and anything farther, of a public character, would be uncandidly suspicious. But the Romanist priest, though he has more difficulties to encounter than the the Protestant Dissenting minister in most respects, has not the formidable one relative to ordination; for upon his conforming to the Church of England he is in point of fact regarded ecclesiastically as an Anglican clergyman; though I do not know by what legal authority he can be licensed to officiate in our churches (much less to hold a benefice) any more than, till the late act of Parliament, could a clergyman of the United States; for why should popish orders be preferred to those of our daughter or sister Protestant episcopal churches? or by what law are they recognized as a qualification for officiating in the national Church of England? I do not mean that episcopal ordination, though obtained in a corrupt church, should be repeated, when the party conforms to a pure confession; but the offices of the Church of England have been by law confined (till of late) to persons ordained by our own

bishops; and I am not aware that there is any legal exception in favour of persons ordained by Roman Catholic bishops; and, indeed, how is the English bishop to know anything about some alleged bishop in another land?

I was led to these remarks by the very interesting and impressive ceremonial which took place last April at the Chapel Royal, Whitehall, when the Bishop of London received the recantation of three Roman Catholic clergymen, and publicly admitted them into communion with the Church of England. These clergymen, (namely, the Rev. P. C. Mello, of Lisbon; the Rev. Dr. Vincent Gomez, of Lisbon; the Rev. Giovanni Battista di Menna, from the kingdom of Naples, who had previously abjured his errors at Malta,) having become convinced of their errors, felt themselves unable to remain in communion with the Church of Rome; but being at the same time desirous not to be separated from the communion of the Catholic Church of Christ, they applied to the Bishop of London to admit them formally into communion with the Church of England, and his Lordship, after due examination, complied with their request. The form used on the occasion was that of Archbishop Wake, which being but little known, a transcript of it is subjoined, together with a statement of the whole proceeding.

After morning prayer, the Bishop being at the communion table, and the persons to be reconciled standing without the rails; the Bishop spoke to the congregation as followeth:—

Dearly Beloved,—We are here met together for the reconciling of three penitents, lately of the Church of Rome, to the Established Church of England, as to a true and sound part of Christ's Holy Catholic Church. Now, that this weighty affair may have its due effect, let us, in the first place, humbly and devoutly pray to Almighty God for his blessing upon us, in that pious and charitable office we are going about.

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in this, and all other, our works begun, continued, and ended in Thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life through Jesus Christ our Lord. *Amen.*

Almighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; grant unto all them that are or shall be admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ.

Psalm cxix. 169—176: "Let my complaint," &c. *The Lesson*: Luke xv. to ver. 8. *The hymn to be used when the Penitent comes from the Church of Rome*: Psalm cxv. to ver. 10; "Not unto us, O Lord," &c.

Then the Bishop, sitting in his chair, spoke to the penitents, who were kneeling, as follows:—

Dear Brethren,—I have good hope, that you have well weighed and considered with yourselves the great work you are come about before this time; but inasmuch as with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation, that you may give the more honour to God, and that this present congregation of Christ here assembled may also understand your mind and will in these things, and that this your declaration may the more confirm you in your good resolutions, you shall answer plainly to these questions, which we, in the name of God, and of his Church, shall propose to you touching the same.

Are you thoroughly persuaded that those books of the Old and New Testament, which are received as canonical Scriptures by this Church, contain sufficiently all doctrine requisite and necessary to eternal salvation, through faith in Jesus Christ?

Then each of them made answer—I am so persuaded.

Do you believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ his only begotten Son our Lord, and that he was conceived by the Holy Ghost, born of the Virgin Mary, that he suffered under Pontius Pilate,

was crucified, dead, and buried, that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world to judge the quick and the dead?

And do you believe in the Holy Ghost, the Holy Catholic Church, the Communion of saints, the remission of sins, the resurrection of the flesh, and everlasting life after death?

Answer.—All this I stedfastly believe.

Are you truly sorrowful that you have not followed the way prescribed in these Scriptures, for the directing of the faith and practice of a true disciple of Christ Jesus?

Answer.—I am heartily sorry, and I hope for mercy through Jesus Christ.

Do you embrace the truth of the Gospel in the love of it, and stedfastly resolve to live godly, righteously, and soberly, in this present world, all the days of your life?

Answer.—I do embrace it, and do so resolve, God being my helper.

Do you earnestly desire to be received into the communion of this Church, as into a true and sound part of Christ's Holy Catholic Church?

Answer.—This I earnestly desire.

Do you renounce all the errors and superstitions of the present Church of Rome, so far as they have come to your knowledge?

Answer.—I do from my heart renounce them all.

Do you in particular renounce the last twelve Articles added in the Confession, commonly called the Creed of Pope Pius the Fourth, after having read them and duly considered them?

Answer.—I do, upon mature deliberation, reject them all, as grounded upon no warrant of Scripture, but rather repugnant to the word of God.

Will you conform yourself to the Liturgy of the Church of England?

Answer.—I will.

Then the Bishop, standing up, said,—

Almighty God, who hath given you a sense of your errors, and a will to do all these things, grant also unto you strength and power to perform the same, that he may accomplish his work which he hath begun in you, through Jesus Christ. *Amen.*

The Absolution.

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord.—*Amen.*

Then the Bishop, taking each of the penitents by the right hand, said to him,—

I Charles James, Bishop of London, do, upon this thy solemn profession and earnest request, receive thee into the holy communion of the Church of England, in the name of the Father, and of the Son, and of the Holy Ghost.

People—*Amen.*

Then the Bishop said the Lord's Prayer, with that which follows, all kneeling,

Let us pray.

Our Father, &c.

O God of truth and love, we bless and magnify thy holy name, for thy great mercy and goodness in bringing these thy servants into the communion of this Church. Give them, we beseech thee, stability and perseverance in that faith, of which they have, in the presence of God and of this congregation, witnessed a good confession; and suffer them not to be moved from it by any temptations of Satan, enticements of the world, the scoffs of irreligious men, or the revilings of those who are still in error, but guard them by thy grace against all these snares, and make them instrumental in turning others from the errors of their ways, to the saving of their souls from death, and the covering a multitude of sins. And in thy good time, O Lord, bring, we pray thee, into the way of truth all such as have erred and are deceived: and so fetch them home, blessed Lord, to thy flock, that there may be one fold under one Shepherd, the Lord Jesus Christ, to whom, with the Father and the Holy Spirit, be all honour and glory, world without end.—*Amen.*

Then the Bishop dismissed the people, and administered the sacrament of the Lord's Supper to the penitents, and to the clergy and others who remained to receive the communion with them.

TILLOTSON'S ARGUMENT ON TRANSUBSTANTIATION APPLIED TO THE DOCTRINE OF THE PRESENCE OF CHRIST'S SPIRITUAL BODY IN THE LORD'S SUPPER.

To the Editor of the Christian Observer.

It is remarked by Hume, after referring to an irrefragable argument of Archbishop Tillotson against the Roman Catholic doctrine of the Real Presence, that "nothing is so convenient as a decisive argument of this kind, which must at least *silence* the most arrogant bigotry and superstition, and free us from their impertinent solicitations." An infidel who rejected the doctrine of the Trinity, the incarnation of the Son of God, and all other scriptural mysteries, as scornfully as the unscriptural figment of transubstantiation, and who was always glad to take insidious advantage of any Romanist superstition to disparage the Gospel, had no right to make himself an umpire in such a matter; and it is abundantly "impertinent" in him to talk of "us" as if Protestants would acknowledge him for a comrade in their warfare with Rome. But whatever might be Hume's motive for applauding Tillotson's argument, even though it were the sly hope that it might be turned to account in attacking veritable Christian mysteries (which it could not, since it applies only where a mystery involves an absurdity, and this is not the case with any doctrine of Scripture) the declaration is not less true that Tillotson's argument "must silence the most arrogant bigotry and superstition;" or at least would do so, if bigotry and superstition listened to argument, and could feel its force. It would seem, however, that they are not so soon silenced, but are ever ready in some shape or other to start up again, after they would seem to have been for ever driven from the minds of all who make use of the reason which God has bestowed upon them, and which, rightly exercised, though it could not discover Divine truth, is not contradicted by it.

Who would have conceived that it would have been necessary, in the present day, to renew the combat against anything so absurd as the doctrine of transubstantiation? So it is, however;—only the absurdity is endeavoured to be qualified by the use of the term *spiritual*: it is urged that our Saviour's spiritual body may be present in the sacramental elements, and there is even a metaphysical attempt to shew in what way it may be so;—but, at all events, though the manner may be inexplicable, it is asserted that if the fact is revealed, it is not to be disputed: which is sound doctrine, since nothing really contradictory to reason, however highly above it, can be revealed by the author of all truth; but it cannot be shewn that the fact *is* revealed; nor does any revealed truth involve an absurdity.

The following positions, it seems to me, are as unanswerable as opposed to the new shape in which this superstition has appeared, as the argument by which Tillotson opposed it in its old and vulgar form.

1. It is admitted that the body and blood of Christ are received in the Lord's Supper, by faith, that is to say, are received mentally, and are not "carnally and visibly pressed with the teeth." The food of faith, a mental act, can be nothing but a mental proposition. Suppose that the real body, however spiritualized, were present in the elements, or in whatever other way may be fancied, to the communicant;

still, in so far as it is a body, it could not be presented to faith, and therefore might as well not be present. After his resurrection, our Saviour was upon earth, in his spiritual body; but he could only be present, in that body, to the disciples, when he exhibited it to their eyes, or to their touch. Words must be used according to their meaning. A spiritual body is still a body; and if not present to the senses, or in some mode of corporeal application, is not present to any effect or purpose. Certainly it cannot be represented as present to faith, without an entire abuse of language, unless in a metaphor.

2. It is not our Saviour's body or blood, in their glorified form, which are received by faith in the Lord's Supper, but it is the body as suffering, and the blood as shed upon the cross, when they were in their state of greatest removal from their spiritual form, and were in their close relation to our present bodily frame, and all its weakness, humiliation, and mortality.

3. It will surely be granted, that the Sacrament of the Supper was, in its first consecration, as perfect, at least, as it has ever been in any subsequent administration; or that our Saviour's consecration of the sacred elements, and presentation of them to his disciples, has not since been performed more completely (if indeed perfection and completeness admitted of degrees of comparison) by any priest of his religion, be he Roman or Anglican Catholic. Now, certainly, there was no presence of his spiritual body in the elements on that occasion; for his spiritual body had then no existence. He had no other body but that which he then bore, in the fleshly form,—and to say that *it* was presented, in the bread and wine, to his disciples, plunges us, at once, into the inconceivable absurdity of Romanism.

We cannot rid ourselves of such difficulties, by saying the whole is a mystery. If a mystery depends upon an abuse of words, it is no longer mystery, but nonsense. Such would be the doctrine of the Trinity, if it were that God is one Person, and yet that He is Three Persons. But that is not the doctrine. Now to speak of a body, however spiritual we may make it, being present to faith, except in metaphorical language, is similar jargon; for what can be present to faith or belief, except a truth or opinion? When our Saviour consecrated the sacred elements, and presented them to the disciples, with the words, "This is my body," "This is my blood,"—surely it never entered into his thought or theirs, that when he was sitting beside them in his bodily form, he was actually transferring that body, in any shape, either natural or spiritual, into the bread and wine—and how it should enter into any one's head now, it is really difficult to conceive, except that there is no folly, especially in matters connected with religion, of which men are not capable.

But does the Anglican Protestant, then, deny or doubt the blessed doctrine of the presence of Christ with the faithful in the Lord's Supper? Far indeed from it. The distinction is between being spiritually present, present by faith, feeding on him in our hearts, and being present bodily, whether in the grosser sense of transubstantiation, or in the equally inconsistent sense of a spiritual body. Spiritually present, we affirm, as a consoling Gospel truth; present by a spiritual body we class with the inventions of Romanist superstition.

R. M.

ON THE JUNCTION OF BAPTISM WITH PREDESTINATION AND REGENERATION.

To the Editor of the Christian Observer.

I CANNOT but mournfully accord with a correspondent in your Number for May, who signs himself "An Anglican of the School of the Reformers," as to the alarming and distressing character of Mr. Budd's hypothesis to the mind of a Christian parent. If, indeed, the doctrine were Scriptural, we must not reject it because it is alarming and distressing; for Scripture abounds in awful as well as consoling disclosures; but when a doctrine is put forth specially as a source of repose, joy, and "assurance," we are warranted in inquiring whether it is really calculated thus to cheer the heart; and I feel confident that a thorough consideration of Mr. Budd's hypothesis will shew that as it is not Scriptural or Anglican, so also it does not lead to peace and assurance in regard to our children; but the contrary.

I lately perused a sermon by the Rev. Henry Richmond (a son of the late loved and lamented Legh Richmond), entitled "The Hope of Christian Parents for their Baptized Children," which is grounded upon Mr. Budd's notion, and has greatly increased the pain of mind which I have always felt in regard to that afflicting hypothesis. I say nothing of any supposed inference from the title of the sermon, that there is no hope for unbaptised children; since Mr. Richmond does not, in the body of his discourse, urge more upon this part of the question, than that

> "Whatever we may hope, or think, or in our own minds assuredly believe, concerning infants of Christian parents dying in their infancy unbaptised; yet forasmnch as they have not been visibly received by the sacrament of regeneration into the Church of Christ, we cannot speak of them as Christians, and may not *pronounce* them to be in a like and equal manner partakers of the covenants of promise."

This is guardedly expressed; we are only told that infants dying without knowledge of sin, but unbaptized, are not to be spoken of as Christians, or pronounced "like and equal partakers of the covenants of promise" with those whose parents have brought them to the holy font; but the manner of putting the case leads to awfully appalling conclusions; especially as the writer had just penned the chilling words, "Whatever we may hope, or think, or in our own minds assuredly believe;" thus virtually reducing our hope respecting the "infants of Christian parents" (a restriction which shuts out the infant of a heathen though it die as soon as born) to a notion floating "in our own minds," but without the warrant of God's word; something which if we "assuredly believe," it must be for reasons which Mr. Richmond does not think of sufficient force to allude to, even in a passing sentence, in order to bind up the wounds which his words may have inflicted in the heart of some Christian parent. The Church of England comforts parents in bringing their children to holy baptism, by the assurance from God's word, that should they die before they commit actual sin, they shall undoubtedly be saved; but it does not touch upon the case of those who die unbaptized; much less use ambiguous words, which, if they mean anything, imply that if we indulge hope, it is not clearly grounded upon God's covenant of promise, so that it may be delusive.

But the portion of Mr. Richmond's argument which I proposed to

notice, is not the inferential doubt which it conveys in regard to the children of believers or unbelievers dying in infancy unbaptised; but the unscriptural and anti-anglican junction of baptism with predestination and regeneration, upon the system of Mr. Budd. This junction is indeed necessary in order to reconcile Mr. Budd's view of election in connexion with his opinion in regard to baptism; for as he does not hold with Dr. Pusey, that a person, once regenerated, can fall away from regeneration; or that the non-elect can be regenerated; he confines baptismal regeneration to the elect; which is devising an unscriptural solution to get rid of a difficulty arising from an unscriptural hypothesis; for where does the Bible say with Mr. Budd, that an elect infant is regenerated previously to baptism; and that it is on that account he is in baptism to be pronounced regenerated; and that as we cannot tell who are elect and who are not, we are in faith to consider all alike regenerate, though only a portion are so? Dr. Pusey and his friends justly recoil from such statements.

But I wish, as did your former correspondent, to confine my remarks to the position that this doctrine is one of peace, hope, and blessed assurance for parents, rather than to open up the wide question either of election or baptismal regeneration. Mr. Richmond, treading in Mr. Budd's footsteps, entitles his sermon "The hope of Christian parents for their baptised children." And what is this hope? It is that each parent should consider his own child as receiving the assured pledge of regeneration in baptism; not because all baptized infants are regenerated, but because all elect infants are so; and he is to "assume" that his own is so. Be the doctrine right or wrong, can any man say that it is a doctrine of blessed assurance, when coupled with the statement, that, after all, a large portion of baptized children prove to be non-elect? The discourse is in fact a reply to the question, "What ground of hope is there for a parent who believes that if his child was an elect vessel, he would have been regenerated previously to his baptism, which took place in infancy; whereas he shews no sign of having been regenerated, though he received the assured pledge of it?" This question is not enunciated, but it is the turning point of the sermon. Dr. Pusey would say that the case of a person, who having been baptized in infancy, necessarily received baptismal grace, but appears to have lost it, is almost hopeless: for that there is no promised re-application of the blood of Christ for the pardon of post-baptismal mortal sin; at least for a second offence. Calvin would say that regeneration could not take place twice; that the unregenerate life of the man proved that he was not now, and therefore never had been, born again; that his baptism was no proof of it; but that he might by God's grace be born again now or hereafter; which Dr. Pusey and Mr. Budd would deny, seeing his baptism was past, and must not be repeated. Calvin would find no theological difficulty in the case; but once unite his views in regard to predestination and final perseverance, as held by Mr. Budd, with Dr. Pusey's views relative to the effects of baptism, (restricted however by Mr. Budd to the elect) and there is indeed awful need for a parent to ask what hope he can Scripturally entertain that a child who gives no sign of regeneration was once really regenerated in virtue of his election; and alas! it is hoping against hope to affirm that if he was elect he was necessarily regenerated though he exhibits no proof of it.

A few passages from Mr. Richmond's sermon will shew the gist o the doctrine. First he admits, most justly, the painful apprehensions of a parent in regard to a child who shews no sign of having been born again;—a fearful spectacle in any case, but how much more so where the parent believes that the day of regeneration is past; it being (as Dr. Pusey says) concurrent with, or (as Mr. Budd asserts) antecedent to, baptism.

"Can we hide from our eyes in public, or shut out from our minds in private, the fact—that of those who are baptized in infancy, and received then 'into the congregation of Christ's flock,' many—an awful many!—grow up averse from God, manifesting, neither in youth nor in manhood, the fruits of the Spirit; that they live without 'the answer of a good conscience towards God,' (in connection with which 'baptism doth save us,' but without which it saves 'not,') and die without appearance of repentance? Is there not evidence, such as no mind can resist, that whatever the actual benefits of which in baptism infants, as infants, become partakers, are, or may be deemed to be; those benefits, in the case of a great multitude who live to riper years, prove ineffectual to their salvation, and are annulled, or lost in the following of the world, the flesh, and the devil, the very enemies which in baptism, and in order to its due reception, were, by contract and promise, renounced? All this is fearfully evident."

And what then is the "hope," (or as Mr. Budd says, the joyful "assurance,") which Mr. Richmond proffers under these afflicting circumstances? It is that "some" are elected; and therefore who can say that the present infant is not?

"Sure indeed we are, that some will, that many will, fulfil those early holy promises, through grace. Being 'called according to God's purpose by his Spirit working in due season, they will through grace obey the calling, be justified freely, be made the sons of God by adoption, be made like the image of his only-begotten Son Jesus Christ, walk religiously in good works, and at length by God's mercy attain to everlasting felicity.' We are confident that among the number of all those baptized in childhood, who shall afterwards come to age, God will have a blessed company of faithful people, the successors in their times of the Church of that portion of it who in the times before them worshipped him in spirit and in truth."

"We are sure that among the whole number of infants baptized are many future servants of God and heirs of heavenly glory! But we cannot be sure concerning this child or that, that he shall be of the number of those. We cannot open the secret book of life, to read the names of a rising generation of the visible Church which God hath written therein."

To my seeming, this assured hope then borders on despondency. For be it remembered that the child is by the hypothesis, not in the state of one who has not received regeneration but is still capable of being a partaker of it; but of one who if he had been elect would have received it, whereas the positive evidence of his life indicates, so far as facts can speak, that he had not, and therefore is irreversibly reprobate.

But Mr. Richmond has a further ground of hope in the assumption, that if the child is elected, God may give to the parent a "special assured belief" to that effect. It certainly "is not to be questioned" that God may or can do so; but it is more than questionable whether any passage of Scripture can be found to bear out the notion that he will do so.

"Nor yet is it to be questioned that when a blessed infant, born to be a man of God on earth, and a partaker of the heavenly glory, is brought to Christ in Baptism, by a holy praying parent, God can and may vouchsafe, perhaps he sometimes doth, to give to that parent a special assured belief, sufficient to exclude all painful doubt and anxious fear, and full of comfort; that this same 'little one' shall, according to his fervent prayer, 'receive the fulness of God's grace, and ever remain in the number of his faithful and elect children;' and being now

'received into the ark of Christ's church, shall so pass the waves of this troublesome world, that he shall finally come to the land of everlasting life.' If the faith of faithful parents were stronger, and their lives more spiritual and holy, it may be that such assured belief would be oftentimes vouchsafed."

Mr. Richmond evidently felt the fearful alternative involved in Mr. Budd's hypothesis; and therefore seeks for "hope" in a special manifestation for the occasion, not in the general promises of Scripture, which are all that we have any warrant to look to. And do not Mr. Budd and Mr. Richmond both see, that if this "special assured belief" of an infant's election, not grounded on any evidence, is in some cases to be expected, so as "to exclude all painful doubt and anxious fear," tenfold dreadful will be the doubt and fear when it is not vouchsafed: which Mr. Richmond admits to be the ordinary allotment. He says:

"But, speaking generally, a present assurance, an undoubting conviction, respecting the future faith and holiness and final salvation of our children, dedicated by us in holy baptism to God, we have not given to us. Hope is all that we can entertain; and blessed be God in Christ, we may cherish a good hope through grace. Only let us not misplace our hope. Let us not substitute an empty hope for the only true one, and imagine it to be a real and a better one."

"Our hope for our baptized children, to be real and comforting, must be in God's special grace. It must not be simply in the grace of baptism considered as a common or universal grace, seeing that so many who have been baptized do evidently, in their after years, fail of the grace of God; but in special, effectual, transforming grace."

"Precious, in this view of it, not gloomy and discouraging, but most precious and consoling, is the belief and contemplation of God's electing love."

The source of "assured belief" that our children were born again in baptism, is here stated to be God's "electing love" and "special, effectual, transforming grace:" and this in cases in which all vestige of this grace is awfully wanting, and there is no evidence of any such transformation.

But Mr. Richmond adds another consideration to enhance this "assured belief;" which is, that in the majority of cases the child of a predestinated parent is himself predestinated.

"Though we can fix no rules by which the free and special grace of God is ruled; though he hath mercy on whom he will have mercy; though he oftentimes, in the exercise of his mercy, maketh the child of an unfaithful parent his chosen and faithful servant: yet we cannot doubt that the greater number of his 'called, chosen, and faithful' ones, in any one generation, are children of those who were his true saints in the generation before. We may have an assurance that his elect in the generation next to ourselves (speaking of Christian nations, not of nations yet heathen) shall, for the most part, be the offspring and fruit of his chosen and faithful ones in this."

Allowing that this were true, as also all Mr. Richmond's other arguments, the utmost that could result would be that *the fact*, that a wicked man gives no sign of having been elected to regeneration in baptism, does not absolutely negative *the fact* that he was elected and regenerated; but this is a slender thread upon which to hang the blessed doctrine of "assurance."

I will only add, that neither those who hold, nor those who reject, the doctrine of what is called absolute irrespective election, can admit this new hypothesis, that though a man is not predestinated with any reference to his own anticipated faith or obedience, he may be so in reference to that of his parents. Where have we "an assurance that God's elect, in the generation next to ourselves (speaking of Christian nations, not of nations yet heathen) shall for

the most part be the offspring and fruit of his chosen and faithful ones in this?" Where have we any "assurance" that absolute election is "for the most part" hereditary? This is another of the novel dogmas which are requisite to make the doctrine of partial election to regeneration in baptism, accompanied with the awful alternative of reprobation, less distressing than it at first appears to a Christian parent. He is not to be greatly alarmed, because, though the election is absolute and irrespective of everything human, it is after all, in fact, attached "for the most part" hereditarily to "the offspring and fruit of his chosen and faithful ones." But were not Cain and Abel brothers? and also Esau and Jacob?

A PARENT.

ON ALLEGED MODERN WARNING DREAMS AND APPEARANCES OF DEPARTED SPIRITS.

[WE admitted, last year, some papers sent us relative to alleged modern warning dreams and appearances of departed spirits; but we soon closed the correspondence, not hoping that it would throw any new light upon these trite topics, and fearing lest we might be devoting our pages to matters of unprofitable curiosity rather than of edification. Two opposite classes of correspondents remonstrated with us upon this abruption, urging that such questions are of great practical and religious importance: the one class maintaining that the popular notions respecting ominous dreams and supernatural appearances in modern times is superstitious and at variance with Scripture; that its adoption by many religious persons injures the cause of Christianity by fastening on these, its advocates, the charge of being weak and credulous persons; that it is highly important to guard the rising generation against giving heed to such stories, as they enervate the mind while believed, and prepare the way, should they be rejected in after life, for that widely spread scepticism which does not distinguish between what rests upon solid grounds and what is only imagination; and that for these purposes an occasional examination of the popular and best attested modern remarkable dreams and ghost stories, with a view to shew the insufficient evidence upon which they rest, is an important duty, and well becoming a Christian Observer:—the other class urging that the prevailing incredulity in regard to the truth of such narratives, which were once readily received upon probable testimony, is an ominous feature of an ungodly age; a substitution of philosophy, falsely so called, for the authority of the Bible; a scornful rejection of well substantiated experience, for Sadducean scepticism; and that those, who like Mr. Wesley, in spite of vituperation and scorn, have brought forward such modern histories of this kind, as they considered satisfactorily attested, have done good service to religion in their generation, vindicating the providence of God, and rendering prominent a proof of the existence of an unseen world, which is irresistible if the facts are substantiated, and which ought not to be lightly resigned as untenable.

We will not at present discuss these adverse considerations; but we are reminded of the subject by an extract from the newspapers which has been sent us, mentioning the credulity of the Syrians at Beyrout, in accepting for truth the supernatural tales which a British officer has thought it consistent with truth, morality, and duty to palm upon them; and the subject being thus generally revived, we will append two other papers upon it which

have been reposing in our drawers since last year; the first containing an extract from Watson's reply to Southey respecting Wesley; and the second, an account of a remarkable occurrence noted in Bishop Heber's Life of Bishop Jeremy Taylor.]

To the Editor of the Christian Observer.

I SEND you a paragraph from the newspapers, purporting to be an extract from a letter from a British officer of rank, dated Beyrout, April 17, 1841.

"There is no story you cannot make a Syrian believe. They have a firm belief in the existence of giants. I amuse myself by going into their cottages at night, and sitting down on the floor, in the family circle: I tell them long stories about the Spanish giants (translated by my dragoman), which they listen to with open mouths. I told them the other night, that once in Spain, I was on the eve of being made prisoner, when a giant, a great friend of mine, came to the rescue, and killed 700 men with two blows of a stick, and carried me away to a high mountain, where he fed me for two months on young eagles; all which they quite believe. I said again that St. George (who is buried near Djouni) appeared to Commodore Napier, the evening before he landed, and assured him of the conquest of Syria; and a priest who was present said it was most probable, and they all believe it."

No lover of truth; no British patriot who rightly estimates the dignity of his country; no person who is anxious for the mental and moral improvement of his fellow-creatures; above all, no sincere follower of Jesus Christ, can read this passage without grief and indignation. England has been called the land of Bibles; it is sending out schoolmasters and missionaries to distant lands; Syria, among other nations, has partaken of the fruits of its pious philanthropy; Beyrout has not been forgotten in its labours of Christian mercy; and from Beyrout came to its shores that pious, learned, and noble-minded Syrian patriot, Asaad Kayat, for aid to enlighten his beloved countrymen deeply sunk in vice, ignorance, and superstition; and he went back with the sympathies and earnest prayers of British Christians, and such assistance as they could lend, amidst the multiplied demands upon their resources, for his success in the great work which he had undertaken. It was, moreover, hoped, that in the providence of God, educing good from evil, the temporary presence of British officers in that desolated and benighted land, might tend to much good; and that the natives might learn, if nothing else, at least practical lessons of veracity, in which they are grievously deficient, and have their minds enlarged by intercourse with English gentlemen, so as to outgrow some of the debasing superstitions which keep them so low in the scale of mental and moral improvement.

But opposed to all this, we find a British officer—a man representing before the natives of Syria the intelligence, veracity, dignity, and religion of his country;—not a thoughtless boy in red or blue, fresh from school, and wondering at his own glittering sword or dirk; but an "officer of rank"—encouraging the superstitious credulity of the people; palming upon them gross and absurd falsehoods; and rivetting upon their minds those chains of intellectual bondage which it was his duty, as a man, a Briton, and a Christian, to endeavour to unloose.

It may be said that he was only in sport; and this doubtless was true; but what says the word of God? "It is a sport to a fool to do mischief; but a man of understanding hath wisdom." And again;

"As a madman who casteth fire-brands, arrows, and death, so is the man that deceiveth his neighbour and saith, Am I not in sport?"

Among the other sportings of this officer of rank, was a solemn declaration that the evening before Commodore Napier landed at Beyrout, one from the dead appeared to him in a vision, and assured him of the conquest of Syria. The tale fell in with their superstitious notions; and not having any reason to believe that a "British officer of rank" would invent and promulgate falsehoods, both priest and people believed it. Does this fabulist know how much injury he may have done by setting afloat such a story? It is the wish of every rightly-judging Christian instructor, to emancipate the populace of our own and other lands from the shackles of superstition; for as long as they are prone to believe every idle dream or ghost story, as though it were holy writ, they are not only mentally enthralled, but they are exposed defenceless to the attacks of the infidel or Socialist, who artfully avails himself of some popular superstition, which he affects to identify with Christianity, thus wounding the latter through the former. The Church of Rome teaches that ignorance is the mother of devotion; and the infidel philosophists of France and Germany, taking her at her word, told the uninstructed people that their blind devotion was, as their priests admitted, the result of their ignorance: and thus scores of millions of persons were entrapped into infidelity, and many into atheism. Had they been well informed, so as to discern between truth and fable, the word of God and the devices of men, this awful result would not have followed; and I therefore accorded with those writers in your pages, who some time since endeavoured to disabuse the public mind of the popular belief in modern visions and ominous dreams, which some good men have, with Dr. Johnson, too much encouraged. Look at the scene which, while I am writing, is passing at Windsor. A house is alleged to be haunted; the ignorant multitude believe that this is probable, because, as is affirmed, a person once disappeared in that neighbourhood, and was thought to have been murdered; the tenant and some of his neighbours are described in the newspapers as being about, on account of the supposed unearthly occurrences, to quit their habitations; magistrates and clergymen are in requisition to discover the cause and allay the tumult; and all this on account of some strange noises, the origin of which (whether casual or by trickery) could not at the moment be discovered. And is this the state of popular opinion in the heart of Christian England in the nineteenth century? To a wide extent it is; especially among our peasantry. Is it not, then, the duty of all educated and religious persons, and especially of the clergy, to endeavour to disabuse the populace of their superstitious notions about dreams, apparitions, and omens; and to teach them to believe nothing of the sort except what they find attested upon divine authority in the word of God? Here is a plain broad line of distinction.

Her majesty's "officer of rank" thinks it a good jest that he made the Syrians and their priest believe an absurd ghost story. Does he not see that such falsehoods deteriorate the value of human testimony? which is a serious evil; for when men find themselves to have been imposed upon by specious evidence, they are too likely to become sceptical where important truth is at stake. There is indeed no fear for divine revelation, from the recoil of false miracles and popular fables, if persons will seriously examine into its evidences; for they are

so numerous, varied, and independent, that neither by chance or confederacy could they have been made thus miraculously to concentre in one point. But too many persons are apt to jump to conclusions: and infidels, knowing this, take advantage of imposture to injure truth.

It is well that the newspapers have given currency to the officer's own statement; for had this not been the case, the tale would very likely have been added to those many other lying wonders which your correspondents have alluded to. Some traveller would perhaps a few years hence have published the story as he heard it at Beyrout, and procured the deposition of the credulous priest, and two or three of the other dupes, who would say very truly that they heard it from a "British officer of rank" who knew all the facts, and whose veracity was not to be doubted. It were well if some of the strange wonderments, the offspring of ignorance and superstition, (for I do not impute fraud) which disgrace Mr. Wesley's journals, and many other well-meant publications, had been thus traced to their source at the time, and duly exposed, instead of being kept on record, and often quoted, as they still are, to the great injury of solid truth. And in this, as in everything else, we may admire the infinite wisdom and prescience of God, that in the evidences of divine revelation are blended many different but concurring species of proof; such as prophecy, miracle, history, internal evidence, and also much extant outstanding evidence; so that the question is not "May it be true?" but, "Is it possible for it to be false?" Evidence could not have been thus accumulated either by ignorance or fraud. The condition of the Jews alone, if there were not another particle of proof, would be a living, visible, and irrefragable demonstration.

VERITAS.

To the Editor of the Christian Observer.

I HAVE just read your Number for June, [1840] and with the interest I always find (more or less) in the Christian Observer; but I do not think your observations on Mr. Bacon's paper meet the case, or are marked with your usual candour; for I entirely concur in opinion with that gentleman that "it seems to be forgotten that there may be just as much weakness in refusing to credit what is reasonable and well attested, as in believing what is unreasonable."* And it has often struck me that those who impute weakness and credulity to others in believing in supernatural interpositions, manifest a greater degree of credulity in believing well attested narratives of this nature to be fabricated. But here I do not at all refer to Mr. Burdsall's narrative, which I am afraid is *not* well attested, is impro-

* We will not re-open the question with our correspondent; but our objection to Mr. Bacon's story was that it was neither "reasonable" nor "well-attested." Mr. Bacon's veracity and recollection are unimpeachable; but there is not a tittle of what any judge or jury would admit to be evidence as to the facts; and the story carries on its face the marks of delusion or imposture. How widely different such floating narratives from the phalanx of testimony which surrounds divine revelation; as is strikingly shewn, for example, in Sherlock's "Trial of the Witnesses," in regard to our Lord's resurrection.

bable, and rather absurd; and therefore merits the exposure of your respectable correspondent, "A Native of Calverley," but I do not think it was fair to associate *that* paper with Mr. Bacon's. But these matters have been so ably treated by that eminent and excellent man, the late Robert Watson, in his observations on Southey's Life of Wesley, that I will conclude by quoting them.

"On the general question of supernatural appearances, it may be remarked that Mr. Wesley might plead authorities for his faith as high, as numerous, and as learned, as any of our modern sceptics for their doubts. It is in modern times only that this species of infidelity has appeared, with the exception of the sophists of the Atheistical sects in Greece and Rome, and the Sadducees among the Jews. The unbelief, so common in the present day among free thinkers, and half thinkers on such subjects, places itself therefore, with only these exceptions, in opposition to the belief of the learned and unlearned of every age, and of every nation, polished, semi-civilized, and savage, in every quarter of the globe. It does more; it places itself in opposition to the Scriptures, from which all the criticism, bold, subtle, profane, or absurd, which has been resorted to, can never expunge either apparitions, possessions, or witchcrafts. It opposes itself to testimony which, if feeble and unsatisfactory in many instances, is such in others, that no man in any other case would refuse assent to it; or so refusing, he would make himself the object of a just ridicule. That there have been many impostures is allowed; that many have been deceived is certain; and that all such accounts should be subjected to rigorous scrutiny, before they can have any title to command our belief, ought to be insisted upon; but even imposture and error pre-supposes a previous opinion in favour of what is pretended, or mistaken; and if but one account in twenty or a hundred stands upon credible evidence, and is corroborated by circumstances in which, from their nature, there could be no mistake, that is sufficient to disturb the quiet, and confound the systems, of the whole body of infidels.

"Every age has its dangers. In former times the dangers lay in believing too much. In our own the propensity is to believe too little. The only ground which a Christian can safely take on these questions is, that the *à priori* arguments of philosophic unbelievers, as to the "absurdity" and "impossibility" of these things, go for nothing; since the Scriptures have settled the fact, that they have occurred, and have afforded not the least intimation that they should at any time cease to occur; such supernatural visitations are therefore possible; and when they are reported, ought to be carefully examined, and neither too hastily admitted, nor too promptly rejected.'

"An acute and excellent philosopher of modern times (Mr. Andrew Baxter) has come to the same conclusion. 'Although a fear of spirits hath been abused by vain or weak people, and carried to extremes perhaps by crafty and designing men, the most rigorous philosophy will not justify its being entirely rejected. That subordinate beings are never permitted or commissioned to be the ministers of the will of God, is a hard point to be proved. Mr. Wesley's belief in these visitations is therefore generally considered no proof of a *peculiar* credulousness of mind. On this he thought with all, except the ancient Atheists and Sadducees, modern infidels, and a few others who, whilst in this point they agree with infidels, most inconsistently profess faith in the revelations of the Scriptures.'"

T. K.

To the Editor of the Christian Observer.

So much has been written upon many of the popular narratives of portentous dreams and apparitions (and not least upon the Epworth noises, which, there is no reasonable question, were a non-juring trick to frighten Mr. Samuel Wesley from his allegiance to King George) that I rather wonder never to have seen in your pages, or in any other modern publication, in the discussion of the subject, an account of certain proceedings, in which Bishop Jeremy Taylor officially took a part during his administration of the see of Dromore, which he presided over, together with his own bishopric of Down and Connor.

The circumstances are related as follows, by Bishop Heber in his life of Jeremy Taylor; but in a style too flippant for the subject; for it is not one to jest upon.

"Of Taylor's domestic concerns, at this time, little more is known than that he continued to occupy his favourite retirement of Portmore, where he had a house and farm, and lived in intimate friendship with the family of Lord Conway. For our knowledge even of these particulars, which are, however, confirmed by the fact that his son Edward was buried at Lisburn, we are indebted to two strange stories in that strange book the 'Sadducismus Triumphatus,' of Glanville, edited and enlarged by More, which (though its ravenous credulity and ghostly frontispieces may, at present, be thought only proper to alarm the nursery,) displays, in some of its arguments, much of that singular Platonic learning by which its author and editor were distinguished, and has undoubtedly adduced some evidences of apparitions, which it is easier to ridicule than to disprove.

"One of these was a spirit, supposed, on Michaelmas-day in the year 1662, to appear to one Francis Taverner, 'a lusty, proper, stout fellow, then servant at large, afterwards porter, to the Lord Chichester, Earl of Donegal,' near Dumbridge, in the county of Antrim, and in Taylor's diocese of Connor. The object of the ghost's return to earth, which he should seem to have effected in a respectable grazierly style, on horseback, and in a white coat,—was to recover for his orphan boy a lease of which his widow and her second husband had wronged him. Taylor, who was then holding his visitation at Dromore, appears to have been desired to examine Taverner respecting what he had seen and heard; and is said by the narrator of the story, a certain Mr. Alcock, his secretary, to have been satisfied as to the truth of the narration. On a second meeting, however, with Taverner, at Lord Donegal's house, and in company with 'my Lady Conway and other persons of quality,'—he furnished Taverner with a string of interrogatories which he was to propose to the spirit on its next appearance, which sufficiently proved he was little inclined to 'take a ghost's word for a thousand pounds.'

"The attention, however, attracted by Taverner's story, was sufficient, the following year, to make one David Hunter, the bishop's own neat-herd, commence ghost-seer in turn, and leave his bed every night, for three quarters of a year, to follow, though sorely against his will, the spirit of an old woman through the neighbouring woods, till at length he had the courage to speak to her. Good Lady Conway was convinced of his being really under no delusion; but it does not appear that Taylor paid any attention to his story. The narrative, however, is, on all accounts, curious, and not the less so as proving the fact of the bishop's residence and farm at Portmore.

"On the questions proposed to Taverner's aerial visitant, some bitter criticisms appear in the "Illustrious Providences" of Increase Mather, printed at Boston, 1683-4. The present generation will pass a milder censure on him. What Taylor's sentiments were, on the general question of departed spirits re-appearing, may be learned from the manner in which he treats the apparitions alleged by the Romish priests in behalf of the doctrine of purgatory, after instancing some of which, in a strain of powerful sarcasm, he goes on to say that,

"'Against this way of proceeding we think fit to admonish the people of our charges, that, besides that the Scriptures expressly forbid us to inquire of the dead for truth; the holy doctors of the Church, particularly Tertullian, St. Athanasius, St. Chrysostom, Isidor, and Theophylact, deny that the souls of the dead ever do appear; and bring many reasons to prove that it is unfitting they should; saying, if they did, it would be the cause of many errors, and the devils, under that pretence, might easily abuse the world with notices and revelations of their own; and because Christ would have us content with Moses and the prophets, and especially, to 'hear the prophet whom the Lord our God hath raised up' amongst us, our blessed Jesus, who never taught any such doctrine to his Church.'—(Dissuasive from Popery, vol. x. p. 152.)"

Such is Bishop Heber's account; but as the reader may wish to see the fuller statement, as given by Glanville in his Sadducismus Triumphatus, edited by Dr. More, in 1682, it shall be subjoined. Joseph Glanville was born in 1636, and died in 1680. He was rector of the abbey church at Bath, and a prebendary of the cathedral of Worcester. His absurdly credulous volume on "witches and

witchcraft" was a strange book to be composed by a member of the Royal Society, and an advocate for the new philosophy. Dr. Henry More, his contemporary and survivor, was a scholar, a zealous Platonist, and a deeply-read divine. He declined accepting any higher dignity than a prebend, which he held in the cathedral at Gloucester. The following is Glanville's narrative :—

"At Michaelmas, 1662, Francis Taverner, about twenty-five years old, a lusty proper stout fellow, then servant at large, (afterwards porter,) to the Lord Chichester, earl of Donegal, at Belfast in the north of Ireland, county of Antrim, and diocese of Connor, riding late in the night from Hilborough homeward, near Drum Bridge, his horse, though of good metal, suddenly made a stand; and he, supposing him to be taken with the staggers, alighted to blood him in the mouth, and presently mounted again. As he was setting forward, there seemed to pass by him two horsemen, though he could not hear the treading of their feet, which amazed him. Presently there appeared a third in a white coat, just at his elbow, in the likeness of James Haddock, formerly an inhabitant in Malone, where he died near five years before. Whereupon Taverner asked him in the name of God who he was? He replied, 'I am James Haddock, and you may call to mind by this token, that about five years ago, I and two other friends were at your father's house, and you, by your father's appointment, brought us some nuts; and therefore be not afraid,' says the apparition. Whereupon Taverner, remembering the circumstances, thought it might be Haddock; and those two, who passed before him, he thought to be his two friends with him when he gave them nuts, and, courageously asked him why he appeared to him rather than any other. He answered, Because he was a man of more resolution than others: and if he would ride his way with him, he would acquaint him with a business he had to deliver him, which Taverner refused to do, and would go his own way (for they were now at quadrivial), and so rode on homewards. But immediately on their departure there arose a great wind, and withal he heard very hideous screeches and noises, to his great amazement; but riding forward as fast as he could, he at last heard the cocks crow to his comfort; he alighted from his horse, and falling to prayer, desired God's assistance, and so got safe home.

"The night after there appeared again to him the likeness of James Haddock, and bid him to go to Elenor Welsh (now the wife of Davis; living at Malone, but formerly the wife of the said James Haddock, by whom she had an only son, to whom the said James Haddock had by his will given a lease which he held of the Lord Chichester, of which the son was deprived by Davis, who had married his mother,) and to ask her if her maiden name was not Elenor Welsh; and if it were, to tell her, that it was the will of her former husband, James Haddock, that their son should be righted in the lease. But Taverner, partly loath to gain the ill will of his neighbours, and partly thinking he should not be credited but looked on as deluded, long neglected to do his message; till having been every night, for about a month's space, haunted with this apparition in several forms, every night more and more terrible, (which was usually preceded by an unusual trembling over his whole body, and great change of countenance manifest to his wife, in whose presence frequently the apparition was, though not visible to her;) at length he went to Malone to Davis's wife, and askt whether her maiden name was not Elenor Welch; if it was, he had something to say to her. She replied, there was another Elenor Welch besides her. Hereupon Taverner returned without delivering his message. The same night, being fast asleep in his bed, (for the former apparitions were as he sat by the fire with his wife,) by something pressing upon him he was awakened, and saw again the apparition of James Haddock in a white coat as at other times, who asked him if he had delivered his message. He answered, he had been there with Elenor Welch. Upon which, the apparition looking more pleasantly upon him, bid him not be afraid, and so vanished in a flash of brightness. But some nights after, (he having not delivered his message,) he came again, and appearing in many formidable shapes, threatened to tear him in pieces if he did not do it. This made him leave his house, where he dwelt in the mountains, and betake himself to the town of Belfast, where he sat up all night at one Pierce's house, a shoemaker, accompanied with the said Pierce and a servant or two of the Lord Chichester, who were desirous to hear or see the spirit. About midnight, as they were all by the fire-side, they beheld Taverner's countenance to change, and a trembling to fall on him, who presently espied the apparition in a room opposite to him where he

sate, and took up the candle and went to it, and resolutely asked him in the name of God wherefore it haunted him. It replied, because he had not delivered the message, and withal threatened to tear him in pieces if he did not do it speedily; and so changing itself into many prodigious shapes, it vanished in white like a ghost. Whereupon Francis Taverner became much dejected and troubled, and next day went to the Lord Chichester's house, and with tears in his eyes related to some of the family the sadness of his condition. They told it to my Lord's chaplain, Mr. James South, who came presently to Taverner, and being acquainted of his whole story, advised him to go this present time to Malone to deliver punctually his message, and promised to go along with him. But first they went to Dr. Lewis Downs, then minister of Belfast, who, upon hearing the relation of the whole matter, doubted at first the truth of it, attributing it rather to melancholy than anything of reality. But being afterwards fully satisfied of it, the only scruple remaining was, whether it might be lawful to go on such a business, not knowing whose errand it was; since, though it was a real apparition of some spirit, yet it was questionable whether of a good or a bad spirit. Yet the justice of the cause, (it being the common report the youth was wronged,) and other considerations prevailing, he went with them. So they three went to Davis's house, where the woman being desired to come to them, Taverner did effectually do his message, by telling her, that he could not be at quiet for the ghost of her former husband, James Haddock, who threatened to tear him in pieces if he did not tell her she must right John Haddock, her son by him, in a lease wherein she and Davis, her now husband, had wronged him. This done, he presently found great quietness in his mind; and, thanking the gentlemen for their company, advice, and assistance, he departed thence to his brother's house at Drum Bridge; where, about two nights after, the aforesaid apparition came to him again, and, more pleasantly than formerly, asked if he had delivered his message? He answered, he had done it fully. It replied, that he must do the message to the executors also, that the business might be perfected. At this meeting, Taverner asked the spirit if Davis would do him any hurt; to which it answered at first somewhat doubtfully; but at length threatened Davis, if he attempted anything to the injury of Taverner, and so vanished away in white.

"The day following, Dr. Jeremy Taylor, Bishop of Down, Connor, and Dromore, was to go to keep court at Dromore, and commanded me, who was then secretary to him, to write for Taverner to meet him there, which he did. And there, in the presence of many, he examined Taverner strictly in this strange scene of Providence, as my Lord styled it; and by the account given him, both by Taverner, and others who knew Taverner, and much of the former particulars, his Lordship was satisfied that the apparition was true and real; but said no more there to him, because at Hilbrough, three miles from thence on his way home, my Lord was informed that my Lady Conway and other persons of quality were coming purposely to hear his Lordship examine the matter. So Taverner went with us to Hilbrough; and there, to satisfy the curiosity of the fresh company, after asking many things anew, and some over again, my Lord advised him, the next time the spirit appeared, to ask him these questions:—'Whence are you? Are you a good or a bad spirit? Where is your abode? What station do you hold? How are you regimented in the other world? And what is the reason that you appear for the relief of your son in so small a matter, when so many widows and orphans are oppressed in the world, being defrauded of greater matters, and none from thence of their relations appear as you do, to right them?'

"That night Taverner was sent for to Lisburne, to my Lord Conway's, three miles from Hilbrough, on his way home to Belfast, where he was again strictly examined in the presence of many good men and women of the aforesaid matter, who was ordered to lie at my Lord Conway's all night; and about nine or ten o'clock at night, standing by the fire-side with his brother and many others, his countenance changed, and he fell into a trembling, the usual prognostic of the apparition; and being loth to make any disturbance in his lordship's house, he and his brother went out into the court, where he saw the spirit coming over the wall; which approaching nearer, asked him if he had done his message to the executors also. He replied he had, and wondered it should still haunt him. It replied, he need not fear, for it would do him no hurt, nor trouble him any more, but the executors, if they did not see the boy righted. Here his brother put him in mind to ask the spirit what the bishop bid him, which he did presently. But it gave him no answer, but crawled on its hands and feet over the wall again, and so vanished in white with a most melodious harmony.

"Note (1) That Pierce, at whose house, and in whose presence the apparition was, being asked whether he saw the spirit, said he did not, but

thought at that time he had a mist all over his eyes. (2) What was then spoken to Taverner was in so low and hollow a voice, that they could not understand what it said. (3) At Pierce's house it stood just in the entry of a door, and as a maid passed by to go in at the door, Taverner saw it go aside and give way to the maid, though she saw it not. (4) That the lease was hereupon disposed to the boy's use. (5) The spirit, at the last appearing at my Lord Conway's house, revealed somewhat to Taverner, which he would not discover to any of us that asked him.

"This Taverner, with all the persons and places mentioned in the story, I knew very well, and all wise and good men did believe it, especially the bishop, and dean of Connor, Dr. Rust.

"Witness your humble servant,

"THOMAS ALCOCK.

"David Hunter, neat-herd, at the bishop's house at Portmore; there appeared to him one night carrying a log of wood into the dairy, an old woman, which amazed him, for he knew her not; but the fright made him throw away his log of wood, and run into the house. The next night she appeared again to him, and he could not choose but follow her all night, and so almost every night for near three quarters of a year. Whenever she came he must go with her through the woods at a good round rate, and the poor fellow looked as if he was bewitched, and travelled off his legs. And when in bed with his wife, if she appeared, he must rise and go. And because his wife could not hold him in his bed, she would go too, and walk after him till day, though she saw nothing. But his little dog was so well acquainted with the apparition, that he would follow her as well as his master. If a tree stood in her walk, he observed her always to go through it. In all this while she spoke not.

"But one day the said David going over a hedge into the high-way, she came just against him; and he cried out, 'Lord bless me! would I was dead; shall I never be delivered from this misery?' At which—'And the Lord bless me too,' says she; 'It was very happy you spake first, for till then I had no power to speak, though I have followed you so long.'—'My name,' says she, 'is Margaret ——. I lived here before the war, and had one son by my husband. When he died I married a soldier, by whom I had several children, which that former son maintained, else we must have all starved. He lives beyond the Baun Water; pray go to him, and bid him dig under such a hearth, and there he shall find 28s. Let him pay what I owe in such a place, and the rest to the charge unpaid at my funeral; and go to my son that lives here, which I had by my latter husband, and tell him that he lives a wicked and a dissolute life, and is very unnatural and ungrateful to his brother that maintained him; and if he does not mend his life God Almighty will destroy him.'

"David Hunter told her he never knew her. 'No,' says she; 'I died seven years before you came into the country.' But for all that, if he would do her message she should never hurt him. But he deferred doing as the apparition bid him; and she appeared the night after as he lay in bed, and struck him on the shoulder very hard; at which he cried out, and asked her if she did not promise she would not hurt him. She said, that was if he did her message; if not, she would kill him. He told her, he could not go now, by reason the waters were out. She said, she was content he should stay till they were abated; but charged him afterwards not to fail her. So he did her errand, and afterwards she appeared and gave him thanks. 'For now,' said she, 'I shall be at rest; therefore pray you lift me up from the ground, and I will trouble you no more.' So David Hunter lifted her up from the ground, and, as he said, she felt just like a bag of feathers in his arms. So she vanished, and he heard most delicate music as she went off, over his head; and he never was more troubled.

"This account the poor fellow gave us every day as the apparition spoke to him; and my Lady Conway came to Portmore, where she asked the fellow the same questions and many more. This I know to be true, being all the while with my Lord of Downe, and the fellow but a poor neatherd there.

"THOMAS ALCOCK."

Such is the tale as recorded in Glanville's Sadducismus Triumphatus (Dr. More's edition, Lond. 1682, p. 243—253). The celebrated New England divine, Dr. Increase Mather, (the father of the equally celebrated Cotton Mather, who also wrote a strangely credulous work on "The Wonders of the Invisible World, being an account of the

trials of several witches lately executed in New England") gravely animadverts upon the interrogatories which Bishop Jeremy Taylor proposed to put to the pretended spirit. The passage occurs in Dr. J. Mather's "Diary for recording Illustrious Providences," published at Boston, Massachusetts, in 1684.

"I cannot but animadvert upon what is here expressed concerning the questions which the bishop would needs have propounded to, and resolved by, this spectre. I am persuaded that the apostle Paul, who speaks of man's intruding into those things which he hath not seen, (Col. ii. 18.) would hardly have given such counsel as the bishop did. One of his questions (viz. Are you a good or a bad spirit?) seems to be a needless and impertinent inquiry: for good angels never appear in the shape of dead men, but evil and wicked spirits have oftentimes done so. His other queries savour too much of vain curiosity; they bring to mind what is by that great historian Thuanus (lib. 130, p. 1136) reported concerning Peter Cotton, the Jesuit; who, having a great desire to be satisfied about some questions which no man living could resolve him in, he applied himself to a maid who was possessed with a devil, charging the spirit in her to resolve his proposals. Some of which were of this world; e. g. he desired the devil, if he could, to tell him when Calvinism would be extinguished; and what would be the most effectual means to turn the kingdom of England from the Protestant to the Popish religion. What would be the issue of the wars and great designs then on foot in the world?—Other of his inquiries respected the old world: e. g. How Noah could take the living creatures that were brought into the ark? Who those sons of God were that loved the daughters of men? Whether serpents went upon feet before Adam's fall? &c. Some of his questions respected the other world. He would have the spirit resolve him, How long the fallen angels were in heaven before they were cast out from thence? And what is the most evident place in the Scripture to prove that there is a purgatory? Who are the seven spirits that stand before the throne of God? Who is the king of the archangels? Where Paradise is? Now let the reader judge whether Dr. Taylor's questions, when he would have the spirit resolve him, Where is your abode? What station do you hold? How are you regimented in the other world? &c., be not as curious as some of the Jesuit's. Wise men thought it tended much to the disreputation of Peter Cotton; when, through his incognitant leaving the book wherein his inquiries of the demon were written, with a friend, the matter came to be divulged. I cannot think that Dr. Taylor's secretary, his publishing these curiosities of his lord, hath added much to his credit among sound and judicious persons. There is a tragical passage related in the story of the demon, which for three months molested the house of Mr. Perreaud, a Protestant minister in Matiseon. One in the room would needs be propounding needless questions for the devil to answer, though Mr. Perreaud told him of the danger in it. After a deal of discourse, the devil said unto him, 'You should have hearkened to the minister's good counsel, who told you, that you ought not to ask curious questions of the devil; yet you would do it, and now I must school you for your pains.' Presently upon which the man was, by an invisible hand, plucked up by his thumb, and twirled round and thrown down upon the floor, and so continued in most grievous misery. I hope, then, that none will be emboldened from the bishop's advice, to inquire at the mouth of devils, or of apparitions, until such time as they know whether they are devils or no."

Bishop Heber remarks as follows upon this passage, in his life of Jeremy Taylor:

"Mather does not seem to have perceived (indeed if he had, it would not have diminished his displeasure,) the drift and object of that sort of cross examination to which Taylor wished to subject the apparition, nor that it was intended merely to perplex and expose the person who, as he suspected, played the part of spectre. It is singular that the practice, so usual with the Romish exorcists, of asking strange and curious questions of exorcised persons, 'cunningly to get out of the devil the confession of some article of faith, for the edification of the standers-by,'—is exposed by Taylor himself, in one of his controversial works, in a strain of powerful satire, which will well repay the reader who may refer to it. Mather, who was a steady and most intolerant believer in the reality of such visitations, and who trusted in exorcisms as implicitly as Peter Cotton the Jesuit, (provided only those exorcisms were after the model of the Directory, and

uttered by a minister in a black cloak instead of a cope and surplice,) would have thought his wit, indeed, grievously out of place: but even Mather himself would have had some difficulty in answering satisfactorily the decision with which he winds up his pleasantries. Taylor says: (Dissuasive from Popery, vol. x. pp. 237—238.)

"'The casting out of devils is a miraculous power, and given at first for the confirmation of Christian faith, as the gifts of tongues and healing were; and therefore we have reason to believe, that because it is not an ordinary power, the ordinary exorcisms cast out no more devils than extreme unction cures sicknesses. We do not envy to any one any grace of God, but wish it were more modestly pretended, unless it could be more evidently proved. Origen condemned this whole procedure of conjuring devils long since: and St. Chrysostom spake soberly and truly, We poor wretches cannot drive away the flies, much less devils.'"

Bishop Taylor and Bishop Heber might have added, that superstition is not confined to the members of the Church of Rome. There are, at this very time, some among us who are lamenting the rejection of baptismal exorcism by the Church of England; and even such stories as those related by More, Glanville, the Mathers, and the Wesleys,* find many credulous readers among Protestants of various

* Though I highly venerate the memory of John Wesley, and feel deeply grateful for that blessed revival and extension of vital religion which he was in the hands of God an honoured instrument of promoting, I cannot but lament his unhappy credulity and superstition, which diffused themselves throughout the society which he founded, and from the contagion of which the mind of Adam Clarke could not escape. That pious, amiable, and learned, but somewhat crotchetty man, has published with great reverence, the accounts given by the Rector of Epworth, and his son John, with other documents on the subject to the extent of nearly sixty pages of close print, and he strongly expresses his conviction that the transactions were supernatural. The following are among his statements:

"The accounts in general agree as to the time of the commencement and cessation of these disturbances. They were noticed December 1 or 2, 1716, and ceased at the end of January, 1717. But there is a fact of which all Mr. Wesley's biographers are ignorant, viz.: that Jeffrey, as the spirit was called, continued to molest some branches of the family for many years after. We have seen that Miss Emily Wesley was the first who gave it the name of Jeffrey, from an old man of that name who had died there; and that she was more disturbed by it than any other of the family."

"Mr. John Wesley believed that it was a messenger of Satan, sent to buffet his father for his rash promise of leaving his family, and very improper conduct to his wife in consequence of her scruple to pray for the Prince of Orange as King of England; to which title she fully believed he had no legal or constitutional right. On which we find that he left her for a year, to the neglect both of his family and his church. That God should have resented this rash conduct, is not to be wondered at, but whether Jeffrey was the instrument of chastisment will be a question with many. With others, the house was considered as haunted. For this I have heard a reason assigned, which I shall introduce, because it has been stated to me, by respectable authority, as a fact." [The alleged fact was, that a maid-servant struck a man on the head who was breaking into the house; but who he was, or what became of him, Dr. Clarke adds, was never discovered; but it was conjectured that some accomplices must have carried him off; and that he died, and haunted the house.]

"Mrs. Wesley's opinion," adds Dr. Clarke, "was different from all the rest, and was probably the most correct; she supposed that 'these noises and disturbances portended the death of her brother, then abroad in the East India Company's service.'"

It may be shrewdly suspected that if not Mrs. Wesley, at least some of the non-juring members of her family, knew better; for it must not be forgotten that her son John Wesley records, and all the accounts corroborate, that "It (the spirit) constantly knocked while the prayers for the king and prince were repeating; and was plainly heard by all in the room but my father, and sometimes by him, as were also the thundering knocks at the Amen." The Jacobite trickster knew well how to time his blows to frighten poor Mr. Wesley from his allegiance to the house of Hanover. That Mrs. Wesley was on good terms with the friends of the

denominations. This is an indication of a morbid state of mind; it has nothing to do with religion; for many ungodly men are the slaves of superstition: whereas true religion is the best cure for the evil. The Gospel alone can give peace of mind, or rid the imagination of feverish excitement. If men fear God they need fear nothing else; if they have his revealed word, the canon of which has been long complete, and the promised influences of his Holy Spirit, they require no dream, vision, audible voice, or preternatural phenomenon, —such as flapping doors and making trenchers dance—to guide, warn, or instruct them. With the shield of faith and the sword of the

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intruder, appears from the following remarks in her son John's account of what he calls these "supernatural disturbances." He says, "From the time of my mother's desiring it not to disturb her from five to six, it was never heard in her chamber from five till she came down stairs; nor at any other time when she was employed in devotion." Of course not; for Jeffrey knew that she was praying for his friend the Pretender. It would occupy too much space to go through the facts in order to shew that it was a Jacobite trick. The quarrel between the rector and his wife was of old standing. Their son John says:

"Were I to write my own life, I should begin it before I was born, merely for the purpose of mentioning a disagreement between my father and mother. 'Sukey,' said my father to my mother, one day after family prayers, 'why did you not say *Amen* this morning to the prayer for the king?' 'Because,' said she, 'I do not believe the Prince of Orange to be king.' 'If that be the case,' said he, 'you and I must part; for if we have two kings we must have two beds.' My mother was inflexible. My father went immediately to his study; and after spending sometime with himself, set out for London, where being convocation man for the diocese of Lincoln, he remained without visiting his own house for the remainder of the year. On March 8th, in the following year, 1702, king William died; and as both my father and mother were agreed as to the legitimacy of queen Anne's title, the cause of their misunderstanding ceased. My father returned to Epworth, and conjugal harmony was restored."

Here then we find there had been a quarrel between the rector and his Jacobite wife, as long back as the reign of William, in 1701; but during that of Anne they agreed, the cause of their misunderstanding having ceased. But upon the accession of the house of Hanover, in 1714, the Jacobite cause revived; there was a rebellion in favour of the Pretender in 1715, and many of the clergy were among his adherents, having refused the oaths to George. It was in 1716, in the heat of these quarrels, that "old Jeffrey" determined to terrify the good rector of Epworth from his allegiance; and by rather rough usage; for he says in his diary: "When we were at prayers, and came to the prayer for king George and the Prince, it would make a great noise over our heads constantly, whence some of the family called it a Jacobite. I have been thrice pushed by an invisible power, once against the corner of my desk in the study, a second time against the door of the matted chamber, a third time against the right side of the frame of my study door, as I was going in."

John Wesley's opinion was that it was the judgment of God upon his father for having left his non-juring wife; but to say nothing of the strange notion that the Almighty commissioned a spirit to espouse the Jacobite cause and to interrupt the prayers for the house of Hanover; how was it that this retribution did not happen till fourteen years after the rupture, and when the parties had lived during all Anne's reign in peace? Dr. Clarke thinks that it was to notify the death of Mrs. Wesley's brother; but what had this to do with the clamour at the prayer for the royal family?

Dr. Clarke, so far from being sated with these wonders, adds; "The story of the disturbances at the parsonage-house in Epworth is not unique; I myself, and others of my particular acquaintances, were eye and ear witnesses of transactions of a similar kind, which could never be traced to any source of trick or imposture, and appeared to be the forerunners of two very tragical events in the disturbed family; after which no noise or disturbance ever took place. In the history of my own life, I have related this matter in sufficient detail."

Such superstitious credulity among religious persons is highly injurious: and ought not to be left unchastised.

Spirit in their hands, they want not holy water to protect them from the machinations of Satan; or priestly incantations to exorcise them from his indwelling. If Christ be formed in the heart the hope of glory, Satan will find that consecrated place no congenial abode. Believing what God has related, they may safely be incredulous to the marvels which cunning men have feigned, or weak men fancied; and holding their faith on sure grounds, they have no reason to fear that it will be shaken because they inquire searchingly, rather than believe hastily, in regard to the many prodigies which Satan himself has perhaps invented in order to damage what is true: as if an enemy, to render the genuine coin suspicious, should multiply false resemblances. Those who have the real gold need not fear the hottest crucible that is necessary to consume the dross.

SENEX.

LETTER FROM THE CHAPLAIN OF SALOP GAOL ON THE CASE OF MISTER.

To the Editor of the Christian Observer.

My attention to Pastor's Letter in your May Number, and your observations thereon, was drawn by a brother clergyman, whom I accidentally met, while from home. Having only very recently returned, I had no time to notice it before.

It is true that Josiah Mister died denying his guilt; and that the blessed sacrament of the Lord's Supper was administered to him previous to his execution; but I trust that the recipient did not look upon it as a passport into heaven. It is certain, the course of instruction pursued at the Salop County Gaol must lead to a very different conclusion. When Josiah Mister was brought into custody, in August last, his knowledge of religious truths was scanty and superficial; but before his execution, he had made considerable progress, and was at least acquainted with the Gospel plan of salvation. His being confined to a separate court, without any manual employment, afforded him leisure to read the Bible, and other religious books, with which he was supplied; and his time was chiefly occupied in reading, meditation, and committing to memory the Collects, Epistles, and Gospels, and other portions of Scripture which were supposed to be applicable to his case, and likely to lead him, under God, to repentance, and to believe in the Saviour of sinful man. Besides the leisure and opportunity thus afforded him, he regularly attended Divine service daily in the chapel. After prayers, and a practical exposition of some portion of Scripture, were over, he, as well as the other prisoners, was detained in chapel for catechetical instruction, or to read a chapter in the Bible, which was verse after verse explained. The sacraments were, in these examinations, prominently brought before them, and frequently explained in detail. In addition to these public ministrations, I visited him twice at least every week, in his day-room. By these means I became acquainted with the progress he made in religious knowledge. Several sermons were delivered on the necessity of receiving, as well as explanatory of, the Lord's Supper, during the period of his imprisonment. And when he solicited me to administer the holy rite to him, after sentence of death was passed upon him, I earnestly cautioned him from supposing the sacrament to be of it-

self a viaticum to heaven—or that he could derive any benefit or advantage from it, unless he received the same with a truly "penitent heart and lively faith:"—but, on the other hand, if received without such qualifications, he would be an unworthy communicant, and would eat and drink to his own condemnation. Josiah Mister professed repentance and faith,—whether he was truly penitent, it is not for me to presume to tell: God alone can discern the truth concealed in the recesses of the heart. After all, I hesitated, until I had consulted a faithful and zealous brother clergyman, to give him the sacrament. And I can assure you, that I never heard any one joining more earnestly and fervently in the confession, in the communion service, than Josiah Mister did. I am, Sir, your obedient servant,

D. WINSTONE,
Chaplain to the Salop County Gaol.

*** The duties of Chaplains of Gaols are often so painful and difficult, that, in cases which involve difference of opinion, much candour, delicacy, and Christian sympathy, are due towards those who conscientiously discharge them. We trust we did not violate this spirit in the remarks which we made upon the case of Mister, and which were as follow:

"We have inserted Pastor's letter, because it relates to a subject which has been much discussed in our pages,—the administration of the Lord's Supper to criminals before execution. Without being acquainted with the particulars of what passed between the chaplains and the criminals, in the cases referred to (Macreth and Mister) it would be contrary to charity to assume that those who administered the Lord's Supper in these instances did not consider themselves conscientiously constrained, as a matter of duty, and after the strictest scrutiny, to act as they did; as in the case of Courvoisier, so candidly explained by Mr. Carver. At the same time, most superstitious and sacrilegious is the custom—as a custom—of administering the sacrament of the Lord's Supper to criminals before execution, as if it were a viaticum which ought to be urged upon them, instead of being bestowed only upon their solicitation, after due instruction, examination, caution, and, if necessary, dehortation."

It is not for us to presume to decide for the consciences of other men; but as this particular case has been adverted to in our pages, it is but justice to Mr. Winstone, that we should say, that, according to our own rule, if after much deliberation and prayer, he administered the Lord's Supper to Mister "only upon his own solicitation;" and "after due instruction, examination, caution, and, if necessary, dehortation," following the Apostle's direction "Let a man examine himself," not undertaking to decide infallibly as to the sincerity of the candidate's professed repentance and faith, though faithfully warning him of his guilt and danger if he was deceiving himself or others; we do not see that he would have been justified in ultimately withholding it. The only point left unexplained by him is, whether or not, as a most important and essential proof of penitence and faith, he urged upon the condemned man the duty of at least not uttering falsehood in regard to the crime of which he was convicted, supposing he was guilty of it;—which we think there can be no doubt of, notwithstanding his denials and protestations. The duty of a chaplain in this matter appears to us very clear. If a convicted prisoner denies his guilt, the strong probabilities are that he falsifies; still, as all human tribunals are fallible, it is within the range of possibility that there was a mistake in the judgment. Now we do not think that it is the office of a chaplain to cross-examine a convicted prisoner, or to entrap him, as it were, into an acknowledgment of his criminality. Should he solemnly deny it, the chaplain

is not to harass him by asking him how he accounts for this or that circumstance;—unless it be that really thinking it possible he was innocent, he wishes, for the condemned person's own sake, to elicit such facts as may clear up the matter, and perhaps procure a pardon. But we are speaking only of cases in which the inquiry is not for this just and charitable purpose; but in order to elicit a confession. In such instances the minister of Christ ought not to be the accuser; nor, as we said, the cross-examiner. His chief duty regards the man's soul; he must solemnly state the matter to the prisoner as an affair of conscience and salvation. "You are convicted by your country of this crime: you deny your guilt: God, before whom you deny it, is your Judge, not I;" [the chaplain might, however, strongly express his own opinion, if he considered the case incontrovertibly clear, lest his abstinence should embolden the criminal in his falsehood] "but one thing is certain, that if your conscience attests your guilt, and you die with a lie in your lips, asserting the contrary, you seal your eternal condemnation." And so in regard to the administration of the Lord's Supper under such circumstances; the chaplain was only to teach, warn, and exhort, not condemn: but he was bound specially to urge that if the party was condemned in his own conscience, as well as by an earthly tribunal, and especially if he was persisting in a falsehood in denying his criminality, he would eat and drink his own condemnation by partaking unworthily of the sacramental supper, not discerning the Lord's body. Now it does not appear from Mr. Winstone's narrative (though we presume it is implied) that he made this a touchstone of the prisoner's sincerity. We repeat, that we do not mean in the way of what is called "moral torture" in order to extract a confession; but in the way of appeal to the conscience of the party as regarded his own salvation, and moreover as a duty to God and society. If the prisoner had been silent as to his guilt, even then the duty of confession, provided he knew himself to be criminal, might have been strongly urged, without oppressing, as it were, a helpless man; but when he denied it, the necessity was, if possible, still more urgent, of warning him against approaching the Lord's table, or meeting his Judge, with falsehood on his lips. If he disclaimed having falsified, the chaplain, who was not acting as a juryman, much less as an arbiter, must proceed, after due monition, as though the disclaimer were true; the guilt being upon the culprit's own head if it were false. Mr. Winstone mentions only his general exhortations to the prisoner in regard to penitence and faith; he does not say whether he pressed this particular point, which was of extreme importance; for either Mister received the sacrament under the most awfully aggravated circumstances of lying hypocrisy before God and man, or he died a victim to the fallibility of human laws and false judgment. It was not for the chaplain to decide which of these awful alternatives was the true one; though we can scarcely conceive otherwise than that he was, and is, convinced of the prisoner's guilt; but even if he had believed the contrary, still, under the circumstance of the man's being condemned, yet denying his guilt, he was bound to make the truth or falsehood of that denial the man's own special witness to his own conscience (combined of course with repentance and faith in full) as to whether the Lord's Supper would be a bane or benefit. This done (and we presume it was done) the party must decide for himself.

ON THE TERCENTENARY OF THE SETTING UP OF THE ENGLISH BIBLE IN CHURCHES.

To the Editor of the Christian Observer.

MAY I request to be informed on what authority you have stated (whose bare statement is in general good authority) that "in the year 1541 ....the English Bible was ordered to be set up in our churches?" (See Christian Observer, April 1841, p. 231.) Your other synchronisms in that interesting and able review, I have not tested; nor probably should I have examined this, but from the synchronism of my being engaged in attending village Bible meetings, about the time I read that review. The tercentenary of the event alluded to, afforded a happy reminiscence for a Bible meeting; although I did not avail myself of it; having remembered the precept (would that I ever may in weightier matters!) "Prove all things." Last year, or 1838, would have done, according to my authorities (bating the Christian Observer.)

CLERICUS P. A. T.

*** We have not at hand any memorandum of our reference. The circumstance is probably noticed by Strype; and perhaps by Fox or Burnet. If our correspondent will give us any reason for doubting it, we will look out for the verification; but as we have no hesitation about it, we scarcely think it necessary.

Since we wrote the above paragraph, we have opened a new uncut volume on our table,—Mr. Bagster's splendid English Hexapla New Testament, just published—and on turning to the date of 1541, in the interesting and diligently compiled preliminary "historical account of English versions," we find the following passage, which is worth quoting for the facts contained in it, as well as in reply to our correspondent's inquiry.

"The state of things, as regards religion in England, was now increasingly anomalous. The Gospel was not to be preached under the pain of suffering as heretics. Many doctrines were enjoined on pain of death, to be received as being in Scripture; and yet the Bible, in which not a word was said about some of these very doctrines, was not only allowed to be circulated, but the injunctions which had been before made with regard to its being placed in every parish church, were repeated and enforced. This new proclamation was dated May 6, 1541. It recited, that the king had set forth certain injunctions requiring the Bible to be placed in every parish church, to the intent that all his subjects might read it; and in order that the right end might be answered by this, the proclamation enjoined that none should read the Bible with a loud voice during the time of mass, or other divine service; that no layman reading it, should dispute or argue, but only reverently peruse it for his own edification.

"By this it seems as though the Bibles had in some places been actually read aloud while the Latin service was going on. The injunction seems to contemplate its still being read at such times, but only restrains the manner in which this should be done.

"As to laymen being forbidden to dispute about Scripture, the act of the Six Articles seems to have been already sufficiently stringent upon that point; for the things there defined were enough to make, not laymen only, but all others, fear to hold lightly any disputation as to what the Bible actually contained.

"This proclamation farther sets forth that the king had heard that, in spite of his former injunctions, there were many parishes destitute of Bibles; at which he marvelled not a little, *enjoining that a Bible should be speedily procured for every parish church; the time limited for this was the next All Saint's day*, (*Nov.* 1, 1541.) after which a penalty of 40*s.* a month was to be imposed where one was not obtained. The price likewise of the Bibles of the largest volume was fixed at 12*s.* well bound and clasped, and 10*s.* unbound."

The authority for the above account, as given in the margin, is, "Cott. M. S. S.; Cleop. E. v. 337;" which our correspondent doubtless knows refers to the press and shelf marks in the Cotton library in the British Museum; but the document is perhaps printed or noticed (and from that very source) in Strype. Our statement was published more than two months before Mr. Bagster's Hexapla. In our historical notices of the English Bible in our volume for 1836, (see Index) we have alluded to the chronological and historical difficulties which beset some of Henry the Eighth's partial, mutable, and inconsistent proclamations relative to the promulgation of the English Bible.

LETTER FROM THE AUTHOR OF "THE SINNER'S FRIEND."

To the Editor of the Christian Observer.

SIR,—I take the earliest opportunity of expressing my sincere thanks for the judicious corrections you have so kindly made, (in the Number for May), and with such a sweet Christian spirit, in some of the portions of "The Sinner's Friend." I do indeed feel truly grateful for them; and have proceeded, *instantly*, to make the alterations —for the next edition—shortly expected; but I will write you *more fully* in a few days.

I have thought so *much* of your kind remarks, (in the *Christian Observer* published *this* day) that I have made it a matter of thankfulness to Almighty God, that you have been led to *detect* the *danger* which *might* arise from any *unguarded* declaration (in "The *Sinner's Friend*") of that mercy which is so largely treasured up for every *penitent* sinner.

To *Pastor*, I am greatly indebted for bringing the subject forward; may the Lord grant unto *him* the blessings of true repentance, and true *faith*, that he may LOVE the Lord Jesus *more* and *more*.

Originally, "The Sinner's Friend" was not intended for *sale*; I published the first 3000 *gratuitously*, for my old companions and others; but the demand for this little work became so large, that it was needful that *some* should be *paid* for; but I have had the exquisite pleasure of *giving* away upwards of 40,000 copies, in which I have been rewarded a million-fold by the conversion of many sinners. To GOD alone be *all*, ALL the praise.

I have the grateful pleasure of subscribing myself, your very obliged and (I have no doubt) *fellow* Zion-traveller,

THE AUTHOR AND COMPILER OF "THE SINNER'S FRIEND."

*** We have received two other letters from the author of "The Sinner's Friend" written in the same kind, candid, and Christian spirit; but which having his name affixed, and mentioning, with all simplicity, some particulars in which it has pleased God to bless the perusal of his tract, were not meant for publication. It is only necessary to add, that having seen the remarks in our Number for June, he says:

"The more I read *your own* remarks upon that subject, (Pastor's Letter) in your Magazine for the present month, the more reason I have for being thankful that you have written so well, and so much to the purpose, and so much more to my satisfaction, than I could have done myself; therefore I now forego every intention of taking any further notice of it."

"I cannot pass over, in silence, your kind defence of 'the right and holy *intention*' of 'The Sinner's Friend,' and I assure you that every portion, written by

myself, has been written with earnest prayer to Almighty God for the teaching of his Holy Spirit, that I might not write a syllable inconsistent with the tenor and import of the Holy Scriptures, nor sanction the slightest deviation from holiness of heart and life."

ON THE PHRASE "FINISHED SALVATION."

To the Editor of the Christian Observer.

A CORRESPONDENT under the signature of Pastor, in your Number for May, p. 287, says:

"A short time ago I had been visiting a sick woman of very indifferent character, in my parish, and who was greatly addicted to the vice of lying; in fact, she seldom spoke a word of truth, and the most earnest and affectionate warnings were of no effect. All at once I perceived a great change in her manner. She refused to listen to any representations of her guilt and danger, and the necessity of 'repentance and faith.' I could get nothing from her but that she was 'safe,' and that her salvation was 'a finished work.' Anxious to ascertain whether any work of grace had really taken place in her heart, I asked her several searching questions, warning her against her besetting sin of lying. I could not make her sensitive of her guilt, but at last she angrily produced this identical 'Sinner's Friend,' which she said 'had been given her by a clergyman,' (of antinomian views, and a seceder from the Church,) 'with a strict charge to let nobody persuade her that her salvation was not *a finished work.*'"

I will not enter into any general discussion upon various questions to which this paragraph might give rise; but one thing I think ought to be stated, that wherever this wretched self-deceiving woman may have learned the phrase, that salvation is "a finished work," she did not find it in the Tract alluded to. It may have been employed by the "seceding antinomian clergyman," as it is employed by some clergymen who are neither "seceders" nor "antinomians," but truly "evangelical" men; but it is not an expression used in Scripture, or in any of the formularies of the Church of England; and neither is it used by the writer of "The Sinner's Friend,"* nor I think could

* I would not dispute for a word where the meaning is clear; but there is no Scriptural authority for applying to our blessed Lord the title of "The Friend of sinners." This appellation was applied to him sarcastically, and in contempt, by his enemies; and on the two occasions upon which he refers to it, so far from adopting it, (as persons sometimes assume epithets in a good sense, which their enemies had used in a bad one,) he both times speaks of the appellation as reproachful. His words, Matt. xi. 19., are, "And *they say*, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners;" and again Luke vii. 34, "*Ye say*, Behold a gluttonous man and a winebibber, a friend of publicans and sinners." On both these occasions our Lord appeals from the judgment of the Pharisees and Lawyers, saying, "But wisdom is justified of all her children;"—that is, whatever they might affirm, those who were enlightened by heavenly wisdom well knew that though he was not austere in his deportment, like John the Baptist, he was not "a gluttonous man and a winebibber, a friend of publicans and sinners." He does not condescend to explain to his columniators why it was he held commerce with sinners; namely, as he elsewhere says, that he might call them to repentance; as it was prophesied of Him that he should save his people from their sins. It is true that on this very ground he was their best friend; he died a ransom for sinners—yea, for the chief of sinners; but he did not allow himself to be characterised by an appellation which was meant to imply that he befriended sin. When there are so many names given in Scripture to designate our Divine Lord, it cannot be necessary to adopt one which is not so given, which he disclaimed as reproachful, and which can only by accommodation be applied to him. I do not remember that any of the writers who have collected lists of the Scriptural titles of our Lord, have thought of inserting this among the number. Yet, blessed be God, he is the friend of every penitent sinner who repairs to him as a Saviour.

be; for if I rightly gather his opinions from his Tract, he entertains very much those professed by Mr. Wesley and his followers, who strongly object to the phrase "finished salvation," while they urge, as does the writer of this Tract, the necessity of coming at once to Christ, embracing instantly his gracious offer, and seeking for full assurance of the forgiveness of their sins. He marks in Italics the words "secret decree," in assuring the sinner that there is "no secret decree of God" to "induce him to reject a single person who applied to him for the salvation of his soul, with a sincere desire to obtain that blessing, depending on his truth, power, and grace, and using the means which he hath appointed."

The New Testament clearly points out the difference between redemption and salvation; the atonement and the application of the atonement; as it does between justification and sanctification; and we are not to confound the finished work of Christ with the progressive work of the Holy Spirit, or to disparage either. The atonement was made upon the Cross once-for-all. When our Lord said, "It is finished," he taught us that by what he had done and suffered, he had completed the work which he had undertaken, which was to obtain eternal redemption for us. Faith lays hold of that redemption; we are justified solely by faith; thus our salvation is wholly of grace; and Christ is made unto us salvation.

Yet no less is it said, "Work out your salvation with fear and trembling;" and the Apostle Paul would have heard with horror a hardened woman assert that she was not to "work" it out, for that it was "a finished work." He adds, shewing our own inability and the power and grace of God, "For it is God which worketh in you both to will and to do of his good pleasure." Again, the same Apostle says, "Now is our salvation nearer than when we believed." Here he speaks of it as something not yet consummated. And again, "Godly sorrow worketh repentance to salvation;" with many similar passages.

In like manner the formularies of the Church of England—so clear, so full, so earnest upon the doctrines of grace, justification by faith without works, salvation of gift and not of debt, finished redemption and free salvation—are equally explicit as to the duty and necessity of working out our salvation, according to the declaration of St. Paul, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." One brief passage from the Homily, entitled "Good Works annexed to Faith," may suffice to shew the scriptural manner in which our Reformers united a finished redemption with working out our salvation.

"The thief, that was hanged when Christ suffered, did believe only, and the most merciful God justified him. And because no man shall say again, that he lacked time to do good works, for else he would have done them; truth it is, and I will not contend therein; but this I will surely affirm, that faith only saved him. *If he had lived, and not regarded faith and the works thereof, he should have lost his salvation again.* But this is the effect that I say, that faith by itself saved him; but works by themselves never justified any man. Here ye have heard the mind of St. Chrysostom; whereby you may perceive, that neither faith is without works—having opportunity thereto—nor works can avail to everlasting life, without faith."

I am aware that not only some "seceders" from our church, but some pious members of it, would not admit the possibility contended

for in the Homily, that the thief upon the cross could have "lost his salvation;" salvation being "a finished work." I believe, however, that the difference in the manner of stating this by truly godly men is rather in regard to the meaning attached to the word "salvation" in the phrase alluded to, than in their views of the doctrine.

HOMILETICUS.

MR. LLOYD ON RAIKES'S ORIGINATION OF SUNDAY-SCHOOLS.

To the Editor of the Christian Observer.

I BEG leave to inform you, that the late Rev. Richard Raikes furnished me with the information, which I have given to the public, relative to his brother Robert Raikes, and the origin of Sunday-schools. I met him at the formation of the Gloucestershire Auxiliary Bible Society, of which he was one of the secretaries; and from his well known character I quite agree with you in opinion that this venerable clergyman could not have used the expression referred to, "at least in any disparaging sense." I think the confusion prevailing has arisen from confounding Mr. Stock's *day*-school with the *Sunday*-school. I would add, that hearsay evidence, and the remembrance of events that occurred sixty years ago, are not sufficient to countervail public documents written at the time. To confirm your opinion that Robert Raikes did not wish "unfairly to assume the honour due to others," I beg to add an extract from the introduction of a little book, printed by him A.D. 1794, which was given to me by his widow. It is entitled, "The Sunday Scholar's Companion; consisting of Scripture sentences, disposed in such order, as will quickly ground young learners in the fundamental doctrines of our most holy religion; and, at the same time, lead them pleasantly on, from simple and easy to compound and difficult words."

The following is the first sentence in the Introduction: "The idea of Sunday-schools, for introducing some degree of civilization among the children of the vulgar, was first suggested to the public in a COUNTRY PAPER, of November 3, 1783; but the rapid progress, and general adoption of the measure through great part of the kingdom, may be ascribed to the able support it found among some of the clergy."

W. E. LLOYD.

REVIEW OF NEW PUBLICATIONS.

THE COLLECTED POETICAL WORKS OF JAMES MONTGOMERY.

The Poetical Works of JAMES MONTGOMERY, *collected by himself, in four volumes.* Vol. 1st, 1841.

WE take up, as a light summer book, amidst graver matters, the first volume, lately published, of the veteran Montgomery's intended collection of his poetical works. Of these, (speaking from memory) we recollect his "Wanderer of Switzerland;" his "West

Indies;" his "World before the Flood;" his "Pelican Island;" his "Greenland;" his "Songs of Zion;" and his "Portfolio;" to several of which volumes are annexed many shorter poems. Whether it be that poetry is in higher esteem than formerly, so that readers covet more of it; or in lower, (at least compared with money,) so that they will not purchase it at the old rate of a few hundred lines to a volume, certain it is that our poets are now fain to collect their scattered productions, and to publish them in cheap compact forms; there being but a very feeble demand for those separate works of a Southey, Milman, Moore, Scott, Byron, Wordsworth, Hemans, Montgomery, and others, which used to furnish fair annual rentals to their authors or publishers. Mr. Montgomery follows the new fashion also, as Moore has done, in garnishing old poems with prose remarks and anecdotes, connected with the pieces, and with the fortunes, or misfortunes, of the author; for perpetrating which "aggravated offence" he offers the following apology."

"The small pieces, accompanying "THE WANDERER OF SWITZERLAND," (published in 1806) which gained for him a name, however humble, among his poetical contemporaries, were almost exclusively personal;—reveries, reminiscences, and anticipations referring to blighted hopes, existing troubles, and fearful forebodings of evils to come. Of this singularity, he was so little conscious at the time, that, when first pointed out to him, the discovery alarmed the morbid egotism which had betrayed him into it, quite as much as the offence itself, if it were one, shocked the modesty, and provoked the scorn of critics in the highest place. Without pretending to vindicate this or any other indiscretion, into which he may have been misled by that self-love which is self-ignorance, or that ignorance of the world which is not the greatest crime in it, especially when found in a young man,—he must now, at an advanced age, hazard the charge of committing a more aggravated offence of the same kind (since what is venial in verse may be deemed unpardonable in prose), when he frankly lays before his readers such information concerning himself as shall enable those, who will take the necessary pains, to better understand, and more correctly to appreciate, the merits or defects of productions, which have incurred more censure and won more favour than can often fall to the lot of an obscure and solitary adventurer in verse."

We are not very angry with the delinquent for disclosing to us some of the reminiscences of his earlier literary and personal history; more especially as certain facts have been misrepresented; so that to this hour there may be some who having heard of his being twice imprisoned in York Castle, the first time for a seditious libel, and the second for a libel on a magistrate, and of his being the proprietor and conductor of the Sheffield Iris newspaper (established in 1794, at a time when parties ran high) may imagine that the present meek, amiable, and pious James Montgomery must once have been a fierce demagogue, who well deserved his punishment, or at best a mischief-making, sickly enthusiast, who would have plunged his country into the anarchy of revolution, and fraternized with Robespierre and similar lovers of liberty to promote the welfare of mankind. To those who have imperfectly heard such matters relative to Mr. Montgomery, his own explanations will be interesting; nor perhaps less so to those who are acquainted with his name only in connection with his religious publications, more especially his justly popular hymns and sacred lyrics. Our notice of the volume in our hands will be chiefly confined to these details of personal and literary history: for of the character of

Mr. Montgomery's poetry, its merits and defects, we have written so often, (see, besides numerous incidental notices in our pages, our review of his "West Indies," or the Abolition of the Slave Trade, in our Vol. for 1810, p. 103; of his "World before the Flood," 1814, p. 657; his "Songs of Zion," 1822, p. 420; his "Portfolio," 1835, p. 486) that it would be superfluous for us to write further on this subject, even if the author had not now so long found his rightful standing on the acclivities of Parnassus, that his claims are matters of record rather than of renewed criticism. We shall however quote from his earlier poems a few passages, chiefly personal, which will probably be new to most of our readers, and which are of a somewhat different character from those by which he is now chiefly known.

It would have been convenient to the reader if Mr. Montgomery had placed the facts which he had to relate in the order of events; but he has preferred giving two addresses delivered by him at different times to his fellow-townsmen, and also several prefaces, from which we will try to frame a digested narrative. He took up his abode in Sheffield in 1792, at the age of twenty years. He presents us with the following picture of himself upon his entrance into that important town, which is almost as familiarly connected with his name, as with its own celebrated manufactures.

"The following was my situation when I came, a stranger, to Sheffield. I had fondly, foolishly, sacrificed all my friends, connections, and prospects in life, and thrown myself headlong into the world, with the sole view of acquiring poetic laurels. The early, ardent breathing of my soul from boyhood had been,

'What shall I do to be for ever known?'
COWLEY.

and to gain 'golden opinions from all sorts of men' by the power of my imagined genius, was the cherished hope and determined purpose of my mind. In the retirement of Fulneck, among the Moravian Brethren, by whom I had been educated, I was nearly as ignorant of the world and its every-day concerns, as those gold fishes swimming about in the glass globe on the pedestal before us are of what we are doing around them; and when I took the rash step of running into the vortex, I was nearly as little prepared for the business of general life, as they would be to take a part in our proceedings, were they to leap out of their element upon this table. The experience of something more than two years (at the time to which I now refer) had awakened me to the unpoetical realities around me, and I was left to struggle alone amidst the crowd that compose the world, without any of those inspiring motives left to cheer me, under the delusive influence of which I had flung myself amidst scenes, and into society, for which I was wholly unfit by feeling, taste, habit, or bodily constitution. Thus, I came hither, with all my hopes blighted like the leaves and blossoms of a premature spring, when the woods are spun over with insects' webs, or crawling with caterpillars. There was yet life, but it was perverse, unnatural life, in my mind; and the renown which I found to be unattainable, at that time, by legitimate poetry, I resolved to secure by such means as made many of my contemporaries notorious. I wrote verse in the doggerel strain of Peter Pindar, and prose sometimes in imitation of Fielding and Smollett, and occasionally in the strange style of the German plays and romances then in vogue. Effort after effort failed. A Providence of disappointment shut every door in my face, by which I attempted to force my way to a dishonourable fame. I was thus happily saved from appearing as the author of works which, at this hour, I should have been ashamed to acknowledge before you. Disheartened at length with ill success, I gave myself up to indolence and apathy, and lost seven years of that part of my youth which ought to have been the most active and profitable, in alternate listlessness and despondency, using no further exertion in my office affairs than was necessary to keep up my credit under heavy pecuniary obligations, and gradually though slowly to liquidate them.

"During this dreary interval, I had but one friend and counsellor at home,

Mr. Ebenezer Rhodes, and another at Manchester, Mr. Joseph Aston, with whom I frequently corresponded. To these two I confided my schemes, enterprises, and miscarriages; and they, so far as they could, consoled me with anticipations of a favourable change in the taste of the times, or a luckier application of my talents, when such productions as mine might be acceptable to the public."

From this point of his history Mr. Montgomery passes over many years to the era of 1803, when his Muse had reformed her habits, and also began to enjoy brighter prospects. We shall fill up this hiatus from his other address; for during the interval remarkable things had occurred; and to borrow Bishop Hall's quaint phrase, he had twice "taken York Castle by the way." But perhaps it may be as well first to proceed with the poetical narrative.

"About the year 1803 I wrote, in my better vein of seriousness (being sickened with buffoonery and extravagance,) a lyric poem, which appeared in the *Iris* under a signature not likely to betray me. Such were the unexpected applauses bestowed on this piece (especially by the friends whom I have named) that, thenceforward, I returned to the true Muses, abjured my former eccentricities, and said to myself,

'Give me an honest fame, or give me none.' POPE.

Though I made not a literal vow to this purport, yet I have ever since endeavoured to act as though such a vow were upon me: and I do think, that no person in this room, or elsewhere, can rise up to contradict me. One occasional lay after another, in the same reformed spirit, were issued in the course of the two following years. I then began to collect the series into a volume for publication. While this was slowly proceeding through my own press, a gentleman of high talent and skill both in poetry and painting, Mr. William Carey, made several visits to Sheffield; and with him I soon became so well acquainted, that I freely communicated to him my poems and my projects. With zeal, intrepidity, and perseverance most exemplary, he took up my cause, and not only recommended the unknown poet in distant parts of the kingdom which he visited professionally, but made me better known as such even at home, where for a long period I had been principally celebrated as the writer of a weekly article, entitled Facts and Rumours, in my own newspaper.

"Soon afterwards, 'The Wanderer of Switzerland' appeared, and was immediately hailed by another stranger of distinguished abilities as a poet, an essayist, and a critic,—the late Dr. Aikin. He took the poor foundling under his protection,—I may say adopted it into his family,—for his illustrious sister, Mrs. Barbauld, and his accomplished daughter, Miss Lucy Aikin (who has since proved herself worthy of her lineage by her own admirable writings,) as well as two of the Doctor's sons, each eminently gifted,—I eagerly avail myself of the present happy opportunity of confessing obligations,—these, all utterly unknown to me, except by their respective works, introduced my little volume into the literary circles of the metropolis, and secured for it, within a few weeks, a reading, which advertisements and reviews might not have obtained in twelve months. This poem and its accompaniments were rapidly rising in reputation, when a critical blast came over my second spring from so deadly a quarter (The Edinburgh Review,) that I thought my immortality once more, and for the last time, slain. The devoted volume, however, survived, and it survives to this hour. Meanwhile one publication after another was issued, and success upon success, in the course of a few years, crowned my labours,—not indeed with fame and fortune, as these were lavished on my greater contemporaries, in comparison with whose magnificent possessions on the British Parnassus, my small plot of ground is no more than Naboth's vineyard to Ahab's kingdom; but it is my own, it is no copyhold; I borrowed it, I leased it, from none. Every foot of it I inclosed from the common myself; and I can say that not an inch which I had once gained have I ever lost. I attribute this to no extraordinary power of genius, or felicity of talent in the application of such power as I may possess;—the estimate of that I leave to you who hear me, not in this moment of generous enthusiasm, but when the evening's enjoyment shall come under the morning's reflection:—the secret of my moderate success, I consider to have been the right direction

of my abilities to right objects. In following this course I have had to contend with many disadvantages, as well as resolutely to avoid the most popular and fashionable ways to fame. I followed no mighty leader, belonged to no school of the poets, pandered to no impure passion; I veiled no vice in delicate disguise, gratified no malignant propensity to personal satire; courted no powerful patronage; I wrote neither to suit the manners, the taste, nor the temper of the age; but I appealed to universal principles, to imperishable affections, to primary elements of our common nature, found wherever man is found in civilised society; wherever his mind has been raised above barbarian ignorance, or his passions purified from brutal selfishness.

"I sang of war,—but it was the war of freedom, in which death was preferred to chains. I sang the Abolition of the Slave Trade, that most glorious decree of the British Legislature, at any period since the Revolution, by the first parliament, in which you, my Lord, sat as the representative of Yorkshire. Oh! how should I rejoice to sing the Abolition of Slavery itself, by some parliament of which your Lordship shall yet be a Member! This greater act of righteous legislation is surely not too remote to be expected even in our day. Renouncing the Slave Trade was only 'ceasing to do evil;' extinguishing slavery will be 'learning to do well.' Again: I sang of love, the love of country, the love of my own country; for,

> ——next to heaven above,
> Land of my Fathers! thee I love;
> And rail thy slanderers as they will,
> With all thy faults I love thee still!

I sang, likewise, the love of home; its charities, endearments, and relationship; all that makes 'Home *sweet* Home;' the recollection of which, when the air of that name was just now played from yonder gallery, warmed every heart throughout this room into quicker pulsations. I sang the love which man ought to bear towards his brother, of every kindred, and country, and clime upon earth. I sang the love of virtue which elevates man to his true standard under heaven; I sang, too, the love of God, who is love. Nor did I sing in vain. I found readers and listeners, especially among the young, the fair, and the devout; and as youth, beauty, and piety will not soon cease out of the land, I may expect to be remembered through another generation at least, if I leave any thing behind me worthy of remembrance."

We must now go back to Mr. Montgomery's early struggles. They are detailed in an address which he delivered in 1825 to his fellow townsmen, upon his retiring from what he justly calls his "invidious station," as the proprietor and conductor of a newspaper, the Sheffield Iris, which he had edited for more than thirty years. He retired, he says,

"Not because he had made his fortune, but because he could not afford to make it at the expense of so much peace of mind as the effort increasingly cost him, 'so to exercise (himself) as to have always a conscience void of offence, toward God and toward men,'—a duty, which he found harder and harder to fulfil, just in proportion as he became more and more impressed with the responsibility which he owed to both for what he sent forth into the world on all manner of subjects, and among all classes of the community."

We will now transcribe, at some length, his account of his proceedings during the period alluded to. It was an eventful time; and though we have no information respecting his political writings except what he himself affords us, we should judge by his own statements, that like his two poetical compeers, Southey and Coleridge, he adopted notions far more in conformity with the feelings of an amiable and philanthropic, but inexperienced and ill-judging, young man, than with sound political wisdom or scriptural sobriety.

"I came to this town in the spring of 1792, a stranger and friendless, without any intention or prospect of making a long residence in it, much less of advancing myself, either by industry or talents, to a situation that should give me the opportunity of doing much evil or much good, as I might act with indiscretion or temperance. The whole nation, at that time, was disturbed from its propriety by the example and influence of revolutionised France; nor was there a district in the kingdom

more agitated by the passions and prejudices of the day than this. The people of Sheffield, in whatever contempt they may have been held by supercilious censors, ignorant of their character, were then, as they are now, and as I hope they ever will be, a reading and a thinking people. According to the knowledge which they had, therefore, they judged for themselves on the questions of reform in parliament, liberty of speech and of the press, the rights of man, and other egregious paradoxes, concerning which the wisest and best men have always been divided, and were never more so than at the period above mentioned, when the decision, either way, was not to be merely speculative, but practical, and to affect permanently the condition of all classes of persons in the realm, from the monarch to the pauper,—so deep, comprehensive, and prospective was the view taken by every body, on the issue of the controversy. The two parties in Sheffield, as elsewhere, arrayed themselves on the contrary extremes; some being for everything that was old, the rest for everything that was new. There was no moderation on either side: each had a little of the truth, while the main body of it lay between; yet it was not for this that they were contending (like the Greeks and Trojans for the body of Patroclus), but for those few dissevered limbs which they already possessed.

"It was at 'the height of this great argument,' that I was led into the thickest of the conflict, though, happily for myself, under no obligation to take an active share in it. With all the enthusiasm of youth,—for I had not then arrived at years of discretion,—I entered into the feelings of those who avowed themselves the friends of freedom, justice, and humanity. Those with whom I was immediately connected verily were such; and had all the reformers of that era been generous, upright, and disinterested, like the noble-minded proprietor of the Sheffield Register (as the Iris was then called), the cause which they espoused would never have been disgraced, and might have prevailed even at that time, since there could have been nothing to fear and all to hope from patriotic measures, supported by patriotic men. Though with every pulse of my heart beating in favour of the popular doctrines, my retired and religious education had laid restraints upon my conscience, which (I may fearlessly say so) long kept me back from personally engaging in the civil war of words raging in the neighbourhood, beyond an occasional rhyme, paragraph, or essay, in the newspaper, written rather for the purpose of shewing my literary than my political qualifications. Ignorant of myself, and inexperienced in the world as a child of seven years old, having actually not lived so long among its every-day inhabitants, even when I became editor of the Iris, I, nevertheless, was preserved from joining myself to any of the political societies till they were broken up in 1794, when I confess I did associate with the remnant of one of them for a purpose which I shall never be ashamed to avow,—to support the families of several of the accused leaders, who were detained prisoners in London, under the suspension of the Habeas Corpus Act, and who were finally discharged without having been brought to trial. I simply state the fact; any explanation of my motives would be irrelevant here: they satisfied me then, and they satisfy me now. Since that time I have had no correspondence with any political party whatever.

"From the first moment when I became the director of a public journal, I took my own ground; I have stood upon it through many years of changes, and I rest by it this day, as having afforded me a shelter through the far greater portion of my life, and yet offering me a grave when I shall no longer have a part in anything done under the sun."

"It was on the 4th of July, 1794, that the first Iris, in succession to the Sheffield Register, was published. Then, for twelve months ensuing, I was in partnership with an esteemed co-adjutor, by whose liberality and confidence I was enabled the next year to continue the paper alone. This was done under disadvantages and difficulties, of the extent of which I was little aware; I persevered, however, through a series of sufferings, desertions, crosses, and calamities without a name, against which I had nothing to oppose but the shield of a patient endurance; for neither sword nor spear was found in my hand. I had many foes, but I did not overcome them in battle; I outlived their enmity; and so mercifully did the Providence of God over-rule their wrath, that when they had repeatedly triumphed over me, the very hands which had smitten me down were stretched out to raise me up, and by the arms that had fought against me I was supported for years in a path of moderate prosperity. At the commencement of my career, 'twice in the course of twelve months I was sentenced to fine and imprisonment for imputed of-

fences." I choose to quote these words from the preface to the first volume in which I appeared as an author. I can now add, that all the persons who were actively concerned in the prosecutions against me in 1794 and 1795 are dead, and without exception they died in peace with me. I believe I am quite correct in saying, that from each of them distinctly, in the sequel, I received tokens of good will, and from several of them substantial proofs of kindness. I mention not this as a plea in extenuation of offences for which I bore the penalty of the law; I rest my justification, in these cases, now on the same grounds, and no other, on which I rested my justification then. I mention the circumstances to the honour of the deceased, and as an evidence, that amidst all the violence of that distracted time, a better spirit was not extinct, but finally prevailed, and by its healing influence did indeed comfort those who had been conscientious sufferers. Such at least was my experience, and gratitude to God and man required this testimony from me, when the motives from which it is given cannot be suspected."

"At the close of 1805 ended the romance of my life: the last twenty years (written 1825) have brought their care and trials with them, but these have been of the ordinary kind,—not always the better to bear on that account. On a review of them I can affirm, that I have endeavoured, according to my knowledge and ability, to serve my townspeople and my country with as little regard to the fear or favour of party-men as personal infirmity would admit. From the beginning I have been no favourite with such characters. By 'the Aristocrats' I was persecuted, and abandoned by 'the Jacobins' (as the contending factions were reciprocally styled in those days). I have found as little grace in the sight of the milder representatives of these two classes in later times; yet, if either have cause to complain, it is, that I have occasionally taken part with the other, and sometimes dissented from both,—a presumptive proof of my impartiality. Whatever charges of indecision may be brought against me by those who will see only one side of every thing, while I am often puzzled by seeing so many as hardly to be able to make out the shape of the object,—it cannot be denied, that, on the most important questions which have exercised the understandings or the sympathies of the people of England, I have never flinched from declaring my own sentiments, at the sacrifice both of popularity and interest.' I refrain from particulars.

"If I have not done all the good which I might, and which I ought to have done, I have rejected many opportunities of doing mischief; a negative kind of virtue, which sometimes costs no small self-denial in the editor of a public journal to practise. While I quit a painful responsibility in laying down my office, I am sensible that I resign the possession of great power and influence in the neighbourhood. These I cannot have exercised through so many years, without having made the character of my townspeople something different from what it would have been, had I never come among them. Whether they are better or worse for my existence here, they themselves are the best judges."

We now turn to the poems and their prefaces. The volume contains the "Wanderers of Switzerland and miscellaneous poems;" "West Indies and miscellaneous poems," and "Prison Amusements."

The Wanderer of Switzerland having passed to the thirteenth edition, needs not be dilated upon. The author is good humouredly merry with the Edinburgh Reviewers, who pronounced, in their oracular manner: "We are perfectly persuaded that in less than three years no one will know the name of the Wanderer of Switzerland, or of any other of the poems in this collection." Reviewers have been often as rash as unjust in their statements respecting poems; as witness the memorable mistake of these same Edinburgh gentlemen in regard to Lord Byron. But in truth no publisher or critic can predict with any certainty whether a poem will chance to attract and retain popular favour. We do not, looking back impartially, consider the Wanderer in Switzerland one of the best of Mr. Montgomery's productions; and —not to enter upon any criticism as to its poetical merits—it has the misfortune to be written in

three feet and a half trochees, a measure which the ear cannot tolerate *in* a long poem. Its abrupt, drumming pulsation, though admirably adapted for a short stirring composition, such as Gray's,

"Ruin seize thee, ruthless king,"

is not fitted for long narratives; for which the contrary four feet Iambic movement, as judiciously adopted by Sir Walter Scott in his metrical romances, is the best, where the full heroic line is not used, as in Pope's translations of Homer. There are, however, powerful and affecting passages in the Swiss Wanderer; and of the miscellaneous pieces appended to it the very first should have exempted them from the reviewer's sweeping decision. We allude to the poem entitled "The Grave," from which we will quote the principal stanzas, as some of our readers may not have a copy. The religious portions, as too often happens, are the least poetical. Such lines as "afflictions all his children feel," are merely prose; but the first three verses are poetry; and beautiful poetry too, as are several others.

There is a calm for those who weep,
A rest for weary pilgrims found,
They softly lie and sweetly sleep
Low in the ground.

The storm that wrecks the winter sky
No more disturbs their deep repose,
Than summer-evening's latest sigh
That shuts the rose.

I long to lay this painful head
And aching heart beneath the soil,
To slumber in that dreamless bed
From all my toil.

For Misery stole me at my birth,
And cast me helpless on the wild:
I perish;—O my Mother Earth!
Take home thy Child.

On thy dear lap these limbs reclined
Shall gently moulder into thee;
Nor leave one wretched trace behind,
Resembling me.

Hark!—a strange sound affrights mine ear;
My pulse,—my brain runs wild,—I rave;
—Ah! who art thou whose voice I hear?
—"I am THE GRAVE!

"The GRAVE, that never spake before,
Hath found at length a tongue to chide;
O listen!—I will speak no more:—
Be silent, Pride!

"Art thou a WRETCH of hope forlorn,
The victim of consuming care?
Is thy distracted conscience torn
By fell despair?

"I charge thee LIVE! repent and pray;
In dust thine infamy deplore;
There yet is mercy;—go thy way,
And sin no more.

"Art thou a MOURNER?—Hast thou known
The joy of innocent delights,
Endearing days for ever flown,
And tranquil nights?

"O LIVE!—and deeply cherish still
The sweet remembrance of the past:
Rely on Heaven's unchanging will
For peace at last.

"Art thou a WANDERER?—Hast thou seen
O'erwhelming tempests drown thy bark?
A shipwreck'd sufferer hast thou been,
Misfortune's mark?

"Though long of winds and waves the sport,
Condemn'd in wretchedness to roam,
LIVE!—thou shalt reach a sheltering port,
A quiet home.

"To FRIENDSHIP didst thou trust thy fame,
And was thy friend a deadly foe,
Who stole into thy breast to aim
A surer blow?

"Did WOMAN'S charms thy youth beguile,
And did the Fair One faithless prove?
Hath she betray'd thee with a smile,
And sold thy love?

"—Whate'er thy lot,—whoe'er thou be,—
Confess thy folly,—*kiss the rod,*
And in thy *chastening sorrows see*
The hand of GOD.

"*A bruised reed He will not break;*
Afflictions all his children feel:
He wounds them for his mercy's sake,
He wounds to heal.

" Humbled beneath his mighty hand,
Prostrate his Providence adore:
'Tis done!—Arise! HE bids thee stand,
To fall no more.

" There is a calm for those who weep,
A rest for weary Pilgrims found;
And while the mouldering ashes sleep
Low in the ground,

" The Soul, of origin divine,
GOD's glorious image, freed from clay,
In heaven's eternal sphere shall shine
A star of day.

" The SUN is but a spark of fire,
A transient meteor in the sky;
The SOUL, immortal as its Sire,
SHALL NEVER DIE."

We pass over the "West Indies," which we reviewed largely at its first publication. Mr. Bowyer, the munificent bookseller, having determined to issue a splendid series of plates commemorative of the abolition of the Slave Trade, applied to Mr. Montgomery, Mr. Grahame, and Miss Benger, to write poems to accompany them. All three wrote well; but bespoken poems are not often successful; and indeed the theme, affecting and sublime as it is, was more likely to elicit a laboured declamation than a heart-touching poem.

The poems of the third series, "Prison Amusements," were written, as the title announces, long before the works above-mentioned, and are now probably known to very few persons. The author has availed himself of their rescue from oblivion, and republication, to detail the circumstances which led to his imprisonment in York Gaol for a seditious libel. The narrative is curious; and shews among other things the danger of keeping bad company, and also of incautiously meddling with political strifes in troublous times;—we say incautiously, for while we acquit Mr. Montgomery of intending or dreaming of doing mischief, politically or privately, the facts caused just suspicion against him; and the Attorney General (Scott, afterwards Lord Eldon) was surely justified in prosecuting those printers whose types he honestly believed to be employed in stirring up sedition. Our poet was young, ignorant of the world; and, meaning to act rightly, was much to be pitied in being connected, as a printer, with such a man as his predecessor seems to have been; but how could judge, jury, or prosecutor, upon the evidence before them, and knowing nothing of Mr. Montgomery's good intentions, decide otherwise than they did? His press had the misfortune to bear a bad character; and the renewed publication of the song in question (though he meant no harm by it, and saw no harm *in it*) and this at a time when it might reasonably be considered to be intended to refer to passing events, was an overt act which *did* legally, and *seemed* morally, to make him responsible for deeds not his own.

" The first number of the Iris (succeeding to the Sheffield Register) was published by myself, and a friend whose name did not appear in the imprint, on the 4th of July, 1794. He, however, soon becoming weary of the vexation, and alarmed by the peril to which we were exposed in the conduct of an independent journal, at the end of the first year retired from the conflict, leaving me in possession of a field, every inch of which was to be maintained either by inflexibly passive resistance, or by alternate aggression and defence, against numerous adversaries banded against my predecessor, and whose disappointed vengeance fell upon me,—more from the misfortune of having stept into his place when he left the kingdom, than for any offences that I had committed, or any personal spleen against myself. But I was singled out, as will appear in the sequel, not only as an object of suspicion from the situation which I occupied, but I was watched at every step of my progress as a proper object for prosecution, when a feasible pretext could be found, —an example being wanted to deter others from doing what I had not yet done, but what they were doing with

impunity, because they were either above or below the mark of legal visitation. How this was effected I will now tell.

"Little more than a month after I had become connected with the newspaper, I was one day called into the bookseller's shop, where business orders were received. There I found a poor looking elderly man, whom I recollected to have seen in the street a little while before; when I was attracted both by his grotesque appearance, and his comical address as a ballad-monger. He stood with a bundle of pamphlets in his hand, crying out in a peculiar tone, 'Here you have twelve songs for a penny!' Then he recapitulated at full length the title of each, thus: 'The first song in the book is' —so and so; 'The second song in the book'—so and so; 'The third song' —so and so, and on he went, 'so and so,' to the end of the catalogue. He now offered me the specimen of an article in his line, and asked what he must pay for six quires of the same. I immediately replied that I did not deal in such commodities, having better employment for my presses; he must therefore apply elsewhere (I believe I named a place where he might be served). 'But,' he rejoined, like one who had some knowledge of the terms used by printers, 'you have this standing in your office,'—'That is more than I know,' was my answer. Taking up the printed leaf, I perceived that it contained two copies of verses, with each of which I had been long familiar, but had never seen them coupled in that shape before; at the top of the page was the impression of a wood-cut (Liberty and the British Lion), which I recognized as having figured in the frontispiece of an extinct periodical, issued by my predecessor, and entitled 'The Patriot.' The paper also, of which a large stock had devolved to me, was of a particular kind, being the material of certain forms for the registration of freeholds, under a still-born act of Parliament, printed on one side only, and which had been sold for waste. On discovering this, I went up into the office, and asked when and for whom such things as I held in my hand had been printed, as I had no knowledge of the job. 'Oh, sir,' said the foreman, 'they were set up ever so long ago by Jack,' (Mr. Gales's apprentice, who had not been transferred to me,) 'for himself, and to give away to his companions; and the matter is now standing in the types just as it was when you bought the stock in the office.'—Indeed,' I exclaimed; 'but how came the ballad-seller, who was bawling out his twelve songs for a penny the other day, to have a copy?" —In explanation of this he stated, that he had formerly known him, when he himself was an apprentice in an office at Derby, from which such wares were supplied to hawkers. Hearing his voice in the street, he had called him in for old-acquaintance sake, and, in the course of talking about trade, had shown him an impression of Jack's songs, by which he thought his old acquaintance might make a few pence in his strange way. 'Well then,' said I, 'let the poor fellow have what he wants, if it will do him any good; but what does he mean by six quires?'—'Not quires of whole sheets, but six times twenty-four copies of this size,' was the information which I received on this new branch of literature. I then went down stairs, and told my customer that he might have the quantity he wanted for eighteen pence, which would barely be the expense of the paper and working off. He was content, the order was executed, the parcel delivered by myself into his hand, and honestly paid for by him: away then he went, and I saw no more of him. I have often said, when I have had occasion to tell this adventure of my romantic youth, (for adventure it was, and no every day one, as the issue proved,) that if ever in my life I did an act which was neither good nor bad, or, if either, rather good than bad, it was this. I repeat the statement here, as the only feeling of my mind at the time, and as the conviction of my mind at this hour.

"Two months afterwards, one of the town-constables waited upon me, and very civilly requested that I would call upon him, at his residence in the adjacent street. Accordingly I went thither, and asked him for what purpose he wanted to see me. He then produced a magistrate's warrant, charging me with having, on the 16th day of August preceding, printed and published a certain seditious libel respecting the war then waging between his Majesty and the French government, entitled, 'A Patriotic Song, by a Clergyman of Belfast.' I was quite puzzled to comprehend to what production from my press the charge alluded, not the remotest idea of the ballad-seller occurring to me at the moment. Accordingly I expressed my ignorance, and begged to see the paper that contained the libel. He then shewed me a copy of the songs which I had allowed to be printed, as aforementioned, at the request of a hawker, whom I

had never seen before nor since. I said immediately, 'I recollect that very well; but this song cannot be a libel on the present war, because it was published, to my knowledge, long before hostilities between England and France began in 1793; having been composed for an anniversary celebration of the destruction of the Bastile, and referring solely to the invasion of France by the Austrian and Prussian armies under the Duke of Brunswick, in July, 1792.' That, however, was a question not to be settled between the constable and me. The former, on further inquiry, told me that on the 16th of August, as he was going down the High Street, he observed the aforesaid ballad-monger, and heard him crying, 'Straws to sell!' As it was his business to look after vagrants, he went up to the man and bought a straw of him, for which he paid a halfpenny, but complaining that it was a dear bargain, the other gave him one of these songs to boot. On looking at the contents, he thought there was something not right about them, or the manner of their disposal. Hereupon he told the chapman that he would be a wholesale customer, and take both himself and his stock into safe-keeping. The prisoner, terrified at the thought of going to gaol, immediately informed him how, where, and from whom he had got the papers. He then took him before a magistrate, who, on hearing the case, committed the culprit to Wakefield House of Correction as a vagrant, where he had been detained till the West Riding Sessions, on the 16th of October—the day on which it had been deemed expedient to arrest me as the principal in the affair. All this was news to me, and quite as unwelcome as it was amusing and instructive. The trick of selling a straw, and giving something not worth one with it, was a lesson, which, having never learned before, certainly reduced to the amount of its value the vast stock of ignorance of the world with which I had set out in it; which, however, was otherwise so rapidly diminishing by my daily experience, that I had a fair prospect of becoming, within a reasonable time, as wise in my generation as the people with whom I had to deal then and in the sequel.

"At the Sheffield Sessions then being holden, I was forthwith arraigned, pleaded 'Not guilty,' and traversed the indictment to Doncaster Sessions, to be held in January 1796. Bail to the amount of 200*l.* from myself, and two sureties of 100*l.* each being demanded, though I came into court unprepared to name the latter, two respectable townsmen, with neither of whom had I any acquaintance, beyond civil recognition when we happened to meet, voluntarily stepped forward to my assistance, and were accepted. Joseph Jordan (for that was the song-seller's name) was then remanded (with a recommendation from the Bench to be kindly treated) to Wakefield, and kept there three months longer, that he might be forthcoming as a witness against me when the trial should take place.

"The following is a copy of the song from which the libel was inferred. The other verses on the same paper, entitled The Tender's Hold, complaining of the wrongs of seamen from impressment, I believe, were the elder Dibdin's.

"A PATRIOTIC SONG, BY A CLERGYMAN OF BELFAST.

While Tyranny marshals its minions around,
And bids its fierce legions advance,
Fair Freedom! the hopes of thy sons to confound,
And restore his old empire in France,—

What friend among men to the rights of mankind,
But is fired with resentment to see
The satraps of pride and oppression combined,
To prevent a great land being free?

Europe's fate on the contest's decision depends;
Most important its issue will be;
For should France be subdued, Europe's liberty ends,
If she triumphs the world will be free.

Then let every true patriot unite in her cause,
A cause of such moment to man:
Let all whose souls spurn at tyrannical laws,
Lend her all the assistance they can.

May the spirit of Sparta her armies inspire,
And the star of America guide;
May a Washington's wisdom, a Mirabeau's fire,
In her camps and her councils preside!

May her sons' fatal discord no longer divide;
'Mongst her chiefs no dark traitors be found;
But may they united resist the rough tide,

Till their toils be with victory crown'd!

And at length, when sweet peace from her sphere shall descend;
When the friends of oppression have fled,
Immortal renown shall those heroes attend,
Who for freedom fought, conquer'd, and bled.

Blazon'd high then their deeds shall swell history's page,
And adorn lofty poetry's lays,
While the memory of tyrants, the curse of their age,
In oblivion's dark bastile decays."

"These stanzas had appeared in The Sheffield Register, dated Friday, August 3, 1792, and were thus introduced: 'The following song was composed by Mr. Scott of Dromore, and presented in his name to the president of the citizens of Belfast, and the citizen soldiers of the town and neighbourhood, at their commemoration of the demolition of the Bastile (July 14, 1789,) the birth-day of liberty in France.'"

"In the edition printed at my office, they are entitled, as above quoted, 'A Song by a Clergyman of Belfast.' Copies of both are before me at this time. The chronology of the composition is incontrovertible: the fact of its having made the round of the 'patriotic' newspapers in July and August 1792, settles that. The original allusions in it, therefore, had no more reference to a non-existent war between France and England, than to a non-existent war between China and Japan. They were wholly and unequivocally directed against the Austrians and Prussians, then marshalling their armies to invade revolutionised France, and compel her to restore the captive king to his ancient sovereignty. In this sense they were universally understood; and in no other were they intelligible. To convert them into a seditious libel upon the subsequent war between France and England there must have been circumstances accompanying the publication which clearly shewed a deliberate purpose of so applying them to the changed state of things in 1794. The true and only circumstances accompanying their publication at the latter period have been unreservedly detailed already.

"That my prosecutors were too politic to ground the charge of seditious intention against me upon these facts, connected with the publication, is manifest from the proceedings upon the trial, which took place at Doncaster on the 22nd day of January, 1795, and occupied nine hours, nearly two of which the jury took in considering their verdict. At the close of the first they brought in a verdict of 'guilty of publishing.' This the court refused to receive, the chairman declaring, that if the defendant had merely published the song he was not guilty at all, for the guilt, if any, must have consisted in publishing it with a seditious intention. This was law, and it was equity. But as the jury were retiring, another magistrate called out and told them, that they must infer the intention of the defendant from the contents of the publication itself. This might be wise counsel, but it was hardly reconcilable with the foregoing remarks of the chairman, and in direct contradiction to the doctrine of libel, as laid down by the latter in his charge to the jury. He then had said: 'It had been stated, that the song, for which the defendant stood indicted, had been written, printed, and published long before the war began. This, however, was nothing to the purpose; that which was perfectly innocent in 1792 might be grossly libellous in 1794;' and though this song was no libel when first published, yet it might be a libel, for all that, at the time when the defendant published it. But of this the jury were to be the judges. Many parts of the Scriptures themselves, if published now, might be libellous; for instance, the words, 'To your tents, O Israel!' if it could be proved that by Israel was meant England, would be a libel, and in like manner many other passages of a similar nature.' This I can perfectly understand and approve; I can also admit that in many libels the intention of the utterer is plainly deducible from the nature of the contents; but mine was a case in which time and circumstances alone could determine the purpose of the publisher, because the contents referred exclusively to one series of events, and nothing but a criminal application of the same to another series could fix guilt upon the accused. Now, the only point against me was the time of issuing this equivocal libel, while all the circumstances were in my favour. The chairman had closed his charge, by saying, 'With respect to the case before them, it was the duty of the jury to consider all the circumstances attending the publication of the song; as well as the contents, before they could judge whether it were libellous or not. Every doubt must be favourable to the defendant, and it certainly

was a circumstance greatly in his favour, that he had sold these songs to a stranger, a person of no character, whom he had never seen in his life before. The jury were to consider the intention only; for neither the printing nor the publication, if they were ever so clearly proved, could constitute the guilt or innocence of the defendant, but the design and intention alone.' I copy this from the record of the trial, in the newspapers of the day. The jury, after deliberating nearly an hour longer, returned a verdict of Guilty. The sentence of the court was, 'Three months' imprisonment in the Castle of York, and a fine of twenty pounds.'

"Now, through the whole of the pleadings on this occasion, there was not even the feint of an attempt, on the part of the prosecutors or their counsel, to fasten upon me the guilt of seditious intention from the evidence of any of the circumstances attending my dealings with Jordan. The whole stress of the charges against me was laid on, not what I had done, but what my predecessor was said to have done, and what I might do in following him, as a champion of liberty in Sheffield, at that period of political excitement; nor was there an allusion made to a line or a paragraph which I had ever written, or was suspected to have written, for Mr. Gales's paper or in my own. With regard to the latter, I have just now carefully examined every number, from the first published in July, 1794, to that of January 23, 1795, the day after my trial, and find not one sentence, original or quoted, which can be construed even into a slight on the king's government, or the conduct of the war, nor a syllable that could justify the charge against me in the indictment, of 'being a wicked, malicious, seditious, and evil-disposed person.'"

"Had I, at the present time, known no more of the motives and machinations of my prosecutors than I did then, I should have made precisely the same exposure of both as I have done in the foregoing narrative, namely, that I was marked out, from my first appearance in a public character, to be the object of vengeance against my predecessor, and that I was made the subject of prosecution for this petty act of inconsiderate good nature, because a more serious fault could not be found in all that had been done by me personally, or as the proxy of others, up to the very day when I was arraigned upon the indictment. But five-and-forty years after these things, in the spring of 1839, a packet was put into my hands, containing several of the original documents connected with my trial for a seditious libel at Doncaster, in 1795. Among these there is a letter signed by the Duke of Portland, his Majesty's Secretary of State for the Home Department, addressed to a magistrate of this neighbourhood, apparently in answer to a communication from the latter, wherein his Grace approves of the several steps taken against the song-seller and myself, accompanied by some statesman-like hints respecting further proceedings. There are several letters from Mr. White, the Solicitor to the Treasury, to the attorney for the prosecution here, in one of which the latter is authorised to give briefs to three counsel named, 'with the Attorney-General's compliments.' Thus I learned, that I had actually suffered, not to say enjoyed, the honour of a state prosecution. Another document is the Sheffield solicitor's bill of costs, at full length, indorsed 'Rex v. Montgomery, J. B.'s Bill, 66*l.* 8*s.* 2*d.* Mr. White paid this.' What Mr. White *himself*, and the Attorney-General, Sir John Scott, afterwards Lord Eldon, received, I know not. There are several other memoranda of no signification now. But the most precious of these ancient manuscripts, rescued as unexpectedly from hopeless perdition as any classic treasure from the ruins of Herculaneum, is a fragment of the original draft of the brief, delivered to the counsel for the prosecution. From this I make the following extract. After some high-seasoned vituperation of my predecessor, the scribe proceeds thus:—

"'"The prisoner (myself) for a long time acted as his (Mr. G.'s) amanuensis,'—the next seven words express an after-thought, being interpolated in the draft,—'and occasionally wrote essays for the newspaper. Since he has been the ostensible manager and proprietor of the Iris, he has pursued the same line of conduct, and his printing office has been precisely of the same stamp.'—This refers to a charge in the foregoing clause respecting Mr. G.'s office, that from it 'all the inflammatory and seditious resolutions, pamphlets, and papers issued' of the political societies in Sheffield. The paragraph goes on, referring to myself:—'Without calling in question the names or characters of some of his principal supporters, who ought to act differently, suffice it to say, that this prosecution is carried on chiefly with a view of putting a stop to the meetings of the associated clubs in Sheffield; and it is hoped that if we are fortunate enough to succeed in con-

victing the prisoner, it will go a great way towards curbing the insolence they have uniformly manifested, and particularly since the late acquittals.'

"Thus, after the lapse of nearly half a century, the true key to the measures of my adversaries against me is found. What my newspaper was during the twelve months in which these things happened, I have already shewn. Files of the Iris are in existence, and the printed records cannot be falsified."

Of the cause of his second imprisonment Mr. Montgomery gives the following candid account:—

"Of my second offence, trial, and imprisonment, I should not feel myself justified, at this distance of time, to republish any detailed account. However political prejudice may have disqualified each of us from being a judge in his own cause, it was a personal affair between the prosecutor, a magistrate, and myself, the writer of a paragraph in the Iris reflecting hardly upon his conduct in quelling a riot at Sheffield, on the 4th of August, 1795. For this a Bill was found against me at Barnsley Sessions, in October following: I traversed to Doncaster Sessions in January, 1796. There the trial came on, and, after an extraordinary scene of contradictory evidence on both sides, a verdict was given against me, and I was sentenced to six months' imprisonment in York Castle, to pay a fine of thirty pounds to the King, and to give security to keep the peace for two years. Neither of the prosecution, the verdict, nor the sentence did I ever complain, considering all the circumstances; because, according to the law of libel, there was ground for the first, conflicting testimony that was deemed to warrant the second, and the third could not altogether be called vindictive."

In prison Mr. Montgomery was treated leniently and courteously: he had a spacious apartment to himself; was of course unmanacled, and was allowed books and correspondence with his friends. Some of his poems written during his incarceration are among the most able of his productions, and exhibit a quiet caustic humour not seen in his other writings. We will give two specimens:—

SOLILOQUY OF A WATER-WAGTAIL ON THE WALLS OF YORK CASTLE.

On the walls that guard my prison,
Swelling with fantastic pride,
Brisk and merry as the season,
I a feather'd coxcomb spied:
When the little hopping elf
Gaily thus amused himself.

"Hear your sovereign's proclamation,
All good subjects, young and old:
I'm the Lord of the Creation;
I—a Water-Wagtail bold!
All around, and all you see,
All the world was made for ME!

"Yonder sun, so proudly shining,
Rises—when I leave my nest;
And, behind the hills declining,
Sets—when I retire to rest:
Morn and evening, thus you see,
Day and night, were made for ME!

"*Vernal gales to love invite me;*
Summer sheds for me her beams;
Autumn's joviat scenes delight me;
Winter paves with ice my streams;
All the year is mine, you see;
Seasons change, like moons, for ME!

"On the heads of giant mountains,
Or beneath the shady trees;
By the banks of wabbling fountains,
I enjoy myself at ease:
Hills and valleys, thus you see,
Groves and rivers, made for ME!

"Boundless are my vast dominions;
I can hop, or swim, or fly;
When I please, my towering pinions
Trace my empire through the sky:
Air and elements, you see,
Heaven and earth, were made for ME!

"Birds and insects, beasts and fishes,
All their humble distance keep;
Man, subservient to my wishes,
Sows the harvest which I reap:
Mighty man himself, you see,
All that breathe, were made for ME!

"'Twas for my accommodation,
Nature rose when I was born;
Should I die—the whole creation
Back to nothing would return:
Sun, moon, stars, the world, you see,
Sprung—exist, will fall with ME!"

Here the pretty prattler, ending,
Spread his wings to soar away;
But a cruel Hawk descending,
Pounced him up—an helpless prey.
—Could'st thou not, poor Wagtail! see,
That the Hawk was made for THEE?

THE PLEASURES OF IMPRISONMENT.

You ask, my friend, and well you may,
You ask me how I spend the day;
I'll tell you, in unstudied rhyme,
How wisely I befool my time:
Expect not wit, nor fancy then,
In this effusion of my pen;
These idles lines — they might be worse—
Are simple prose, in simple verse.

Each morning, then, at five o'clock,
The adamantine doors unlock;
Bolts, bars, and portals, crash and thunder;
The gates of iron burst asunder;
Hinges that creak, and keys that jingle,
With clattering chains, in concert mingle;
So sweet the din, your dainty ear,
For joy, would break its drum to hear;
While my dull organs, at the sound,
Rest in tranquillity profound:
Fantastic dreams amuse my brain,
And waft my spirit home again.
Though captive all day long 'tis true,
At night I am as free as you;
Not ramparts high, nor dungeons deep,
Can hold me when I'm fast asleep.

But every thing is good in season,
I dream at large—and wake in prison.
Yet think not, sir, I lie too late,
I rise as early even as eight:
Ten hours of drowsiness are plenty,
For any man, in four-and-twenty.
You smile—and yet 'tis nobly done,
I'm but five hours behind the sun!

When dress'd, I to the yard repair,
And breakfast on the pure, fresh air:
But though this choice Castalian cheer
Keeps both the head and stomach clear,
For reasons strong enough with me,
I mend the meal with toast and tea.
Now air and fame, as poets sing,
Are both the same, the self-same thing:
Yet bards are not cameleons quite,
And heavenly food is very light;
Whoever dined or supp'd on fame,
And went to bed upon a name?

Breakfast despatch'd, ometimes read,
To clear the vapours from my head;
For books are magic charms, I ween,
Both for the crotchets and the spleen.
When genius, wisdom, wit abound,
Where sound is sense, and sense is sound;
When art and nature both combine,
And live, and breathe, in every line;
The reader glows along the page
With all the author's native rage!
But books there are with nothing fraught,—
Ten thousand words, and ne'er a thought;
Where periods without period crawl,
Like caterpillars on a wall,
That fall to climb, and climb to fall;
While still their efforts only tend
To keep them from their journey's end.
The readers yawn with pure vexation,
And nod—but not with approbation.
In such a fog of dulness lost,
Poor patience must give up the ghost;
Not Argus' eyes awake could keep,
Even Death might read himself to sleep.

At half-past ten, or thereabout,
My eyes are all upon the scout,
To see the lounging post-boy come,
With letters or with news from home.
Believe it, on a captive's word,
Although the doctrine seem absurd,
The paper-messengers of friends
For absence almost make amends:
But if you think I jest or lie,
Come to York Castle, sir, and try.

Sometimes to fairy land I rove:
Those iron rails become a grove;
These stately buildings fall away
To moss-grown cottages of clay;
Debtors are changed to jolly swains,
Who pipe and whistle on the plains;
Yon felons grim, with fetters bound,
Are satyrs wild, with garlands crown'd;
Their clanking chains are wreaths of flowers;
Their horrid cells ambrosial bowers:
The oaths, expiring on their tongues,
Are metamorphosed into songs;
While wretched female prisoners, lo!
Are Dian's nymphs of virgin snow.
These hideous walls with verdure shoot;
These pillars bend with blushing fruit;
That dunghill swells into a mountain,
The pump becomes a purling fountain;
The noisome smoke of yonder mills,
The circling air with fragrance fills;
This horse-pond spreads into a lake,
And swans of ducks and geese I make;
Sparrows are changed to turtle-doves,
That bill and coo their pretty loves;
Wagtails, turn'd thrushes, charm the vales,
And tomtits sing like nightingales.
No more the wind through key-holes whistles,
But sighs on beds of pinks and thistles;
The rattling rain that beats without,
And gurgles down the leaden spout,
In light, delicious dew distils,
And melts away in amber rills;
Elysium rises on the green,
And health and beauty crown the scene.

Then by the enchantress Fancy led,
On violet banks I lay my head;
Legions of radiant forms arise,

In fair array, before mine eyes;
Poetic visions gild my brain,
And melt in liquid air again;
As in a magic-lantern clear,
Fantastic images appear,
That beaming from the spectred glass,
In beautiful succession pass,
Yet steal the lustre of their light
From the deep shadow of the night:
Thus, in the darkness of my head,
Ten thousand shining things are bred,
That borrow splendour from the gloom,
As glow-worms twinkle in a tomb.

But lest these glories should confound me,
Kind Dulness draws her curtain round me;
The visions vanish in a trice,
And I awake as cold as ice:
Nothing remains of all the vapour,
Save—what I send you—ink and paper.

Thus flow my morning hours along,
Smooth as the numbers of my song:
Yet let me wander as I will,
I feel I am a prisoner still.
Thus Robin, with the blushing breast,
Is ravish'd from his little nest
By barbarous boys who bind his leg,
To make him flutter round a peg:
See the glad captive spreads his wings,
Mounts, in a moment, mounts and sings,
When suddenly the cruel chain
Twitches him back to earth again.
—The clock strikes one—I can't delay,
For dinner comes but once a day;
At present, worthy friend, farewell;
But by to-morrow's post I'll tell,
How, during these half-dozen moons,
I cheat the lazy afternoons.

We now make our bow to Mr. Montgomery; heartily congratulating him that in his latter years he is enjoying the affectionate regard due to his many amiable qualities, as well as the meed of honourable literary celebrity. Above all, we more than congratulate him that if, at any period, as his auto-biographical notices do not forbid us to suppose, and rumour has stated to be the fact, he once trod near the verge of the dark gulf of infidelity, he was not left in the mercy of God to be precipitated finally over its awful precipices; but being graciously enabled to recover his footsteps, and to discern the way of life, he has for many years been walking therein humbly with his God, and been the honoured means of pointing out that blessed path of peace to others, and cheering by his holy strains their spirits as they pursue heaven-ward its traces. Even when the way is arduous, the Muse of Zion he has found, and caused others to find, a delightful companion on the journey; may his latter days be gladdened with the anticipated melodies of a fairer world, looking for and hastening to the coming of the Son of God. We will not say,

Vare, tuum nomen.....
Cantantes sublime ferent ad sidera cycni;

but we will add,

Cantantes licet usque (minus via lædat) eamus;
Carmina tum melius, cùm venerit Ipse, canemus.

LETTERS TO A NEWLY-CREATED BISHOP.

The Bishop, a series of Letters to a newly-created Bishop. London 1841.

THIS is an odd, out-of-the-way book. The author assures his readers that the letters were really addressed by a lay friend to a newly-appointed bishop; and we see no reason to doubt it. From internal evidence we gather that the bishop and his lay friend belong to the Irish battalion of our United Church; though the advice applies equally on both sides of the water; and indeed wherever power, rank, wealth, and patronage, are possessed: but with special relation to ecclesiastical office. Archbishop Whately seems to be the author's oracle; and he brings him in as adroitly

as Hammond does the Gnostics; —we mean by "him" his writings: for he does not speak of him personally, though we could fancy we now and then see a "dissolving view" of him upon the disk. But whenever, wherever, by whom, or to whom, the letters were written, they contain many apt pithy remarks; some good maxims, and (to use soft words,) some not so good; fair scholarship, miscellaneous reading, and shrewd observation; much terseness of style, and some sobriety of advice, mixed with occasional flippancy, and frequent playfulness, not to say satire; the whole intended to be a sort of manual,—ecclesiastical, political, and Chesterfieldian—for the conduct of a bishop in regard to the matters set forth in the following heads of sections.

"1. Effects of promotion on the feelings of friends.
2. False estimates of public men—Unsuspected value of the negative virtues—Candour and confidence.
3. Political and religious parties—The nature of true independence.
4. Firmness and decision of character—Imputations of subjection to influence.
5. False measures of a bishop's expenditure — Patronage recommendations.
6. Low moral standard in relation to the distribution of patronage—Fallacious estimates of qualification for office.
7. The conduct of a bishop in parliament.
8. The manners of a bishop—Intercourse with superiors, equals, and inferiors.
9. Mildness of demeanour—Influence of literary habits and reputation.
10. The selection of instruments—Literary patronage.
11. Candidates for holy orders—Examinations—Ordinations—Charges.
12. Letters—Audiences and interviews.
13. Visitations—Intercourse between a bishop and his clergy—Confirmations—Education.
14. The difficulties to which bishops are exposed, from the want of a system of church government.
15. The opposition which must be expected by those who propose wise schemes of practical reform."

A volume of admonitions to a father of the Church, is somewhat of a novelty; but the writer rose-waters his pages with the compliment that he rather shews what his friend is, than counsels him as to what he ought to be; and he adds that the publication of his remarks is sanctioned by his correspondent's own mitred nod. Thus warranted, we need not hesitate to leap over any five-barred gate, or moat, or castellated wall which our delicate nerves might have shrunk from encountering, in order to find our way to the recesses of an episcopal palace, to promote the edification of its "newly-created" owner; and, speaking seriously, the book may be regarded as an indirect lesson to the public, telling them of many of the difficulties which beset the path of a prelate of the Anglican church; and bespeaking for him more of candour than is always shewn in judging of the discharge of his duties. In truth, though he who desires or accepts the office of a bishop desires or accepts a good work, it is an arduous one; and involves some invidious and thankless functions. We will quote a series of passages from our author, which set forth what he considers to be the path of episcopal discretion in these matters.

Party spirit.—"There never was yet, in any country, a civil contest with a clear case of right on one side, and a clear case of wrong on the other; but all political partisans, however at variance in other respects, are wondrously unanimous in one principle,—each maintaining that there is nothing wrong on the side which he chooses to advocate, and nothing right in the opposite. This simplification of the moral judgment is very convenient to the no-thinkers, who are many, and to the half-thinkers, whose numbers are in-

calculable; it is only necessary to range persons and principles under the category of party, and all difficulties are settled in a moment.

"It is impossible for a man to realize the fable of Mohammed's coffin, and remain for ever balanced between equipollent attractions, but he may oscillate like a pendulum between the two extremes. In such a case he will yield to both parties, be duped by both, and be despised by all. The truly independent course is to act as if party had no existence; to follow that which is wisest and best in itself, irrespective of the side which makes the loudest claim to the monopoly of goodness. No doubt, such a course will often approach, or rather be approached by, the orbit of one party at one time, and the other at another, just as each of them chances to come the nearer to what is really right. Nay more, as each party does possess some truth mingled with its falsehoods, it is perfectly possible to be identified with one of two bigoted and opposed parties on some special question, and to be similarly identified with the other party on a different question.

"These coincidences may be called the nodes of the different orbits, and when they occur, the proper movements are most subject to disturbing influences. The attraction of party varies inversely as the square of the distance; when you are brought near a powerful and organized mass, there is a strong temptation to pass over the intervening space, and to sacrifice the consciousness of individuality for the sympathy of a multitude. The peril of being seduced from our proper orbit is not less great, when we seek to join, than when we try to avoid others. There are those who are willing to err with Plato, and there are those who are unwilling to go right with Epicurus. A cause is not necessarily good because some good men have favoured it, nor necessarily bad because bad men have supported it; yet we all know that many well-meaning men voted against the abolition of the slave-trade, because it was advocated by some partisans of the French Revolution."

The Do-nothings.—"There is a class of men who seem to look upon firmness and decision of character as virtues suited only to an iron age, and who therefore propose, command, or decide nothing. They think it best to let people have their own way; and, as they never use the curb, their reins, though slack, are not broken. But this course, though it saves much trouble, and allows a statesman to enjoy the pleasures of luxurious indolence, prevents him from ever accomplishing any great or good object; the faint approbation which he receives from his partisans contains not a particle of affection; the toleration granted him by his adversaries is not unmingled with contempt. Such persons seem to believe that negative virtues are sufficient for humanity, and that to avoid evil is a compensation for the neglect of good. But this yielding disposition is sometimes mischievous: when king Log allowed himself to be blown about his watery kingdom at the sport of every wind, he ran a considerable risk of crushing and breaking the limbs of his croaking subjects."

Necessity of Decision.—"The man of true fortitude and firmness is cautious in giving out a decision on entering upon any great undertaking; he does not begin the war until he has counted the cost; he examines the obstacles he has to meet, and the dangers he has to surmount, comparing their magnitude with the means at his disposal. In the words of Lord Bacon, '*Qui pericula apertis oculis intuetur ut excipiat, advertit et ut evitet.*' Hence, when such a man has once taken his part, it is all but impossible to drive him from his position, unless it can be clearly shewn—which, in the case of such a man, must be an exceedingly rare occurrence—that he has not rightly measured circumstances, and that matters are really different from what he had supposed them to be.

"Such a man will avoid the dangerous error of disarming opposition 'by paying Danegelt;' he will not let it be suspected, even in a single instance, that he can be diverted from his purpose, or overcome in his resolutions, by threats of law expenses, or public odium, by threats, by entreaties, or the countless arts of unscrupulous adversaries; for he will know that there are cases where concession incites to renewed attacks, instead of disarming hostility."

"Decisiveness and firmness appear to me the qualities by which alone a man in public life can maintain his independence of party, and because rashness on the one hand and diffidence on the other seem to be the most likely sources of his being driven to forge fetters for himself. Of the two evils, however, timidity is the worse."

Advantages of Candour.—"The frank, open-hearted course is the more politic in the long run. If you use towards all whom you really esteem, a language which in time will come to

be fully understood by all, from its being never used except where you really esteem, then, and then only, you will deserve and obtain the full reliance of the worthy. They will feel certain that they possess your esteem, and that if they do anything by which it may be forfeited, it will be lost for ever. To establish such a belief is the best means of preserving the peace and purity of your circle, and it is worth while risking some enmity to effect so desirable an object.

"It must, however, be observed, that it is equally politic and Christian-like to avoid breaking with anybody. While you purchase no man's forbearance by false hopes of his regaining your esteem, you must not drive him into hostility through fear of your doing him a mischief."

Episcopal Expenditure.—"The necessities for caution may be supposed incident to every station which confers rank and power; but there are some peculiarities in the position of a bishop which demand separate investigation. His income is always exaggerated, and the capabilities of his income still more monstrously overrated. Men either cannot or will not see that large revenues are, in proportion, more frequently embarrassed than smaller properties, just as the debts of wealthy states are more onerous than those of poor communities. This does not arise merely from the temptation to large expenditure arising from the possession of great wealth; it appears to result more frequently from the influence which the law of opinion exercises over all. The rich man, and particularly the man raised to a well paid-office, knows that much is expected of him, indeed far more than he can with prudence attempt to accomplish, and he feels that he will lower both himself and his station, unless he makes some effort to realize this expectation.

"Though all property, beyond that immediately produced by industry, is but an institution of society, and consequently subject to duties as well as invested with rights, yet public opinion has made the duties heavier, and the rights weaker, in all cases of life income connected with the profession. A bishop, whose revenues terminate with his life, is expected to give away more than a person who has an inherited income of double the amount, descending to his children. His diocese imposes on him a far heavier expenditure of money and labour than a landed estate does on a nobleman; the latter 'may do what he will with his own,' at least within very wide limits; the former is scarcely permitted to look upon his income as 'his own,' in the full sense of property. Besides the responsibility to God which all possession of property involves, the bishop or rector is supposed to incur a heavy responsibility to his country, for the fulfilment of which credit is rarely given. 'What an easy life the parsons have!' is the common phrase of every clown; but he never dreams of asking himself, 'What do I think of the life of the squire?'

"Into the justice or injustice of such opinions it is not necessary to inquire; but their prevalence is a fact of sufficient notoriety, and they impose on persons of clerical rank a moral necessity for regulating their expenditure, not according to their individual feeling,—scarcely even according to the strict requisites of their station,—but according to the vague responsibilities which public opinion has associated with church endowments. I need hardly say, my Lord, that we live in times when that opinion cannot be safely defied.

"Great as is the evil of having your expenditure of money and time measured by the imaginations of persons who do not trouble themselves to investigate realities, the evil is fearfully aggravated by the diversity of objects to which each set of imaginings refers. Those who surround a bishop seem to act literally on Swift's advice to servants, each of whom is recommended to do his best in his own particular department, to spend the whole of his master's property. Thus it is with a prelate's money and time; every person seems to expect that both should be bestowed on his favourite project to their extreme amount, and no one is disposed to take into account that there are other claims and demands which should not be abridged in their fair proportions."

Recommendations and Patronage.—"Recommendations are an important species of patronage, but unfortunately they are not so regarded by the generality of mankind. Suppose that you, my Lord, want a good servant, and apply to some friend to recommend you one. He sends you a man, honest, sober, and well conducted, but possessing no special qualifications for the precise situation in which you are desirous to employ him, or, at least, one whose qualifications are far inferior to those of many others. You soon find that you are miserably attended: your furniture is injured, your horses suffer, your comforts are diminished, your visitors complain, and your household is thrown into disorder. You go to

your friend, justly indignant, and ask how he could think of selecting such a person for your service? He tells you that the man was one of his dependants, or in some way had a claim upon him, and that he was anxious to get the poor fellow into so good a place: he then shelters himself behind the plea of general character, about which you have not said one word, because it is manifestly beside the question; he tells you that he would not send you a man given to pilfering or drunkenness, or in any other respect morally bad; and he either cannot or will not comprehend that a very good man may be a very bad servant. This is no mere sketch of fancy; it is a matter of every-day occurrence. They tell a story in Nottingham of a man recommended to a lace factory as an excellent workman; some valuable materials were entrusted to him, which he completely spoiled; the employer went to the person by whom the operative had been recommended, and made a bitter complaint. 'Dear me!' replied the other, 'I thought he would have proved an excellent workman; I employed him as a blacksmith, and no one ever made better horse-shoes!' The inference from horse-shoes to lace is not one whit more absurd than that from general integrity to special qualification for office; the only difference between them is, that the latter is the more mischievous and the more general.

"It is not easy to account for the very low standard of morals by which men *regulate* their conduct in the disposal of patronage, and in recommendations. Special fitness, not general character, should obviously guide our choice in making an appointment; yet for the most part, we find that this most important consideration is ostentatiously neglected, or at best, that it is postponed to other considerations, not merely of inferior moment, but quite irrelevant to the question of qualifications for office; and so far is this delinquency from being visited with the reprobation it merits, that it is not unfrequently sanctioned by the tacit approval of those who mean well and judge ill; that is to say, far the larger portion of those whose aggravated sentiments form what is called the public opinion of a country.

"The lay patron of a benefice bestows the living (which in his view is merely a living benefice) on his brother, his friend, or his friend's friend. We may suppose, what indeed is now generally the case, that the person presented has a fair moral reputation,—that he is a respectable, well-meaning man. But infinitely more may be required in his relations to his parish, and the qualifications wanting may leave room for the growth and development of very dangerous evils. Though negative merit is worth very little, negative demerit is frequently as mischievous as positive vice. Under the administration of a quiet, every-day character, the spiritual affairs of the parish stagnate; the church is deserted, the conventicles are crowded; many of the congregation join the ranks of dissent; others become careless and irreligious; not a few, perhaps, may fall into avowed infidelity, especially if the parish be in a large town where infidel clubs are established.

"To the excuse of the patron, and the plea with which the world sanctions it, we may reply, 'All that you say is indifferent to the issue;—you forget the real question; you talk of the worldly benefit of your brother, we speak of the everlasting salvation or perdition of the souls of parishioners depending on the exercise of your patronage. Tell us not of compassion; it is no compassion to nurture one body at the expense of a thousand souls;—boast not of your fraternal affection; you have set your brother on the watch tower, aware that he knows not the cognizance of the advancing enemy, and that he wants energy to give warning of their approach; his charge will perish, but their blood will be required at his hand;—you talk of what the world expects of you, we are talking of what he to whom souls belong demands;—you refer to the judgment of the world, we to the judgment by which the world shall be judged;—your plea is a paltry concern of time, ours is the overwhelming interest of measureless eternity;—you allege that you have been generous to a relative; we, that you have been unjust to your fellows, your country, and your God. You have betrayed your trust, you have weakened the post confided to your charge, and the unhappy sentinel will be among the earliest victims, when the adversaries enter through the unprotected position.

"It is unfortunately too common to find the abuse of patronage, and especially that form of it called nepotism, regarded not merely as a venial offence, but even as a praiseworthy action. Responsibility scarcely ever attaches to a lay patron, and even a bishop has rarely to encounter a strong check from public opinion. He has, however, a warning voice within his own breast, which should be heard the more clearly, because all around is silent."

Burrs and Limpets.—"It would be

unwise policy to refuse deserters from the enemy's camp, but it would be equally unwise to place them immediately in your most important posts. Sudden converts are the most to be suspected; 'rubbish and mud portend a flood.' When a stream grows foul it is a sign that it is rising, and thus a strengthening party always gains adherents of the most worthless character.

It is the bright sun that brings forth the adder,
And that craves wary walking.

"The founder of our religion alone refused the enlistment of such adherents; he 'knew what was in man,' and when followed by the adherents, not of him but of his success, gave them the cutting rebuke, 'Verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled.' Every other leader, every sect, and every party, has accepted these auxiliaries of triumph, being well aware that such men are the most unscrupulous partisans. Whenever the sun comes to your side of the hedge, your must expect these flies to gather about you; they will sting if you brush them away too roughly, but if you allow them to settle on you, they will suck your blood. Treat them as Hamlet did the courtiers, 'Have an eye upon them.'

"In this and in many other cases you will find yourself supported by adherents who are no ornament and very little use to your cause; accept their services such as they are. It will not do to throw away everything which is not shapely; as Harlequin said of a man with ugly features, 'it must be confessed that his nose was no great ornament while he had it, yet you cannot conceive how very awkward his face looked when it was amputated.'"

Leading on the Clergy.—"Your duties do not cease when you have conferred orders; you have seen that the candidates have been trained in your diocesan college, or under your chaplains; you have required and received a test of their fitness in solemn examination; but you have, over and above, to watch diligently that they should improve what they have acquired, for, in the ministerial career, 'non progredi est regredi.' Your difficulties in such a task are incalculably increased by the impossibility of establishing any formal plan for such a purpose. Clerical societies for mutual improvement so soon degenerate into debating societies or conventicles, that I should hesitate about giving them much encouragement; but I have found that, in general, the clergyman who bestows most instruction on his flock, is also the clergyman who acquires most information for himself. Thus the aphorism of Dr. Chalmers, 'a house-going minister makes a church-going people,' seems to receive a confirmation from the fact, that knowledge is suggested in the house which may be most valuable in the church."

Professional Education.—"I feel very deeply that clerical education, training expressly directed to the profession which young men are to pursue through an arduous career, at the peril of salvation and the hazard of immortal souls, has been strangely neglected at a time when every other profession is shewing itself more and more eager to have special and practical instruction for probationers. It is painful to think that the clerical profession may, from this cause, in a very short time find itself below the level of all the other professions in this country; for the world will not estimate its value by general scholarship, even though the church may long possess more than its average share; it will judge clergymen, as it does lawyers and physicians, by professional activity, and by nothing else. And the world is right in so doing; a church is not established to be an ornament only, it is a means to an end. If a clergyman knows not how to lead his flock in the right way, it is no compensation for those who go astray that he knows more Hebrew than a Jewish rabbi, or can solve mathematical problems which would have perplexed Newton. Such was the opinion of our early reformers, and it would be well if some of our most vehement sticklers for antiquity could be brought to see that in nine cases out of ten they are contending for modern corruptions."

Confirmation.—"Visitations bring you into contact with your clergy, public meetings with the laity; but there is an ordinance of the church which enables you, in a very important way, to bring both the clergy and the laity together, and to explain to both their mutual relations and their mutual duties. Of course you know that I allude to the rite of confirmation. It is reported that whole generations have been suffered to grow up without an opportunity of receiving this rite; indeed, I once lived in a diocese where it had not been administered for more than thirty years, and when I received it, a grandfather and a grandson were kneeling with me at the same table. In such a case the rite becomes a mere

form; if the form be deemed worthless by the recipients, it is useless; if they attach a superstitious value to it, different from its real object and intention, it becomes pernicious. If you regard the ordinance as a valuable institution, which gives the clergy an opportunity of coming into close contact with their flocks at a most important and interesting age, you will confirm frequently and sedulously. If you disapprove the rite, you should strive to get it abolished, and not of your own authority legislate for the church by consigning one of its positive institutions to desuetude. There are, unfortunately, some persons most anxious to prevent any change in our formularies and institutions, who are yet quite content to let them lie in abeyance, like the 'gudewife' in the 'Cottagers of Glenburnie,' who took such care of her 'napery,' that she had whole presses full of tablecloths ten years old, which 'she was nae sic a fule as to think of using.'

Prospects of Bishops' children. — "The younger children of the less wealthy peers, and all the children of a bishop, are brought up in a style from which they must expect in after life to descend. Your station imposes upon you the necessity of living in a lordly mansion, keeping a rich table, supporting an expensive equipage and establishment of servants, procuring such masters for your children as consist with your dignity, and mixing with the company suited to your rank. These things end with your life; the change is a great trial, and feeling that it awaits your children, you should carefully train them so that these externals should sit loose upon their minds, and that they should feel within themselves internal resources, both moral and intellectual, of which no change can deprive them

"In effecting the mental discipline necessary to fortify them for this trial, you will derive great assistance from associating with those who have won their way to distinction in other professions by their merits and their exertions. Your children will be the more animated to vigour, perseverance, and self-dependence, the more they witness your exertions to provide for their future welfare.

"The dread of nepotism must not lead you into the opposite extreme; I have already said that your most pregnant function lies in the choice of instruments, and assuredly you are likely to work best with those instruments of which you have the most intimate knowledge, and over which you can exercise the most efficient control. All other circumstances being equal, qualities resulting from the relationship, though not the relationship itself, render your son or nephew more eligible than a stranger, especially for a situation to which you must occasionally delegate a portion of your authority.

Without concurring in all the author's opinions or reasonings, and seeing strong cause to dissent from some of them, we consider the above series of passages as conveying much important truth. There is however, on the very face of the volume, a serious defect, which, though the author states it to be intentional, is not the less serious on that account. He says:—

"It was far from the writer's purpose to draw the ideal character of a perfect prelate, for he never was able to discover any utility in such portraitures; but he thought it no unnecessary task to take such a practical view of the position of a bishop as Mr. H. Taylor has of that of a statesman, and to apply to his peculiar circumstances the same lessons of plain common sense.

Now we do not forget the fair maxim, in every composition to "regard the writer's end;" but then we may justly cogitate whether that end is the end which he ought to have chosen. Our author had no intention of drawing "the ideal character of a perfect prelate," nor can he "discover any utility in such portraitures;" he therefore addresses himself to the task of giving "such a practical view of the position of a bishop as Mr. Taylor has of that of a Statesman; and to apply to his peculiar circumstances the same lessons of plain common sense." But the "peculiar circumstances" of a bishop's position are very different from those of a "statesman;" that which is "peculiar" to him is that he is a bishop; secular rank, wealth, or power, are merely ad-

ventitious "circumstances;" they happen to be connected with our own, and some other, portions of Christ's holy Catholic Church, as national and well-endowed institutions; but the barony is not the episcopate: and to the extent in which our author's exhortations and descriptions would be inapplicable to a bishop in the woods or swamps of America, they refer to something more than is included in his announcement, "The Bishop," upon the title page. So far as the adviser intended to specify certain duties and difficulties, advantages and disadvantages, of an English or Irish prelate, he should have restricted his nomenclature to his object. For want of this he has written over his sketch (he admits that it is not a "portraiture") a title which includes all that St. Paul specifies in the epistles to Timothy and Titus, and our own church in the service for the Consecration of Bishops; and which "common sense," to say the least, could not have discovered. St. Paul certainly does, with much minuteness, draw the character, and exhibit the portraiture, "of a perfect prelate," in which our author doubtless sees some "utility," though his inadvertent words would exclude even these. Now our feeling in reading his book is, that in urging so largely what "common sense" suggests, but omitting some essential lineaments of the true "man of God," as described in holy Writ; and in regarding a bishop too much in the analogy which he bears to a "statesman," he conveys to the reader not only inadequate but incorrect views of the episcopal character. He makes him throughout a sort of ecclesiastical diplomatist instead of "an ambassador from God." We do not wish to write unfairly; and we have shewn by the preceding extracts that he gives much valuable and religious advice to his right reverend friend; and we also admit that many of the lessons of prudence and propriety, in regard to men and manners, apply in degree and measure to all who have to exercise episcopal—or indeed any other—influence or authority, be it in a log-house or in a palace. But the volume, as a whole, places much that is second and subordinate first; whereas much that is paramount is either omitted, or only incidentally implied. And, besides this, he sometimes leaves on the mind an impression as if the episcopal office were a professional burden, to be borne like any other professional burden, carefully and diligently at business hours, but with much modification of St. Paul's rule of "Give thyself wholly to these things," and always subject to the good taste with which a lawyer forgets that he is a lawyer in his social conversation. Archbishop Leighton was just one of those pedantic bishops which our author would not wish his bishop to be. "He had," says Bishop Burnet, "the greatest elevation of soul, the largest compass of knowledge, the most mortified and most heavenly disposition that I ever saw in mortal:" "and I can say in truth that in a free and frequent conversation with him for above two-and-twenty years, I never knew him speak an idle word, (or one) that had not a direct tendency to edification; and I never once saw him in any other temper but that which I wished to be in the last minutes of my life." How many a clergyman has wished that this could be justly said of himself! How many have lamented, that they have not the "elevation of soul" and "heavenly disposition" which would make this sit

easy upon them; and exempt them from every temptation to be unprofessional, as if this were required in order to be happy. But every man has not this gift. Archbishop Tillotson, whose "decent but grave cheerfulness," says his biographer, Dr. Birch, "made his conversation as lively and agreeable as it was useful and instructing," mentions, in his private diary, as one of the inconveniences of his station, that "It is an uneasy thing to sit always in a frame, and to be perpetually upon a man's guard; not to be able to speak a careless word, or to use a negligent posture, without observation and censure." It is indeed an uneasy thing "to sit always in a frame," and it is not necessary; unless "grave cheerfulness" and conversation "as lively and agreeable as it was useful and instructing," be accounted constrained. Leighton's was far the higher attainment; it was the temper of a bishop of the highest cast; but where such constant "elevation of soul" is not felt, there should at least be an effort not to sink below the level of "grave cheerfulness" and conversation "useful and instructing," as well as "lively and agreeable." To descend to levity, frivolity, and banter, does not comport with the exhortation to all Christians to let their speech be always with grace seasoned with salt; and assuredly neither bishop, priest, or deacon, should feel that it is any harsh restraint, even in familiar relaxation, to avoid being a Momus. If his temperament incline him to playfulness, he will strive to aspire at least to the "grave cheerfulness" of Tillotson, even if he despairs of attaining the habitual "elevation of soul" of Leighton. But our author seems upon principle — or rather, we should say, from an apparent personal dislike of devotional conversation — to wish his bishop to find his "cheerfulness" in being unbishoplike; and he speaks with much scorn of those "fools" and "pompous blockheads," who would have bishops and clergymen, yea, and all men; pray to God, like the Psalmist, to "keep the door of their lips" from vain frivolous speech; and to make even their most cheerful relaxation "useful and instructing."

The following passage is written not only in disgracefully wretched taste, but in a spirit which shews that the author has much to learn, and more to unlearn, before he can understand, much less desire to attain, the high elevation of the Christian character. He will not, we trust, find any bishop who finds it necessary to recreate himself after his grave labours with "quips, cranks, and merry jests," upon the "*texts* and toast, morals and muffins, sour wine and sourer divinity," of "divines and dowagers," to whom the Bible is not a bore, or devotional conversation a nuisance.

> "Your lordship must not be afraid or ashamed of relaxation. Amusements are equally necessary to your bodily health and your intellectual vigour; it is possible to contribute to the hilarity of a company without sacrificing the smallest portion of your dignity. There are, indeed, some who cannot comprehend the difference between unbending and abandoning the restraints of station; they are pompous blockheads who make solemnity a vale for stupidity, and who fancy that they are deep, simply because they are dull. General society affords the best relaxation for a man of talent, whose time is much occupied with affairs of great importance."
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> "You will derive more pleasure and advantage from society by contributing your share to its hilarity, than by being present as a mere spectator. Your quip, crank, merry jest, occasional fun or facetious conceit, will not only give pleasure to others, but sharpen your own zest for enjoyment. In hours of relaxation your conversation should be,

just what fools think it should not be, as little professional as possible. There is not a greater plague in modern times than the divinity of the tea-table; you could scarcely render a greater service to humanity than by lending your aid to abate the nuisance. At all events, you should not encourage it by your example. There is no doubt that the fact of your having pleasant parties will expose you to the calumny of certain cliques, and that stories of your unclerical and unepiscopal demeanour will be hatched in the coteries, or rather conventicles, where texts and toast, morals and muffins, sour wine and sourer divinity, contribute to make up modern 'evenings at home.' But I trust that you are not to be daunted by pharisaism produced by the union of divines and dowagers. It is impossible to write gravely on the nonsense vented by the inquisitors of the tea-table."

We close the book with much pain, after reading this passage; not because we admire "inquisitors" either at "the tea-table," or anywhere else; or because we think there are not proper times and places for all things; or because we think that a bishop may not cheerfully or even playfully relax; but because such profane sneers, as "texts and toast, morals and muffins;" and such singularly ill-chosen words as "quip, crank, jest, and fun," to characterize what he considers should be a bishop's social unbending, shew that he abhors the very notion of habitual spiritual-mindedness; and under pretence of ridiculing cant and hypocrisy, is aiming his shafts at that increased seriousness of spirit, among the clergy and religious laity of Ireland, as well as England, which causes religion to intrude

"A visitor unwelcome into scenes"

sacred to "quip, crank, and merry jest," those graceful and dignified accompaniments to episcopal "wine" unsoured by "divinity." He would have a bishop in company "as unprofessional as possible;" by which we understand that all serious, useful, thoughtful conversation, all reference to works of piety and charity, above all, every allusion to "texts" of holy writ, is a mere professional matter; and an unseasonable invasion upon the time and talent rightfully belonging to Joe Miller. The author ought however to have added, in order to prevent mistake, that he meant to confine the "fun" and the "wine" to episcopal tables; because such small fry as Deacons, the bishop himself says at their ordination, quoting "texts" from St. Paul, must be "grave" and not "given to much wine;" and may well be content with a "tea-table;" especially as their wine is "sour," their incomes not allowing of the purchase of such as our courtly "layman" condescends to drink with his right reverend friend.

VIEW OF PUBLIC AFFAIRS.

THE approaching parliamentary elections are absorbing every other political and national topic. Before our remarks meet the eye of our readers, some of them will have been determined, and others will rapidly follow. But though it may be too late to discuss with much practical advantage particular questions of litigated policy, with a view to the pending contest; it is not too late to urge upon every Christian elector, up to the last moment, the solemn duty of voting, as in the presence of God, in the manner which he conscientiously believes, after the fullest consideration which he can give to the matter, to be most for the Divine glory and the best welfare of his country. God, as well as England, "expects every man to do his duty."

ANSWERS TO CORRESPONDENTS.

S. O. M.; R. N.; Phœnix; Cephas; W.; Oxoniensis; P. and C. P.; are under consideration.

We refer a correspondent who addressed us upon the tract entitled "The Sinner's Friend," to the author's own letter, inserted in our present Number.

THE

CHRISTIAN OBSERVER.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

ADDRESS AT THE FUNERAL OF A YOUNG PERSON.

To the Editor of the Christian Observer.

My dear Sir,—The following observations were addressed to a mixed assemblage of Protestants and Romanists, at the funeral of the young person to whom they allude. If you conceive that they are likely to be useful to any reader of the Christian Observer, they are at your service.

J. M. H.

When I look around upon the large assemblage which now meets my eye, brought together by a cause so solemn: and when I consider that each of you upon whom I now look is the tabernacle of an immortal soul: I cannot let pass the present opportunity of addressing so many whom I shall very probably never again meet on this side of the grave, without offering a few friendly observations,—not of a controversial but a practical kind, in order to improve, if God permit, this solemn occasion to your spiritual benefit.

It will readily be supposed that the present scene is, to me, not only solemn but affecting, when I state that on this month, eleven years ago, in discharging my duties as curate of the adjoining parish, I commenced to instruct in the Holy Scriptures the immortal spirit of that young person whose mortal remains are now before us. And I can truly say, that it would not be easy to find one more anxious for instruction, and whom it was a more easy and pleasing duty to instruct. You all must have observed that she possessed a peculiar seriousness and sobriety of demeanour. This, doubtless, was in some degree natural character, but I am convinced was in a far greater degree the effect of divine grace. She had great gentleness and retiring modesty, with, at the same time, an openness of mind, and a simplicity of motive and feeling, which perfectly freed her from shyness: a defect which never fails to embarrass those who seldom mix in the society of strangers, and who are much occupied in thinking about themselves. Her modesty was the fruit, not of sensitive pride, but of meek humility, and *therefore* was free from awkward shyness. It was not the modesty of sex or circumstance only, but of an humble, gentle, and well regulated mind; and she would equally have developed it had she been of the other sex, or under other circumstances. It was a grace of that Gospel in which there is neither male

nor female, bond nor free, but all are one in Christ Jesus—all conformed to this one model. She evinced a steady, practical desire to read God's word, in order to become acquainted with God's will: and, I do trust and believe, felt a sincere hunger and thirst after the righteousness, not only of justification, but of sanctification, which it reveals. This led her to attend diligently upon every means of grace, and among others upon a meeting held weekly at the house of her uncle, for reading and instruction in God's word, and for prayer. And though she had a good understanding, which she applied with deep interest, and thus soon became well acquainted with the Scriptures, yet there was as little forwardness to answer, as little appearance of display or vanity, as I have almost ever seen accompany talent, in any degree of it. She possessed all that docility and teachableness of a little child without which our blessed Lord tells us we cannot become his disciples. And, indeed, I trust I may with truth say, that she was in spirit one of those little children of whom He declares, "of such is the kingdom of heaven."

In addition to these observations upon the character of the deceased, I will state a few facts corroborative of them, related to me by her mother. And, first, I will mention a circumstance relative to that mother, as an example to every parent, and as furnishing an encouragement to all who in simplicity desire, above every other interest of their children, their spiritual well-being, and the salvation of their immortal souls. They have here an instance in proof of the truth of that gracious promise, that if they will but train up their child in the way that he should go, when he is old he will not depart from it. They here see that if they will but honestly do *their* part, God will not fail in His; but will water with the dews of Divine grace, and fructify, the seed sown. In the childhood of this young person, her mother's parents were most anxious that she should be committed entirely to their care. This opened to her a prospect of much worldly advantage, which however her mother steadily, and even to the annoyance of her own parents, refused. She said she could not answer it to her conscience to deprive her child, for any worldly advantage, of the ministry and instructions of Mr. W——. And I ask you now to say, whether at this moment she has any cause to regret that she preferred her child's spiritual to her worldly interests—the interests of eternity to those of time? But before you answer, look upon that bier: and calculate, "what shall it profit a man if he gain the whole world, and lose his own soul?" Then, you who are parents, "go, and do likewise."

This young person seldom mixed in the society of her ordinary acquaintance, and never sought it. She had company in her own closet: she had a resource within. She was generally silent: shewed, and among friends expressed, uneasiness at any light and frivolous conversation: and, to adopt her mother's expression, "it must be a serious conversation indeed in which she would heartily join." Her placid temper, her mother declares to me, was never ruffled, but was the same in the domestic circle as it appeared to me in our pastoral intercourse. The strongest signs of emotion and warmth which she ever evinced, and these less of anger than of sorrow, were when any, in these latter days of rebuke and blasphemy, spoke irreverently of God's word, and of the blessed truth which it reveals. The principal occupation of her leisure hours, and her chief enjoyment, was in

retiring to her chamber, and there reading and studying that word: so that her mother has frequently followed her, and entreated her to lay by her Bible, lest she should destroy her sight: for, in consequence of repeated inflammation, her friends had long apprehended the loss of one of her eyes. The last time she urged her not to injure her eye by constant reading, she, with a quiet smile, replied, If the righteous scarcely be saved, where shall the ungodly and the sinner appear? Her pious mother ever after desisted, and God was pleased to spare, for her short life, the organ of which she made so good an use. She was much and often engaged in private prayer: and after this sacred exercise, it was her habit to sit alone in her room for a considerable time, in calm and silent meditation. A thousand little traits of this character prove to every spiritual mind that she had much communion with God: that the heavens were opened to her prayer: and that the Spirit of God ascended from and descended upon her.

During her last illness, her chest was so heavily oppressed that she could speak little; but that little was cheering and edifying to the friends around her. Her Bible never left her bedside; and, within a few hours of her unexpected departure, she begged that her mother would read to her a chapter from its well known and much loved pages. In allusion to the portion of Scripture which had been recently the subject of a lecture, and which she, at the time, said had much impressed her; and in its spiritual application to the dying Christian comforted and encouraged her, she frequently repeated, as if applying to herself, these words of our Lord, when walking on the sea He drew near to the tempest-tossed and affrighted disciples, "It is I, be not afraid." Scarcely a minute before her departure, she turned in her bed to lay herself in the position in which she suffered least, and requested her mother to retire from her bedside that she might endeavour to sleep. To prepare for that sleep, she ejaculated, in a clear and audible but tremulous voice, "Heavenly Father, have mercy on me.—Lord Jesus, wash my polluted soul in thy most precious blood." She then lay perfectly silent: and when in less than a minute her mother, not hearing her distressed breathing, approached, she perceived that distressed breathing, and all other suffering, had ceased for ever: that she had resigned her willing spirit, without a single struggle, to God's last messenger: that her happy soul, emancipated from that earthly tabernacle which vainly strove to press it down, had winged its rapid flight into "boundless realms of joy:" and that her next communion with that child, of whose voice the last tones were still sounding, in the melody of prayer, on a pious mother's ear; beneath the pressure of whose last embrace her anxious bosom still palpitated: whom, as she most affectingly expressed it to me, she had always treated more as a companion than a child, and now missed more as a friend than as a daughter: that her next communion with the now glorified spirit of her departed child, companion, friend, must be when they both appeared before the judgment seat of Christ.

In speaking thus of the deceased, it is but just, and may be useful, to say, that I thank God she has left behind her, in her own immediate family, and among her near connexions, some who resemble her in her Christian character; and some who I trust as they grow in stature will grow in grace also, and become more and more like her. They have been privileged to witness her good example. They have seen her discreet and pious walk through her short life. Thus have

they, as it were, beheld her in her ascent to heaven: for a pious, humble walk with God on earth is the true path of ascent to heaven. And I pray God that this lesson may not be lost to them. I pray God that the dropped mantle, and a double portion of the spirit of Elijah, may rest upon these youthful Elishas: and that, in their growing meekness and humility, in their dutifulness and docility towards parents and instructors, in their veneration for the word, and day, and ordinances of God, and in their love and enjoyment of secret prayer, they may follow her as she also followed Christ.

Sometimes, my friends, when I have had an opportunity of addressing you, and particularly of late, when pestilence has been stalking throughout the land, and, without any discrimination of age or circumstance, except, indeed, in selecting the drunkard and the profligate, has strewed his path with corpses, I have sometimes, I say, dwelt upon the uncertainty of life, and the consequent necessity of *habitual* preparation for death and judgment. I have too pressed upon you that almost every death is, to all practical purpose, sudden; and that to him who is not habitually, and always, ready, in such a day as he thinketh not the Son of man cometh. The last sickness, though unto death, is generally slight at its commencement, and such as has often before been repelled by the vigour of the constitution. It is seldom seen, even by surrounding friends, in its fatal character, and scarcely ever announced as such to the patient, until the medical attendants pronounce that the case is hopeless, and that the announcement involves no risk: that is, in other words, until the dying man is so racked with agony of body, or sunk in stupor and lethargy of mind, or perhaps maddened by fever and delirium, that he is totally beyond all power of exercising any calm and collected mental exertion. The cause which has assembled us within these sacred walls this day furnishes a lively comment upon this doctrine. When, on this month, eleven years ago, I commenced to instruct this young person, I could little have calculated upon our filling the places which we do, respectively, in the solemn ceremonial of this day. In the ordinary course of nature, I might rather have expected that she would affectionately pay these last respects to her deceased pastor and instructor. But God has been pleased to ordain otherwise: and when He issues his command; when He says of whomsoever He will, This night thy soul shall be required of thee, the scythe of death mows down, indiscriminately, the budding, as the ripe, or withered flower. It has pleased God that I, who on this month eleven years commenced as her pastor to instruct her, then a child, should now perform the last offices of religion over her cold and silent corpse, cut down in the flower of youth. Thus uncertain is the tenure which youth and present health confer. O consider this in time! Remember, and have pity upon your undying souls! Remember death! Remember God! Remember eternity!

Nor is the final shock which terminates even a protracted illness sometimes less sudden and unexpected than what is called a sudden death. On Tuesday last I missed this young person from her place at our weekly meeting. I well knew that there must have been some sufficient cause for her absence; and, on inquiring, learned that she had a severe cold. I proposed to see her, but was told that she laboured under the effects of a blister on her chest, and could not then see me with any comfort. I promised, if God willed, to see her on a subsequent

day, little, at the time, expecting that that day would never arrive: that I was not again to see her face in the flesh: that our next day of meeting should be the great day of the Lord: that our next place of meeting should be before the judgment seat of Christ.

Her death was as little expected by her friends, and perhaps by herself, as it was by me. On the previous evening she sat up until nine o'clock; and but a few minutes before her dissolution was engaged, as I have already observed, in conversing with her friends, and in prayer. I mention these circumstances but to ground on them an exhortation to all, habitually to prepare for death. In such instances as this, God is but repeating, by his providence, the warning of grace in the written word, "Be ye also ready; for no man knoweth the day nor the hour when the Son of man cometh." And believe me that such instances are far more numerous than those imagine, who merely hear that a friend or acquaintance has died, after an illness of some weeks or months, without knowing for how short a time, if at all, that friend was really aware of his danger. I would exhort you then, my friends, to work the works of Him that sent you into life while it is day, as knowing that the night cometh when no man can work. And this is the work of God, that ye believe on Him whom He hath sent. I would exhort you to consider that now is the accepted time, that now is the day of salvation. And while the day of grace lasts, while the Spirit and the bride say, Come: and whosoever will may drink of the water of life freely, refuse not Him that calleth. Resist not; grieve not; quench not, that spirit which will not always strive with man. While it is called to-day, harden not your hearts, but come in, as guilty and penitent rebels, to plead that pardon freely offered through the atonement of Christ. I would exhort you to cast down the weapons of your unnatural and infatuated warfare—or rather to turn them inwards, and slay the enmity of your own carnal heart against the ever blessed God. As the ambassador of Christ, as though God did now beseech you by me, I would pray you, in Christ's stead, Be ye reconciled to God.

But consider what the madness is of resisting Omnipotence: of being at issue with the Almighty God. Consider that God is patient, not only because his love is infinite; but also because his power, when it pleases him to put it forth, is resistless and overwhelming: our God is a consuming fire. Consider that God is long-suffering and slow to anger, not only because he is merciful, but also because *He* is eternal, and *you* are immortal, and can therefore never escape from his threatened and righteous vengeance. Consider that God is the best of friends, or the most terrible of enemies: that no dark or forgotten corner of the universe can exclude His all pervading presence, or hide you from His all illuminating eye: that if you climb up into heaven He is there: that if you go down to hell He is there also: that if you take the wings of the morning, and remain in the uttermost parts of the sea, even there also shall His hand lead you, and his right hand hold you: that if you say, Peradventure the darkness shall cover me, then shall your night be turned to day: for the darkness is no darkness with Him, but the night is as clear as the day; the darkness and light to Him are both alike. Consider that no lapse of ages can obliterate from his memory what once has been, or be pleaded in arrest of his judgment: that time cannot be wanting for the execution of His sentence of condemnation, to Him

who inhabiteth eternity. Consider that He knoweth whereof you are made; that He possesses free access to, and irresistible power over, every nerve and fibre of your body, and every sensibility of your soul; and can, by a thought of His all disposing will, convert the one into a vehicle of the most ecstatic enjoyment, or the most excruciating torture: the other into an inward heaven or an inward hell!

And what, let me ask, do you propose in deferring preparation for death, and putting off to the last agonies repentance, faith, and holiness? Is it that you think repentance will become more easy, when the habits of sin have become more rooted and inveterate?—when every mental and moral faculty has been weakened, perhaps wholly incapacitated, by disease or suffering?—and when that *Divine* Spirit, without which repentance is impossible, often resisted and grieved, has perhaps departed for ever? Is it that you think terror and alarm at his unexpected approach are the right preparations for meeting this king of terrors? Do you imagine that the dread of damnation is sincere and evangelical repentance?—that horrors and misgivings are saving gospel faith?—and that extorted regrets for sins committed, and duties neglected, throughout life, and extorted resolutions of amendment for a future which your physician and your own sinking frame tell you that you are never to see, are an adequate substitute for that holiness without which no man can see the Lord?

Or are you leaning upon the broken reed of superstition? Are you building, upon the sandy foundation of self-righteousness, the hay, wood, stubble, of rites and ceremonies, priests and prayers, sacraments and masses,—all of which perhaps when in health you despised or neglected? Oh, my friends, I would be clear from the blood of all men. I would not meet you,—perhaps for the next time, at the bar of God, with a lie in my right hand, and the blood of your souls crying against me from the bottomless pit. I warn you this day, one and all,—Protestant and Roman Catholic, not to depend upon what your minister can do for you at your dying hour. I solemnly declare to you that *I* cannot, and I solemnly deny, in the sight of God and of this congregation, that any minister *can*, by any rites, or ceremonies, or sacraments, of whatever kind, or by whomsoever administered, rescue a guilty and impenitent soul from hell, and translate it to heaven. Were I to tell you otherwise, I should be but a cheat and an imposter, and a murderer of your souls! No, your minister can, at any time, but instruct you, exhort you, console you, and pray for and with you: and there is no time less favourable for these offices than when you are overwhelmed with consternation and alarm: perplexed with worldly cares for your family: racked with agony, or stupefied with sickness. And is this the chosen hour into which the great business of life—the great business for eternity, is to be crowded? Will you review, and balance, and provide means to discharge, that grand account which you are about to hand in at the bar of God, during that hour when your flesh and your heart are failing, and when you would deem it a cruel mockery, on the part of your friends, to submit to your judgment the most trivial difficulty in your ordinary affairs which demanded a calm and fixed attention? To those indeed who have already fled for refuge to the hope set before them, and know in whom they have believed, it is a blessed

comfort and support to enjoy, in this solemn season, the pious conversation of Christian friends and Christian ministers. It is cheering to the languid, sinking spirit of the dying sufferer to hear, when he can no longer read, from God's own word, those precious promises upon which he has staked his soul. It is sweet to join in communion with the Church below, when about to be advanced to communion with the Church above. And often does the dying Christian, under the harmonious influence of the natural and the spiritual affections, earnestly desire to eat this passover with afflicted friends, when he knows that he might adopt the Saviour's words, I shall drink no more of this fruit of the vine, until I drink it new with you in my Father's kingdom. But remember, I pray you, that sacraments are but the expression of an entire devotedness to God: that they are but outward and visible signs of an inward and spiritual grace: and that if that grace and that devotedness be wanting, they are, to you, but weak and beggarly elements, and can profit you nothing.

The true preparation for death is an habitual preparation. If you would prepare for death when it comes, you must be always ready; for no man knoweth the day nor the hour when the Son of man cometh. And the true preparation is this; a deep and abiding conviction of our own guilty and lost estate, by nature, and by practice; a feeling sense of our own utter inability to save ourselves;—either to justify, or atone for, the past; or thoroughly to amend our lives and sanctify our hearts, for the future; a believing and joyful reception of that "true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners, of whom" the penitent, as he reads, exclaims with the apostle, "I am chief:" an earnest and prayerful endeavour, walking as in the sight of God, and relying alone upon the influences of His Divine and promised Spirit, to cease from all evil; to be cleansed from every pollution of flesh and spirit; to bring into captivity every thought to the obedience of Christ; and, taught by His word, and guided and strengthened by His Spirit, to perfect holiness in the fear and love of God. This is the true preparation for death. It approves itself at once to reason and revelation, to common sense and conscience. Be thus prepared, and that day can never come upon you unawares.

Such was, I well know, the preparation of that spirit, whose earthly tabernacle lies now untenanted before you. That body we are about to commit to the cold, and dark, and silent grave, "earth to earth, ashes to ashes, dust to dust." But I trust that the emancipated spirit, justified, sanctified, and made perfect, is now lying with Lazarus in Abraham's bosom: is this day with the penitent thief, and with Christ, in paradise: that she now rests from her labours; and being absent from the body, is present with the Lord: that she now knows, with St. Paul, that to depart and be with Christ is far better: that she is now partaking of the marriage supper of the Lamb; beholding that Saviour, whom having not seen she loved: and that while weeping friends surround that lifeless corpse, she who lately animated it is drinking of those rivers of pleasure which are at God's right hand for evermore.

And now let me add a word of consolation to those mourning relatives and friends whom I see around me. And is it sternly to bid you, as you would maintain your Christian profession; as you would not pour dishonour on the name of Christ; as you would not cast

from you the privileges and consolations of the Gospel, "weep not?" No; Jesus wept at the grave of Lazarus; and the religion of Jesus does not harshly interpose to eradicate or wither the affections of nature, or sternly to forbid the tears of tender sorrow which bedew the mortal remains of a much loved and departed friend. No; Christianity teaches not Stoical apathy, but moderated and sanctified grief. It purifies the mourner's tear. It hallows his affections. It distils from those tears the showers of penitence, and the gentle dews of refreshing grace. It illuminates the dark cloud of earth-born sorrow with gladdening beams of hope and promise from the sun of righteousness. It melts the bereaved mourner's ice-bound heart, and breathes with reviving breath upon his withered and desolated soul. The Holy Ghost, the Comforter, by a Divine alchymy, converts the gloomiest clouds of human sorrow, and the groans of agonized despair, into "tears that delight, and sighs that waft to heaven." I neither blame nor forbid your tears. I believe that Christianity does not; I believe that Jesus himself would not. I do not wonder at your tears. It is a painful trial to parents to part with a dutiful, affectionate, and pious daughter. It is a painful trial to relatives and youthful companions to lose a gentle, amiable, and obliging friend. For myself too I will say, that it is a painful trial to a minister to lose a parishioner so docile and pious; whom he has for eleven years witnessed growing in grace as in stature: and from whom, in his pastoral intercourse during that period, he has derived unmingled comfort and satisfaction. I do not, therefore, say "weep not," because I cannot use these words with that Omnipotent power, at whose touch the funeral procession stood still, and death resigned his captive, and the grave its victim and its victory: because I cannot follow up those otherwise cruel and vain words by turning to that bier, and speaking to that dead, "Arise:" because I cannot dry up the tears of the bereaved parents by delivering to them their daughter. No; if this world were our all, if the grave closed *for ever* upon the desire of our eyes, and the only light and joy of our hearts, on occasions such as the present, we might rather adopt the language of the Apostle, and say, "If in this life only we have hope in Christ, we are of all men most miserable!"

But this same apostle teaches us, if we be indeed Christians, that we "should not sorrow even as others which have no hope for them that sleep in Jesus. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Such is the ground of comfort which the Apostle offers: and I bless God that the character of your departed friend justifies me in proposing it, in her instance,—she, I firmly trust, "sleeps in Jesus." And I bless God also, that there are some at least among you,—O that I might be justified in saying many,—all, who I trust are capable of appreciating and receiving it: who have ears to hear, and hearts to understand, the superabounding consolation it affords. To tell

those indeed who have lived to this present world, and to whom death and judgment present but images of terror: to tell those who have trained up their children, and confirmed their friends, in their own vain and worldly pursuits: to tell such that they shall shortly meet their departed friends at the bar of God, is but to tell them that they shall be doubly damned: that they shall not only bear their own burden, but also that the blood of those souls whom they have seduced into, or confirmed, in vice or worldliness, shall be required at their hands; and that they shall hear throughout eternity the cutting reproaches of those, to the promotion of whose best interests they were deeply pledged, and might have been effectually instrumental, yet to whose ruin they have mainly contributed. But to those who have faithfully endeavoured, by precept and example, to train up their children in the nurture and admonition of the Lord: and to lead their best-loved friends into religious ways of pleasantness, and paths of peace: to those whose loyal hearts beat with fidelity and allegiance to their Saviour; and who, in the anticipation of His advent in glory, can hear without alarm the heavens pass away with a great noise, and see the elements melt with fervent heat, and the earth and all that is therein burn in the universal conflagration of things created: to such it *is* a deep consolation, as the grave closes upon the mortal remains of a much loved friend, to know, upon the authority of God's own word, that when they themselves enter into the joy of their Lord, and sit down at the marriage supper of the Lamb, this Christian friend shall, with them, be a partaker of the heavenly kingdom, a guest at the same feast of love.

We are now about to commit that body to the grave, earth to earth, ashes to ashes, dust to dust; in sure and certain hope, not only as our wisely cautious liturgy expresses it generally, "of *the* resurrection to eternal life," but I trust I may in this particular instance say, of *her* resurrection to glory, honour, and immortality. And oh! my friends, suffer not this solemn scene to pass away without producing upon your minds a suitable impression. Every funeral which you witness must exercise *some* influence. It must soften or else harden your heart. Every friend or acquaintance upon whom you see the grave close, and whose place in your social or domestic scene knows him no more, forcibly appeals to the hearts and understandings of the survivors; and, like every other means of grace, as it is rejected, or received, becomes a savour of life or of death. As you now return to your respective homes from this last earthly home of man, as in the silence and stillness and darkness of the coming night you lie down upon your bed, that image of the grave; and resign your exhausted body to the oblivious repose of sleep, that image of death; and, by natural faith, expect the dawning of another morning, that image of the resurrection; ere you again become the subject of those "lesser mysteries of death," calmly meditate upon the present scene. Ask your own consciences the important question, If the decree has gone forth,—if the summons were now addressed to me, "This night thy soul shall be required of thee," how am I prepared to meet it? If you are advanced in years, your call *next* is probable,—the old *must* die. If you are still in the bloom and flower of youth, that corpse, "though dead, speaketh:" it warns you that youth is no shield against the arrows of death, that the young too *may* die. Does then your happy spirit answer with the

evangelist, "Amen, even so come, Lord Jesus?" If not, why? since Jesus promises to be with His people in the valley of the shadow of death, and to lead them through it into green pastures, and by still waters of comfort. Whence then this dread of the grave and gate of death, through which all God's people pass, by a glorious and happy resurrection, into realms of unfading bliss? Whence, but from that lurking, unslain enmity of the carnal mind against the will, the ways, the holiness, the people, the presence of God? Be assured that as bodily pain, the sentinel of natural life, indicates bodily disease, so the dread of death indicates something wrong within,—some item unsettled in the great account for eternity. Trace this slender but infallible clue through all the chambers of imagery, all the labyrinths of a deceitful and deceived heart, and it will discover to you some legal scruple, some unbelieving fear, some worldly vanity, some cherished lust, some root of bitterness springing up within, which, like a hidden cancer, eats away your comfort, and defiles your soul. If it be a sin of unbelief, "take, read," God's word: let in upon its dark haunt the daylight of gospel truth, and immolate it before the altar of the Saviour's cross. If it be some worldly, sensual, or malignant passion, drag the foul monster from his gloomy den, and hew in pieces this Agag before the Lord. Purge the temple of God from every pollution of flesh and spirit, and invoke by prayer the indwelling of the God of peace and purity. God is pledged to prayer: ask the indwelling Spirit, and it shall be given you. We, says our blessed Lord, will come unto you, and make our abode with you. God will come, not in awful majesty, as when He went through the wilderness, when the earth shook, and the heavens dropped, at the presence of the Lord: not as when He came down upon Sinai, wrapped in blackness, and darkness, and tempest; while He emitted from his clouded presence thunderings, and lightnings, and voices: not in scaring convictions of conscience: not as a consuming fire, an angry and a jealous God:—but God will come, as once in flesh, meek and lowly, gentle and beneficent; descending into the soul, as upon the wings of a dove, in sweet influences and holy aspirations, like the silent dews which softly, imperceptibly, steal upon, refresh, and fertilize the earth. O! cherish and honour this Divine Visitant. Often, in the prayer of devout meditation, take sweet counsel with Him. Listen to his still small voice. Yield to his gracious influences. Resign your will to his. Without compromise or reluctance obey his dictates. Follow, as he guides, into all truth. Walk in the fear of the Lord, and you will walk in the comfort of the Holy Ghost. Walk with God in the liberty of love, and the peace of God will rule in your heart. In your whole conversation abhor that which is evil, and cleave to that which is good. Exercise yourself in maintaining always a conscience void of offence towards God and towards men. Blessed, says our Divine Master, are the pure in heart, for they shall see God. Cultivate this purity, and you will be enabled, with the steady eye of an unclouded and unvacillating faith, to "look unto Jesus," in whom death has lost its sting, and the grave its victory.

J. M. H.

DR. CHALMERS ON THE CORN-LAWS AND FREE TRADE.

For the Christian Observer.

WE remarked in our Number for June, page 379, that "No less a man than Dr. Chalmers—an advocate for liberal measures—wrote a volume to prove that restrictions upon the importation of corn are, on the whole, wise and useful." We alluded to his work published in 1832, entitled, "Political Economy, in connexion with the moral state and moral prospect of Society;" our recollections of which were to the effect that the author wished to refute those speculatists who anticipate a vast amount of physical and social benefit to a nation from emigration, free trade in corn, cottage allotments of land, or the increase of manufactures, independently of moral, religious, and provident habits, by shewing that population always tends to press upon the means of subsistence; and that increase the quantity of food as we may, the increased number of consumers will be as scantily supplied as their predecessors, unless the people are so trained that they acquire virtuous and thriftful habits, and learn to depend, under the blessing of God, upon their own exertions, instead of recklessly casting themselves into the gulf of pauperism. In the course of his arguments he denounces cottage allotments, spade husbandry, "home colonization," and the like (see the passages quoted by a correspondent in our volume for 1832, page 574—580) as mischievous fallacies. The labouring classes, he considers, will, in the long run, be worse off than if no such intended alleviations had been devised; for the partial addition to the supply of food, he argues, will fall far short of the increase of population, and thus land the next generation in accumulated wretchedness. The importation of food from abroad, in exchange for manufactures, he also shews, will not prove an adequate or permanent remedy; the staple articles of human subsistence being so weighty and bulky, that they cannot be imported from distant lands to such an extent as will keep up with the increased demand for them caused by the extension of population in flourishing manufacturing districts. Our home growth, he says, must be the main dependence of the people; and the sanguine predictions of some political economists, as to what might be gained by importation, he considers fallacious; and whatever partial benefit may arise, he argues, will not only be temporary, but will prove ultimately mischievous, if the people be not brought under such a system of moral and religious training as will counteract the temptations to improvidence caused by momentary plenty. He thus opposes the notion that a free trade in corn, in return for manufactures, will diminish permanently the distresses of a reckless population; and he also urges the policy and the duty (for he will not sever them) of maintaining our great civil and religious institutions inviolate; of fostering an agrarian rather than a mercantile spirit; and of regarding the land as the chief interest of the nation. The volume is essentially conservative.*

* Thus he says, for instance: "There is a waywardness of innovation which might carry ruin and overthrow in its train, and of this the legislature will have to beware. They should meddle not with the national debt, save in an equitable adjustment of the taxes; else they will pass a sentence of confiscation on one set of proprietors to the enrichment of another

Dr. Chalmers has, however, the faculty of expressing himself so strongly and largely upon a portion of his topics, that his reader is sometimes in danger of carrying away general impressions, forgetting the guards and limitations with which he qualifies his statements. Thus his remarks on "free trade" are, throughout, an appeal, against the lofty notions of some of the political economists. For example:

"We are not of the number of those who rate very high the economic advantages of the system of free trade. It will not much, if at all, enlarge that wealth which is in the hand of merchants, though, by its means, we may perhaps obtain a greater abundance of foreign commodities at the same cost, or obtain them cheaper than before. There will thus be a certain, though, we apprehend, a small addition to the enjoyment of consumers—which, in spite of the constant preference given by mercantile economists to the means over the end, to the benefit of producers over the benefit of customers, is really, after all, the great and only end of commerce. We can even imagine a slight extension given by means of free trade, to agriculture—in as far as we may possibly, through it, obtain at a cheaper rate, either some of the materials of husbandry, or some of those articles which enter into the maintenance of husbandmen."

From a general recollection of such passages in his writings we might have said that Dr. Chalmers is not a very warm advocate for "free trade;" and yet in the very next sentence we read:

"Notwithstanding this our humble estimate of the advantages of free trade, in an economical point of view, there are certain attendant moral benefits, if we may so term them, which render the adoption of the system one of the best and wisest achievements of an enlightened national policy."

It will be seen from these, among other passages, that in citing Dr. Chalmers, a fair quotation may often convey but half his opinion.

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set of proprietors, and these are exclusively the proprietors of the land. They should meddle not with the Church, save to commute its tithes, and virtuously to control its patronage; else they will inflict an irreparable blow on the moral and literary wealth of the nation; and that to the relief and enlargement of no one class but still of the landed proprietors. They should meddle not with the law of primogeniture; else they will institute a process, under which the state must wax feeble, and even our commercial greatness must disappear; our towns dwindling away, both in prosperity and in magnitude, and a numerous, but finally a wretched, agrarian population rising up in their room. Lastly, they should meddle not, either with the monarchy or the peerage; for both a vigorous executive, and a certain *vis inertiæ* of hereditary prejudice, are as indispensable to a right politics, as both the helm and ballast of a vessel are indispensable to a right navigation. In a word, instead of demolishing the frame-work of any of our existent machinery, we would have them but to guide and to animate its movements. And it is precisely because we stand in dread, lest, through the stages of our future history, the sail should predominate over the ballast, so as to make the vessel of the state veer and vacillate with every wind of speculation, that we feel as if the national security were bound up, in our having more of an agrarian, and less of a mercantile parliament."

"We feel quite assured, of every land of law and liberty, that, with an order of men possessing large and independent affluence, there is better security for the general comfort and virtue of the whole, than when society presents an aspect of almost unalleviated plebeianism. And it is of the utmost importance to the argument, that the breaking down of this affluence would ultimately do nothing for the enlarged sufficiency of the lower orders. Whatever beneficent effects, then, can with justice be ascribed to the existence and secure establishment of such an affluence—these we have all to the bargain. They form so much clear gain to the commonwealth; and though, at first sight, the whole good of it may appear to be absorbed by the children of fortune, there is, beside this absorption by, them, a reflection on the commonwealth at large—a secondary influence, that is felt throughout the extent of society, and which goes down to the very humblest of its members."

We find, in like manner, upon a reference to his volume, that our nine years' recollections of his general reasonings with regard to the effects of the importation of food from foreign lands, were more vivid than our remembrance of his specific statement with regard to the corn laws. We know not, indeed, that we have misrepresented him, for he offers the two following propositions:—

"That it is not desirable that the commerce of Britain should greatly overlap its agricultural basis; and that the excrescent population, subsisted on corn from abroad, yield a very insignificant fraction to the public revenue.

"That, nevertheless, there should be a gradual relaxation of the corn laws, and ultimately a free corn trade—with the exception of a small duty on importation, for the single purpose of a revenue to government, by which to meet the expenses to which it is subjected, from the addition made by the excrescent to the whole population."

Here the substantive statement is, that "it is not desirable that the commerce of Britain should greatly overlap its agricultural basis;" and it is only as an admission and with a "nevertheless," that he adds that there should be "a gradual relaxation of the corn laws, and ultimately a free corn trade, with the exception of a small duty." These qualifying words, taken with his whole book, lead us to conclude that we were not wrong in regarding him, under all the circumstances of the case, at the present moment, as at least only a "gradual" relaxer, which is in other words a partial and temporary restrictionist. We will however, in justice both to himself and to the argument, having so far touched upon the subject, transcribe what he writes upon it more at large. His *pro* and *contra* may furnish weapons for opposing combatants. It will be seen that he is strongly opposed to the opinion that a considerable degree of dependence upon foreign nations would not be a subject for alarm; and it was in juxta-position with the Duke of Wellington's similar argument upon this subject, that we happened to mention Dr. Chalmers; and we must confess that we still feel some difficulty in reconciling his conclusions; for if he considers "the apprehended evil" to be so "serious" as his statements imply, it would seem to follow that some restrictions upon the trade in corn, are not only, as our recollections led us to suppose him to think, "wise and useful," at least for England for a time and under existing circumstances; but absolutely essential for the public safety, and not therefore to be rescinded even "gradually" or "ultimately." We will however quote his argument.

"For the sake of its moral benefit, we know of no achievement more urgently desirable than that of a free corn trade. There is not a more fertile topic of clamour and burning discontent all over the land; and, were it but effectually set at rest, we are aware of nothing which might serve more to sweeten the breath of British society. The interest of cheaper food, is not the only one concerned in the abolition of all those restraints which have been laid upon its importation. There is, beside this, a special interest felt, by that numerous class who are engaged in the business of export manufactures, or export merchandise. The limit of our imports determines the limit of our exports; so that when the one trade comes to its *ne plus ultra*, the other must also be brought to a dead stand. They mutually limit and determine each other. So that the advantage to our export commerce, from a further enlargement of our imports, opening, as it would, a fuller and freer exportation, and telling most favourably for this great branch of trade upon the foreign exchanges, is really one of the most urgent forces that is now operating on the side of an unrestricted corn trade. We shall therefore attempt a brief exposition of what we hold to be the leading principles, and the likely results of such a measure.

"First, then, though there should, on the event of an instant and total abolition of the corn laws, be such a reduction of price, as would translate the popu-

lation into circumstances of a larger comfort and sufficiency—we cannot imagine that this would be more than temporary. The proportion of the food to the population might be increased at the commencement; but, reasoning on human nature, and on all experience, this would soon be followed up by the old proportion of the population to the food. Such a regress of the ocean from our shores, as left behind a million of rich arable acres, would cause an instant and large descent in the price of grain. But no one thinks that a permanent cheapness would be the result of it. The difference between one census and another, though only at the distance of ten years, may well convince us, how speedily the former balance between demand and supply, and so the former prices of food, would be restored. Yet even still, however frequent and familiar the topic is with economical writers, the great majority of our land-holders seem blind to the peculiar and characteristic excellence of that commodity in which their wealth lies. It is a commodity which never can be so multiplied, as permanently to glut the market. By the stimulus which its abundance gives to population, it is very sure, in the *long run*, to create a commensurate market for itself. Unlike to other commodities, it has the virtue of increasing the demand for itself, just as the supply is increased. This single circumstance should help, and perhaps, above all others, to tranquillize the fears of our landlords, and to give them a feeling of conscious strength and superiority over all the fluctuations to which commerce, in every other of her departments, is liable. They are the holders of the necessaries of life; and, in virtue of being so, theirs is an upper and secure region, where they enjoy, without the possibility of dethronement, an entire and essential command over the services of men. They misunderstand their own situation, when they participate in the tremulous anxiety of merchants. Their wealth is as indestructible as are the laws and elements of nature; having in it that character of permanency, which belongs to the processes both of the physical and the moral world—based as it is on the capabilities of the soil, and the constitution of humanity.

"But let us attempt a closer treatment of the question. We would, in the second place, remark, that there seems nothing in the freest importation of corn, which, of itself, should permanently contract the agriculture of our own land. The reason why the poorest of our cultivated soils has been entered on is, that still it had enough of capability for feeding its agricultural labourers and their secondaries, besides yielding a surplus to remunerate the farmer. This reason is not at all affected by the admission of foreign grain from abroad. The capability which had brought down the agriculture so far, would still remain after the abolition of all corn laws. We are aware of a possible cheapening of the article at the first, which, by translating the people into better circumstances, might raise, for a time, the quality both of their food and their secondary accommodations. While this lasted, the poorest soil which cultivation had formerly reached, might not be able to yield the now higher remuneration for labour; and there might, for some very brief season of years, be a receding of the home agriculture, from the extreme limit to which it had been carried. But without a permanent rise in the popular standard of enjoyment, this could only be temporary. The people would again multiply to the now more abundant food; and this they would just continue to do, till agriculture should recover the very limit from which it had, for a short interval, retired. When the wages, estimated in grain, had become as low as formerly, the agriculture of our own country would then become as large as formerly. Throughout the gradation of soils, the same differences in respect of produce would obtain between the superior land, and that which is said to yield no rent. Or, in other words, the rent of all land, estimated in produce, the corn rent of all land, would, in spite of foreign competition, be just what it wont.

"But it follows not, that, though rent in kind would, after a season of disturbance, settle at the same point which it did formerly, rent in money would therefore do the same. And this, in the peculiar circumstances of Britain, may most severely affect the substantial income of landlords. The thing apprehended is, that, on the opening of our ports for the free admission of corn from abroad, there would be a fall in money prices—and so, a fall in money rents. It would matter not to the real interest of our proprietors, if this fall in money prices extended, and in like proportion, to every other article of enjoyment. There would then, in spite of the declension in nominal income, be the same real command as before over all the comforts and conveniences of life. Were labour, and the products of labour, to become as much cheaper as corn had, then the same corn rent would purchase as great an amount as before of all that entered into the use and maintenance of families. But there is a special cause, in our own country, to prevent this. Though every other ingredient in the price of commodities should fall as much as corn, there is an ingredient which remains, and must remain, in a

great measure stationary. There can be no proportional remission of taxes to compensate this fall of money prices. There might, had government nothing else to do with a revenue, than meet the outgoings of its present expenditure; for then it might proportionally lessen the allowance of its various functionaries; and, with a money expenditure reduced in all its branches, maintain the public service in as great strength and effectiveness as before. But along with its current and actual expenses, which might fall with the price of all other things, the revenue is also charged with the permanent interest of an old and heavy debt, which no retrenchment can alleviate, save the retrenchment of a partial bankruptcy. This is the capital reason, why, though the money price of grain falls, the money taxes cannot be made to fall proportionally; and it is this, chiefly, which gives to landed proprietors a real and substantive interest in high money rents. The great national mortgage of our public debt has the same effect generally, that private mortgages have on the holders of individual estates, personally and particularly. They become substantially, as well as nominally richer, by the augmentation of their money income; because then the interest of their debts forms a smaller proportion than before of their whole revenue. And the converse effect takes place on a fall of money income. In other words, it is the existence of our national debt which gives to the possessors of the soil their only rational interest in the corn laws; and the likeliest method by which to harmonize the discordant views and feelings of all parties upon this subject, were an adjustment between the land and the fund holders.

"We hold it impossible to effect any right adjustment between these two classes, but by means of taxation. The future money price of corn, on the event of the abolition of the corn laws, can be treated, we think, in no other way than as a speculation of likelihoods; the certainties of the subject being, from the very nature of the case, unattainable, but through the medium of experience.

"Yet, in the face of all this uncertainty, we feel no hesitation in affirming, both the expediency and the rightness of a free trade in corn. That it would land us in a larger excrescent population than we have at this moment, is little to be doubted. How much larger, we have not the means of calculating. Our own impression is, that it would not be nearly so much larger as is commonly anticipated. We should not be surprised, if, in a free race of improvement among the nations, the excrescent population of Britain did not, eventually and ultimately, amount to one-tenth of its natural. There are certain physical inequalities, which might maintain for us a permanent superiority over other lands, even after all the moral inequalities had subsided. Still we cannot imagine, that, with every advantage we have for commerce, our trade should overlap our agriculture, so far as to extend our population beyond a small fraction of the number maintained by the produce of our own territory. And even though it should be a large, instead of a small fraction, we would still advocate the cause of freedom. The evils apprehended from this are two. There might first be a considerable reduction in the money price of food, to an extent which, if not provided against, would depress the substantial, as well as the nominal income of our landlords. And, second, there might be a precarious dependence on supplies from abroad, which might subject us, at times, to an aggravated suffering, on the event of a general scarcity. Yet we would incur both these hazards, rather than we would the certain and urgent evil of a dissatisfied population; who feel, and perhaps with justice too, as if defrauded of their rights, by the compulsory restraints of the legislature on the importation of food. We hold, that an immunity from this sore heart-burning were cheaply purchased, even with the risk of every evil which may have been felt or foretold as the probable consequence of liberty. It were right that it should be a gradual, but, ultimately, a complete emancipation.

"It is remarkable, that the first of the apprehended evils, that is, the injury done to the landlords, would become lighter, just as the second, or the dependence of our country on foreign supplies, ever increasing with the increase of our extrinsic population, became more aggravated. It is obvious, that the greater this population became, the heavier would be the expense at which we had to fetch agricultural produce from abroad, so that the money price of corn would rise in this country; and there is no saying how nearly this might effect a full compensation to the proprietors of the soil.

"The second apprehended evil we hold to be far more serious, than most of the advocates for a free corn trade seem disposed to allow. The dependence of a country, to any great extent, for the subsistence of its population, on other and distant lands, we hold to be a fearful element of insecurity and weakness. It is this which accounts for the ephemeral duration of many of those commer-

cial states, that have figured their brief and brilliant hour in the history of the world. When their commerce abandoned them, the stamina, not of their greatness alone, but often of their very being, abandoned them. Or, if they do abide, theirs, like Venice, has been a shrunk and shrivelled existence; and that, just in proportion as their now extinct commerce did at one time overlap their agriculture. Our comfort, in reference to Britain, is, that though this may take place to a certain extent, it will not do it far. An excrescence will be formed, but such as may at any time be thrown off without impairing the substantial wealth or greatness of our nation. This accretion to our trade, consequent on the abolition of the monopoly in corn, which so many look to with triumphant anticipation, we should look to with alarm, did we conceive that it would effect a mighty proportional addition to our commerce—and only look to with toleration, because of its believed and hoped-for insignificance. It is vain to affirm that Britain, when thus extended, would rest as firmly on the motley foundation of home and foreign agriculture, as she would if, within her natural limits, she rested exclusively on her own proper basis. The advocates for freedom reason badly on this subject, when they speak of the dependence between us and other countries being reciprocal—or that they depended as much on our manufactures, as we on their food. The distinction is overlooked here, (and this is a cause of error in many other departments of political economy,) between the necessaries and conveniencies, or, still more, between the necessaries and luxuries of life. They can want our handiwork, but we, with a large surplus population, could not want their food. Our comfort is, that it will not be large. If it were, we should at times be exposed to visitations of fearful calamity—a calamity that might be alleviated, but would not be averted, by the stored and accumulated grain of former years, of which the advocates on the side of liberty conceive that it might ever be in readiness for such an emergency.

"Any apprehension we have from a repeal of the corn laws, is for the country at large, and not for the landlords. There might be immediate loss to them, from a change in the power of money: but even this could be made up by an adjusted taxation. After which we see nothing else but their increasing wealth and importance, in every new addition made to the excrescent commerce and population of the land. Their estates would rise in value, just as the contiguous land of a great city does, with every enlargement in the number of its houses and families. And every season of universal scarcity, while the cause of severest suffering to the British community, would prove a harvest to the British landlords. They would have a fearful command over the services of the disposable population. The high prices of such a period, enhanced by such an accumulation of human beings upon our territory, would mightily enlarge their fortunes, or clear away the debts of their former extravagance. It may be recollected how the famines of 1799 and 1800 redounded to the sudden prosperity of agriculturists. We should anticipate, under the reformed system, a still more frequent recurrence of like fits and intervals of prosperity. The holders of the necessaries of life, therefore, may well give all their apprehensions to the wind. With the certainty that the population will increase just as their commodity increases, from whatever quarter it may be brought, they have nothing ultimately to fear in the consequences of an unexcepted freedom. They, at all times, and amid all changes, will be lords of the ascendant. They alone stand on firm vantage-ground, and should of all men be exempted from those mercantile jealousies, by unworthily acting upon which, they have dissevered, both from their persons and their interests, the affections of the people.

"But the most important consideration of all, or, at least, that which harmonizes most with the general object of our work, is, that however great the immediate relief of a free corn trade may be, it would at best be temporary, and, at the end of some brief period, would at length cease to be the minister of a greater abundance to each of the families of the land, than they at present enjoy. The produce of our home agriculture is mightily increased within the last thirty years. Yet who will affirm that this has secured ought like a permanent sufficiency and comfort to the people? It has given us a larger, but not a more prosperous commonalty than before. And, without a change in the taste and moral habitude of the working classes, this will infallibly be the result of all the additional supplies that we shall ever obtain from foreign agriculture. The increase of their numbers will follow close on the enlargement of their food; so that at the end of the process, nay, even throughout the process, there will scarcely be the sense and perception of any greater sufficiency than before. By all means let the boon be granted. Let the freedom of this trade be restored perfectly, though progressively—that government may withdraw itself from the

obnoxious attitude of appearing to stand in the way of the people's subsistence. Let this semblance of hostility between the governors and the governed be for ever obliterated; for, however insignificant the material, the moral benefit that would ensue is incalculable. The material enlargement from this, as from every other source that we have hitherto attended to, would be but temporary in its duration, and limited in its amount: and, after it had reached its maximum, we should only behold a larger, but in every way as straitened a population, as we do at present, or as we have done in the past stages of our history. Like all the other external capabilities of our state, it will soon be overtaken. The only sure remedy is an internal one. The people cannot, by any possibility, indefinitely provide from without, for their growing numbers. But by the moral operation of prudence and principle from within, they can accommodate their numbers to their provision. However wide the limit may be, yet, if they inconveniently press upon it, there can be no feeling of largeness. However narrow the limit may be, yet, if they keep sufficiently within it, this, of itself, as among the peasants of sterile Norway, will give the feeling of largeness. In a word, this whole argument on foreign trade, and more especially on the foreign trade in corn, but leads to one repetition more of the oft-repeated lesson—that it is not by the force of material resources, but by the force of moral restraints, we shall at length realize the spectacle of a general comfort among thriving and well-conditioned families. In other words, there is no other power than that of Christian education, which can chase away the economic or political distempers of our land; which can either conduct us at the first, or keep us permanently afterwards, in the state of a peaceful, and contented, and flourishing society."

It will be incidentally seen, in the above extract, that Dr. Chalmers's chief object, in the work from which it is taken, is not specifically to teach political economy in its secular relations, but with reference, as in his "Christian and Civic Economy of large Towns," to "the moral state and moral prospects of society." His volume was published before the recent modifications in the Poor Laws; and, in common with his former works on that subject and his own personal exertions, helped to prepare the way for the late changes; which he doubtless regarded as a considerable step in the right direction, though not all that he recommended, which was the total abolition of a compulsory provision for the poor. He says that it is "strictly demonstrable that wherever a sure and systematic, and withal a permanent and generally known provision, is made for the excess of labourers in a land (whether by home colonization, emigration, poor's rates, &c.) this of itself must depress the condition and circumstances of the whole body, through the intervention of the principle of population, by which it sustains in perpetual being the very overplus which it is its object to dispose of." He adds, "The system of English charity has encouraged an overflow of population who fill up the asylum provided for them in their numerous poor-houses; but not without first inflicting some degradation on the price of labour; and, what is worse, continuing to overhang, as by a perpetual load, the labour market; thus depressing, and that permanently, the comfort and sufficiency of the whole body of labourers." He elsewhere says: "Our decided preference is for a happier and more prosperous, even though it should be a more limited society." His remedy is to check improvidence by leaving it to punish itself, except as relieved by private charity (which he forcibly inculcates) but not by legislative aid; and to combine with this penal sanction the elevating influences of Christian morals, by calling in the appliances of schools, churches, and all other aids for promoting religion and virtue.

Whether a total non-interference with the poor, in the way of national charitable provision, is the most humane, enlightened, and Christian course, is not the question now to be determiued upon in

England, where the system of administering public relief is too deeply rooted to be speedily eradicated, without inflicting an amount of pain and injury, which it would be fearful to think of. In a new country, such as the United States, and even in old countries where a system of poor-laws has not hitherto been introduced, Dr. Chalmers's argument would cause a wise and benevolent man to pause long and seriously before he opened the flood-gates of pauperism, which he could not shut when the overwhelming stream had set in: and to consider the afflictions which he might generate, as well as those which he sought to relieve. But in England, especially in the present state of our population, the actual amount of wretchedness is far too great and pressing in many places to be left to casual charity; nor is it fair or possible that a few humane individuals should pay for their hard-hearted neighbours; as for instance a village clergyman for the farmers of his parish, or a town clergyman for the manufacturers, especially as the latter had the sweets of the paupers' industry while it was useful or available. We are thankful therefore for the modifications of the new poor-law bill, without the abolition of pauperism; and though there is occasional harshness in its working out, which is to be deprecated and ought to be avoided, the principle is good, that while real distress is a claim to relief, no encouragement should be given to waste, vice, and improvidence.

ON THE SECTARIANISM OF UNCHURCHING CHURCHES.

To the Editor of the Christian Observer.

Among the excellences of the Church of England, justice has not been duly rendered to her scriptural catholicism. There is no church upon earth more comprehensive in its spirit. Rome denounces and *unchurches* all but its own sect; Presbyterianism, though its former harsh spirit is dulcified by the Christian feelings of many of its modern professors, has on some occasions imitated the papal example. It denounced "black prelacy" as vehemently as Popery: it anathematized episcopal ordination as utterly invalid; and some of its sturdier sons have even in these our days asserted the same, though rebuked by their more moderate brethren. But by no sects has this wretched bigotry been more practically followed out, than by some Protestant congregational dissenters. If half a score Independents determine to "set up an interest" in a town, they forthwith unchurch all the episcopalians in the place, recognizing neither pastor nor flock. It may be that there are thirty thousand baptized persons in the parish; that there are several officiating clergymen, and several congregations meeting on Sundays and week-days for divine worship; and that there are large numbers of communicants; in short, that there is no one element wanting of a true church, even upon the congregationalist notion; and yet, forsooth, notwithstanding all this, the little gathering in the new Independent meeting-house,—that is, the communicating fraction of them,—is denominated exclusively "The Church" of that town; as if all the rest of the population were heathens. But next year half a dozen Anabaptist Independents determine to set up a rival interest: and then poor Pædo-baptist Independency is shorn of its honours; and the town is again spoken of

as if it were a pagan district, in which a church is now for the first time founded.

Candid dissenters, when spoken to upon this subject, deny that they intend any such sectarian exclusionism. But how do their official publications announce their ordinations, charges, and chapel openings? I well remember that you remonstrated several years ago with the Rev. Dr. Andrew Reed, a very pious, amiable, and well-gifted Independent minister, upon this subject. He had published a discourse, entitled "A Charge delivered at the Ordination of the Rev. A. Atkinson over THE CHURCH assembling at Hounslow;" thus unchurching every person at Hounslow who did not place himself under the pastoral care of Mr. Atkinson, forsaking the pretended Lord's table in the episcopal no-church for the genuine sacrament of Dr. Reed's young friend. You afterwards announced (I refer to C. O. 1833, p. 188) that you had received a "candid and Christian letter" from Dr. Reed, disclaiming the exclusionism implied in his title page. But allow me to repeat two questions which you yourself propounded upon the occasion; "If there had been another 'church and congregation' of the same denomination at Hounslow, would the phrase have been used then? Would not 'the church assembling' in such a street have been distinguished from that in another?"

I would not have revived this allusion in your pages, if the same bigoted spirit did not continue to be displayed. Did your readers ever hear of a pagan land called Norwood, a few miles from London? I am not sure how many churches, chapels, clergymen, communicants, and so forth, are located in that district; but it is clear that there is nothing which our dissenting brethren would allow to be entitled to those names; for I find, in a number of a dissenting publication which happened lately to fall into my hands, the following announcement, couched in the usual style of such notices.

"NORWOOD.—On the 4th instant, the Rev. B. Kent, jun., son of the Rev. B. Kent, of Barnstaple, was ordained as pastor of THE CHURCH AND CONGREGATION in this place. The Rev. B. Kent, of Barnstaple, preached the preparatory sermon on Tuesday evening: the Rev. J. Burnet, of Camberwell, delivered the introductory discourse from 1 Tim. iii. 15; the Rev. J. Hunt, of Brixton, asked the usual questions; Mr. Temple stated the circumstances which led to Mr. Kent's invitation; the Rev. Dr. Morison, of Brompton, offered the ordination prayer; the Rev. George Clayton, of Walworth, gave the charge from Col. iv. 7; the Rev. Thomas Jenkyn, tutor of Coward College, preached to the people."

Here we find several dissenting ministers in London and from the country, meeting together at Norwood, as in a heathen land, and recognizing no "church or congregation" there, but the handful of their brethren who had given a call to Mr. Kent. Had the announcement been merely that Mr. Kent was then and there "ordained as pastor of *a* church and congregation," or of "*the*" Independent church and congregation, it would not have been offensive or invidious; but then it would have lost the effect of unchurching all the Norwood people who do not enrol themselves in what is pronounced to be exclusively "THE church" in that place. It sounds more imposing to say to a waverer, "Are you going 'to join' (that is the phrase) *the* church;" than to say Mr. A. B.'s church; or the Independent interest; or the congregational church assembling in such or such a street or lane. To clench the bigotry, Mr. Burnet's text and

the disfranchising announcement are placed together. Mr. Burnet explains what is "*The* house of God, which is THE church of the living God;" and the announcement informs us, that so far as respects Norwood, this is confined to Mr. Kent's followers—or leaders. He and they are "*the* church" at Norwood! This is the constant style of these official certifications, as supplied by the parties concerned in the proceedings: and till they are altered, the congregationalists of England lie under the guilt and absurdity of unchurching every body but themselves.

As a contrast to this spirit, I will quote a passage from the writings of that admirable man, and eminent ornament of the Anglican Church, Lord Chief Justice Sir Matthew Hale, who says:

"Some are so highly devoted to this or that particular form of government, as if all the weight of the Christian religion lay in it. Though the wise and sober sort of conformists know and profess this, yet there be some rash people that will presently unchurch all the Reformed Churches beyond the seas, which are not under episcopal government; so that if they see a man otherwise of orthodox principles, of a pious and religious life, yet if scrupling some points of ecclesiastical government, though peaceable, they will esteem him little better than a heathen, or publican, a schismatic, heretic, and what not? On the other side, if they see a man of great fervour in asserting the ecclesiastical government, observant of external ceremonies, though otherwise of a loose and dissolute life, yet they will be ready to applaud him with the style of a son of the Church, and upon that account overlook the miscarriages of his life, as if the essence and life of the Christian religion lay in the bare asserting of the best form of ecclesiastical government."

While we have such exponents of the doctrine and spirit of our church as Judge Hale, we need not be much concerned because we may be taunted with the unwarrantable words of the "rash people" alluded to in the preceding extract, the race of which, unhappily, is not extinct. God, indeed, has a Church; and that church is one—one essentially and indissolubly;—but for any section to call itself "the church," is pitiable folly, as well as arrogance. The Anglican communion professes to be only one branch of Christ's holy Catholic Church.

MELANCTHON.

ON THE PHRASE "THE FRIEND OF SINNERS."

To the Editor of the Christian Observer.

In a note to my paper inserted in your last Number, I said that the phrase "The Friend of Sinners" was applied to our blessed Lord in reproach: that he expressly rejected it with a rebuke, "Ye say;" and that I did not remember that any of the writers who have collected lists of the scriptural titles of Christ, have inserted this among the number. I had not, when I wrote, happened to refer to Cruden's Concordance, in which I find this title included among more than two-hundred others; some of them not strictly titles of our Lord, though he may be referred to in the passages in which they occur: such as "Apple-tree," "Bundle of myrrh," "Camphire," "Gold," "Honey-comb," "Ointment," "Roe," "Hart," and "Solomon," in Solomon's Song; "Covenant," Isaiah xlii. 6; "Creditor," Luke vii. 41; "Day's-man," Job ix. 33; "Express image," Heb. i. 3; "Fatted calf," Luke xv. 23; "Fir-tree," Hos. xiv. 8; "Ladder," Gen. xxviii. 12; "Polished shaft," Isaiah xlix. 2; "Wedding-garment," Matt. xxii. 12; "Yesterday," Heb. xiii. 8, &c. &c.

In a list thus compiled upon the principle of directly attributing to our Lord every name given to him in allusion, or metaphor, or even reproach, that of "Sinner's friend" is consistently admitted; but in the Rev. J. Butterworth's Concordance, I find the following note upon this subject, written by Dr. Adam Clarke, which appears to me judicious, and worthy of transcription as containing a salutary caution.

"In the former editions of this work, there were inserted two tables, entitled, 'A Collection of the Names and Titles given to Jesus Christ,' and 'A Collection of the Appellations given to the Church of God in the Scriptures.' These were taken from the large work of Mr. Cruden, of which they never made a valuable part. By the advice of every judicious person whom the editor has consulted on the point, these tables have been omitted as being very exceptionable in almost every point of view; and having scarcely one excellence by which they can be recommended. In many cases, the unscriptural and injudicious manner in which these names and appellations have been given to Christ and the Church, has had a direct tendency to pervert the judgment of the young and inexperienced; and has contributed not a little to pervert the taste of young ministers. On these accounts neither the editor's conscience nor judgment would permit him to insert them as they formerly stood; and it was judged better to omit them entirely than to alter them."

I will only repeat what I said in my former paper, that, blessed be God, Christ is the "Friend of Sinners" in a better sense than his calumniators meant; but it seems to me irreverent to adopt their sarcasm even in a good acceptation; without at least adding that we use it only by way of accommodation.

HOMILETICUS.

ON THE OFFICE FOR THE ACCESSION; WITH REMARKS UPON THE COMMUNION SERVICE.

To the Editor of the Christian Observer.

THERE were strange discrepancies in the manner of celebrating Divine Service in our Church, on the twentieth day of June, which is the day of the accession of our gracious Queen, and which this year fell on a Sunday. Many clergymen did not read any part of the service for the accession; some from forgetfulness; and some perhaps as not altogether approving of it. Others read it in part, but not entirely. Some read the Hymn "O Lord our Governor" throughout, with the masculine words, "King," "His," &c. Others substituted "Queen," "Hers," &c. except in the last versicle from Psalm lxxii. 19, where the feminine pronoun is evidently inapplicable. Again, some returned from the pulpit to the communion table to read the offertory and concluding prayers; while others omitted this portion of the service.

Without expressing my own opinions or practice, I should be glad to learn the view which yourself, or your correspondents, take of the matter. I conclude that it is not necessary to shew that the service ought to be read; for I cannot see under what pretence it could be omitted. Of the Saints' days it is often argued that they are superseded by a Lord's day; and there is nothing in the Prayer-book to tell us which of the two we are to follow; so that clergymen may differ in opinion upon this point; but in the case of the offices for Nov. 5, Jan. 30, May 29, and the Accession, the rubrics expressly direct that the service shall be read on Sundays, and in what manner.

The points, then, to which my queries are confined, are the change

of kingly to queenly terms in the Hymn "O Lord our Governor;" and the use or omission of the concluding prayers, it not being sacrament Sunday. I may add a third query; supposing, as happened in many churches, the clergyman read the concluding prayers at the altar, and the Holy Communion was to be announced for the next Sunday, was it to be announced after the Nicene Creed, or where the formula occurs in the Prayer-book: "Dearly Beloved, on Sunday next, &c?"

A LOVER OF CHURCH ORDER.

*** We will endeavour to reply to A Lover of Church Order, and through him to other correspondents who have addressed us on the same subject.

1. Should the words *him, his,* and *king,* in the hymn used instead of the Venite, be changed into *her,* and *the queen?* If our correspondent will refer to Victorian editions of the Prayer-book, he will find them so changed, in order to make the passages quoted personal prayers for our gracious queen Victoria. There is a grave and often discussed question, how far it is proper to apply to the powers that be, passages of Scripture which related to David, or Solomon, or other Hebrew monarchs; and some of which may have reference in a higher sense to Christ. There was, in the days of the Tudors and Stuarts, a habit of lax accommodation, which caused to be applied to monarchs and others some passages which should not have been so applied. Some of the offices affixed to our Prayer-book, especially that for the thirtieth of January, approach too much towards this style; though we do not think the accommodation is such as, rightly construing the passages, precludes us from conscientiously using them as appointed. But the texts referred to in the Accession Service are not necessarily inappropriate; and some of them are specially pertinent; and if all kings and nations duly regarded the nature of their solemn relation; and the former were rightly viewed by the latter as officers put in trust by God himself, the Scriptural phrase, "thine Anointed," might not be so much scrupled at; though, as it is applied to our Divine Saviour, who is emphatically the Christ, the Messiah, the Anointed, it has acquired associations which elevate us from David to David's Lord; so that there is some apparent harshness in applying it familiarly to living monarchs. But several of the prayers for the sovereign, are, as we said, specially pertinent; for why should we not supplicate, and in the very words of Scripture, that God would hold up the king's goings in his paths; that he would grant him a long life (this is a Scriptural prayer, offered with submission to the will of God;) that he would make him glad with the joy of his countenance; that he may dwell before the Lord for ever; that his mercy and faithfulness may preserve him, and that peace may be in his borders.

So much, then, on the point of "accommodating" texts. With regard to the change of masculine epithets to feminine, it certainly was not essential; for the authority of the civil magistrate appointed by God has no reference to sex; and when we pray for "kings" we include queens. Thus in the very first sentence of the office, "I exhort that first of all supplications, &c." the word "kings" is not changed to "queens;" and in like manner the verses under consideration might have been used as a general prayer, in the sense that when we pray, employing inspired words, "Grant the king a long life, and make him glad with the joy of thy countenance," we mean "And grant the same for her who now holds the kingly office." For ourselves we could have been content, and should have preferred, to leave the passages as they stand in Scripture. It would then be seen at once that they are used by way of ac-

commodation, as it is called; and should be offered up in their spirit, so far as applicable, and not strained to an extreme style of interpretation. Yet while we say this, we do not blame those Most Reverend or Right Reverend members of Queen Anne's or Queen Victoria's Privy Council who thought it right to make the petitions personally specific. One thing, however, we should add, that they have not, of course, altered verse nineteen of Psalm lxxii., which can apply only to "the King of kings:" namely, "Blessed be the name of his Majesty for ever, and all the earth shall be filled with his majesty." If, as we have heard, some ignorant parish-clerks actually read, "Her Majesty," the error was gross and, barring the intention, blasphemous. Their reading assuredly is not found in the Victorian editions of the Prayer-book. And, in this respect, it is perhaps satisfactory that in the preceding sentences the change from king to queen was made; for there are not wanting those who would affect to say that the words "his Majesty" were meant to apply to an earthly sovereign; and that we blasphemously said of king George or king William, "Blessed be the name of his majesty for ever; and all the earth shall be filled with his majesty." With what delightful anticipation must such cavillers have opened the first Victorian edition of the Prayer-book, to find "his majesty" transmuted to "her majesty." But if they did, they were woefully disappointed. They would discover that though Scripture phraseology had been quoted in prayer for the sovereign, yet when reference was made to Him who was implored to grant those mercies, and the priest says, "Blessed be the Lord God, even the God of Israel, who alone doeth wondrous things;" the people, in their response, re-echo his doxology, not to an earthly but a heavenly majesty.

We have adverted, in passing, to this topic, because a most illiberal and unjust construction has been put upon some of the expressions in our Service-book. The spirit which actuates some of the objectors is exemplified by Dr. Bennett, who, in animadverting upon the beautiful prayer, "O Lord, our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes," speaks of this last expression, which, as the other clauses shew, is meant to set forth the infinite authority of God above the most mighty of the earth, (or, according to the corresponding prayer in the Communion Service, "We are taught by thy holy word that the hearts of kings are in thy rule and governance,") as being "intended to introduce an unconstitutional and slavish tone of politics." He says that the declaration, "In the sense intended, that is to say, that no mortal man can rule a king, is not true; for we know very well that our parliaments have not only ruled but dethroned; not only dethroned but beheaded, reigning princes;" all which seems to give Dr. Bennett great satisfaction, for he adds: "What they have done, they can do again; nay, we have seen with our own eyes a king overruled in the matter of the Reform-bill, and a reforming ministry." God, then, is not "the only ruler of princes," because the regicides beheaded Charles the First, and Lord Grey's cabinet overruled William the Fourth. Why did not Dr. Bennett add, that many passages in the Bible are not true in the sense intended; for that it is not true that God "putteth down one and setteth up another," for "the sovereign people" discharge that office; that it is not he who "removeth kings and setteth up kings," but the honourable band of revolutionists and regicides. "This language (of the prayer) does not therefore suit the atmosphere of England," says Dr. Bennett; "it suits only the hot-houses in which prelates live."

2. Our querist next asks whether the officiating clergyman ought to have gone back to the communion table, from the pulpit, after his sermon, and there to have read the concluding part of the service. The rubric prefixed to the office is explicit, nay tautologically so, as if to prevent all possibility of doubt, "If this day shall happen to be Sunday, this *whole* office shall be used, as it followeth, *entirely*." And here we see how one incorrectness begets another. The first rubric at the end of the communion service enjoins, as clearly as words can express a command, that "Upon the Sundays and Holidays, if there be no communion, shall be said all that is appointed at the communion, until the end of the general prayer for the whole state of Christ's Church militant here in earth; together with one or more of the Collects last before rehearsed, concluding with the blessing." The rubrics after the Nicene Creed had already said, "Then shall follow the sermon;" and this being ended, "Then shall the priest return to the Lord's table, and begin the offertory, saying, &c." If there is a communion he is to go on to the end of the service; if there is none, the appended rubric tells him to stop after the prayer for the church militant, concluding after the subjoined collects and the blessing, "The peace of God." Had this still been the ordinary custom in our parish-churches, there would have been nothing unusual in the minister's leaving the pulpit on the Accession Day, and obeying the prescribed directions. But because general innovation and laxity, not indeed modern, have exscinded this part of the prayers, and made the sermon with a collect and the blessing from the pulpit the conclusion of the service, a portion also of the special offices for Nov. 5, Jan. 30, May 29, and the Accession, is very generally omitted, at least when these offices occur on a sermon day. It is said that it is inconvenient to leave the pulpit and to go back to the communion table; also that the morning service is very long; and that doubtless experience suggested wise reasons for tacitly rescinding the rubrics relative to reading the Offertory, except when the sacrament is administered. All this may be very true; and we think that the general practice of many generations of the bishops and clergy, without any objection being made by ecclesiastical authority, may be so far regarded as a sanction that no clergyman needs feel his conscience burdened in not innovating backwards to the original intention; nay, so far from it, that if any should wish to do so, instead of acting at once upon their own opinion, in ignorance perhaps of some reasons which may be adduced on the other side, they ought first to obey the direction prefixed to the Prayer-book, which says: "Forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same, to appease all such diversity, if any arise, and for the resolution of all doubts concerning the manner how to understand, do, and execute, the things contained in this book, the parties that so doubt, or diversely take anything, shall always resort to the bishop of the diocese, who, by his discretion, shall take order for the quieting and appeasing of the same; so that the same order be not contrary to anything in this book; and if the bishop of the diocese be in doubt, then he may send for the resolution thereof to the archbishop."

We have quoted this wise and authoritative direction, because much irregularity and practical schism would ensue, if every clergyman were to break through the ordinary habits which he finds established in the church, even with the laudable intention of obeying, as he considers, some neglected rubric. Where diversity exists, and he really feels a conscientious scruple, he should

apply to his bishop, and be contented with his decision; but it is an evil habit to be always looking out for difficulties.*

There are several opinions as to the intention of the Church in regard to the Offertory and the Communion. Bishop Beveridge argues that the church meant that there should be a communion every day of the week, if three communicants were present to partake with the priest. He grounds this on the direction that "the collect, epistle, and gospel appointed for the Sunday shall serve all the week after where it is not otherwise ordered," and these, he says, are parts of the communion office; there are also proper prefaces for Christmas Day, Easter Day, Ascension Day, and seven days after; and for Whitsunday and six days after, the seventh day being Trinity Sunday, which has a preface for itself; but this we humbly presume only means that when for any reason the sacrament is administered in the week, the Sunday service shall be used (if there be no special one), but not that there was intended to be a daily communion.†

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* As a comment upon the above remarks we may refer to the late judicial decision in the matter of burying the children of Dissenters. However clear the point may appear to those clergymen who have thought themselves justified in refusing to read the Church Service over the remains of persons who had not been baptized in a manner which they considered valid, they [illegible] the general practice of their [illegible] against them; and therefore, [illegible] felt any scruple as to whether [illegible]brics relative to the case in question could be rightly construed as Sir J. Nichol and Sir Herbert Jenner have construed them, they ought to have referred the point to their diocesan, and to have abided by his decision.

It is, we believe, within living memory, that some clergymen published banns of marriage illegally after the Nicene Creed, because finding a rubric in the Prayer-book so directing them, they considered that their brethren acted irregularly in publishing them after the second lesson. Had they consulted their diocesan they would have learned that the Act of 26 George II. c. 33, directed the notification to be made after the second lesson. The words "banns of matrimony" before "Briefs, citations, &c.," were afterwards dropped in the rubric; but we are not aware by what authority, as the Act, though it overruled the rubric, did not expunge it; and as no other rubric has been substituted our modern Prayer-books give no direction on the subject. There are various other matters of this kind; but not of sufficient magnitude to cause any man to find a difficulty who is not apt at making one. It would, however, be well if wherever documents continue to be authoritatively published which have been in part repealed, there were an authorised provision for adding a notification to that effect. The Acts of uniformity of Elizabeth and Charles the Second are prefixed to our prayer-books, without any note to shew the alterations which have been made in their provisions. Thus, a clergyman turning to the latter might be anxious because by reason of ill-health, or other lawful cause, he had not read in his church, after his induction, within the time prescribed, the bishop's certificate and his own declaration of assent to the Prayer-book; the Act not making any allowance for impediment, however unavoidable; and his benefice being therefore void; whereas an Act was passed (23 George II. c. 27) to render the bishop's approbation of the impediment a lawful indemnity.

† It occasionally happens, where there is a monthly sacrament, that it comes within the octave of the above-named festivals, in which cases the preface for Christmas Day, Easter Day, and Ascension Day, ought to be used that Sunday. Thus in 1839 the Sunday after Easter (Low Sunday), and in 1837 the Sundays after Christmas and Easter, were the first Sundays of the month, and the sacrament was administered in many churches; and yet few probably of the clergy used, as they ought to have done, the preface for the preceding festival. This must have been the effect of inadvertence; as there is no doubt about the matter. The church in ancient days made great account of the octaves of several of the festivals, casting a longing lingering look behind, as if unwilling to lose the holy and edifying impression. "Low-Sunday" was only "low" in comparison with Easter.

Others maintain that the Church meant the sacrament to be administered only on special occasions, not every Sunday and holiday; and that the direction to the clergyman to go back from the pulpit to the communion table, when there is no administration of the Lord's-supper, is for the purpose of collecting the alms of the faithful; this being a weekly, or still more frequent, duty. In support of this it is argued that the Church does not enjoin its members to communicate more than three times a year: and also that the giving notice of the sacrament supposes it to be administered only occasionally. But the number of three is merely the minimum, the Church not meaning that it ought not to be partaken of much oftener. With regard to the notice, it was requisite for the preparation of the mind of the people, and that they might send in their names to the minister. The objection is founded upon the comparatively modern usage of blending two or three services into one. But in former days the communion service did not follow the ordinary morning prayers, but was a separate office; and when the minister announced it, he thereby expressed his intention of administering the Lord's Supper, if there were applicants for it. It is neither reasonable nor consistent with ancient practice, to use any part of the communion service, if it were not meant that whenever it was used there should be an administration if there were persons who wished to partake of it. Bishop Beveridge considered the rule of our Church to be, that on ordinary days, if there are communicants, the whole service shall be used, and the administration proceeded with; but if there are no communicants, then no part should be used; but that on Sundays and holidays the priest is to begin, and go on to the offertory and Church militant prayer, whether there are communicants or not, in order to shew that he is ready to administer if they wish to receive. We do not think the bishop is right in supposing that the Church contemplated a daily communion; and the words "Sundays and holidays" seem to restrict the communion service ordinarily to those occasions;* but we think he is right in supposing that the commencing the service implies an intention of concluding it, if communicants are in readiness. He is directed to go as far as he can, that is, up to the point where the sacramental part specially commences; but cannot go farther unless there are recipients. The benefit of this is great by the introduction of the Commandments, Epistle, Gospel, Nicene Creed, and appropriate prayers, and the reminding the people of the Lord's-Supper if they are willing to partake of it. In "all cathedral and collegiate churches and colleges, where there are many priests and deacons," it is enjoined that

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* We say "ordinarily," not meaning that a clergyman may not administer the communion on other days, if there should be sufficient cause to do so. The direction prefixed to the prayer-book, that "The Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after, where it is not in this book otherwise ordered," implies that there might be occasion to employ them, which (the collect excepted) could only be in the communion service. The prayer-book, up to the last revision, enjoined that "newly married persons, the same day of their marriage must receive the holy communion;" and our present office urges it as "convenient" that they do so "at the time of their marriage, or at the first opportunity after." Now if on any occasion the parties earnestly wished it, and the clergyman saw good cause for it, (supposing, for example, the parties were obliged to sail forthwith to a distant land) we do not see that it would be contrary to the rules of our Church for it to be administered upon any day of the week; only this is just one of those cases which, being unusual, the clergyman ought to consult the bishop upon; for it might be on many grounds a very inconvenient precedent.

"they shall all receive the communion with the priest every Sunday at the least, except they have a reasonable cause to the contrary." This implies that it is only the absence of communicants which prevents the priest administering it.

We have not scrupled to express our opinion that the Anglican Church has provided for the administration of the communion on every Sunday and holiday; but we are equally ready to remark that she has not enjoined it; nor are we afraid of whatever censure may be cast upon us when we add, that under all the circumstances of the case, we do not believe that the introduction of the practice in all our churches and chapels would be for general edification. In Roman Catholic churches the priest celebrates mass not only every Sunday, but in many cases much oftener; and the result is, that very few persons communicate on each occasion; and even the better disposed sort do so only after confession or at some of the festivals. But in Protestant countries religious persons feel, and justly, great pain in turning their back upon the Lord's Supper; and the result is, that in our churches we have for the most part three classes of persons; first, the great mass of non-communicants; secondly, those formalists who are contented to communicate on two or three of the chief festivals; and thirdly, the more devout, who rejoice to participate every month, or as often as it is administered. But if it came to be customarily administered every Sunday in all our parishes, the number of candidates on each occasion would, from various causes, be often so limited, that sometimes in most parishes, and generally in small ones, there might not be even the prescribed minimum of recipients; and even of those better disposed persons who now attend a monthly sacrament, a very large number would come to attend only one in several of the weekly ones; and thus gain a lax and evil habit; and we should get back to the Roman Catholic practice, than which nothing can be more irreverent. There being no Scriptural injunction upon the subject, it surely is not unlawful or unwise to administer that sacred ordinance so often that the great body of the faithful may communicate as often as experience proves they are willing to avail themselves of the advantage, but not with such frequency as may counteract the very object intended to be secured. When we find the 21st Canon of our Church saying that the holy communion shall be administered "so often, and at such times, that every parishioner may come, at the least, thrice in the year;" Canon 24 enjoining that "Deans, wardens, masters or heads of Cathedral or Collegiate churches, prebendaries, &c," shall receive it "four times yearly at the least;" and Canon 23 specifying, that in all University Colleges and Halls it shall be administered "*the first or second Sunday of every month,*" and that masters, fellows, students, and servants shall all communicate "four times a year at the least;" we cannot believe that practically speaking, our church contemplated a weekly sacrament in all our parishes. The present habit of "the first or second Sunday of every month," together with the chief festivals, seems a very judicious regulation. What the Canon prescribes for our universities must, we think, not be considered, in ordinary cases, too lax a regulation for parishes; and even in the Universities the Canon has not been duly obeyed, for, without being able at the moment to specify what is the practice in every College or Hall, we well remember that in our under-graduate days at Oxford, the opportunity was afforded of communicating only once in each term, which made the minimum of "four times a year." We can have no hesitation in saying that the authorities in every College and Hall ought to carry out the canon; so as, *at the least*, not to be

behind the practice in a large number of our parochial churches and chapels, in which a monthly administration has been introduced or restored.

The subject under consideration is not necessarily connected with questions of controversy. Divines of very different schools and churches have sometimes coalesced in their opinions upon it; while those of the same have differed. If some Oxford Tractarians, who hold exaggerated and unscriptural opinions of sacramental efficacy, have contended earnestly for the administration of the eucharist every Sunday, Dr. Pye Smith, who acknowledges only the Zuinglian *nudum signum*, anticipated them by many years in a publication in which he advocated that practice. Again, we are bound to say that experience proves, as in the contrasted cases of the churches of Rome and Scotland, that the comparative frequency or infrequency of the administration of the Lord's-Supper is not of itself necessarily a criterion of the spiritual condition of a church. It is a great mistake and a serious evil in the Church of Scotland that the administration is so infrequent; but it would be unjust to say that the defect arises from the pious members of that church holding less Scriptural views in regard to that holy sacrament than the Romanists of Italy or Ireland. The difference is traceable to other causes. We may even add that some truly spiritually minded persons, recoiling from the anti-spiritual notions and grossly material language of *opus operatum* writers on the sacraments, may have seemed to undervalue this blessed ordinance when they meant only to guard men against superstitious abuses. The well-known instance of the Jesuists and the Jansenists illustrates our meaning. No Protestant can doubt that the Jansenists were far more devout, scripturally enlightened, and spiritually minded than the Jesuits; yet the latter affected to maintain that they valued the holy eucharist more highly than the others. Mosheim remarks on the subject:

"The administration of the sacraments, especially that of penance and the eucharist, forms the fifth subject of controversy in the Church of Rome. The Jesuits and many other doctors are of opinion that the salutary effects of the sacraments are produced by their intrinsic virtue and immediate operation upon the mind at the time that they are administered, and that consequently it requires but little edification to receive them to edification and comfort; nor do they think that God requires a mind adorned with inward purity, and a heart animated with divine love, in order to obtain the ends and purposes of these religious institutions. And hence it is, that, according to their doctrine the priests are empowered to give immediate absolution to all such as confess their transgressions and crimes, and afterwards to admit them to the use of the sacraments. But such sentiments are rejected with indignation by all those of the Romish communion who have the progress of vital and practical religion truly at heart. . . . . Hence arose that famous dispute in the Church of Rome *concerning a frequent approach to the holy communion*, which was carried on with such warmth between the Jesuits and the Jansenists, with Arnauld at the head of the latter, and has been renewed in our times by the Jesuit Pichon, who thereby incurred the indignation of the greatest part of the French bishops. The frequent celebration of the Lord's Supper is one of the main duties which the Jesuits recommended with peculiar earnestness to those who are under their spiritual direction, *representing it as the most certain and infallible method of appeasing the Deity, and obtaining from him the remission of their sins and transgressions.* This manner of proceeding the Jansenists condemn with their usual severity; and it is also condemned by many other learned and pious doctors of the Romish communion, who reject that intrinsic virtue and efficient operation that is attributed to the sacraments, and wisely maintain that the receiving of the Lord's Supper can be profitable only to those whose minds are prepared by faith, repentance, and the love of God, for that solemn service."

We have not quoted this passage as though a frequent reception of the Lord's Supper were not a high privilege; but only to shew that merely stickling for its frequent reception is no proof that its nature is rightly understood,

or its benefits experienced; and that wise and holy men may be placed in an invidious position in their endeavours to exhibit the subject in a Scriptural view, by the specious, and apparently pious, fallacies of those who attribute to sacramental observances what God has not attributed to them. The Jesuits recommended the frequent celebration of the Lord's Supper "as the most certain and infallible method of appeasing the Deity, and obtaining from him the remission of sins and transgressions." The Jansenists, taking a more Scriptural view of that sacred festival, placed no reliance upon the benefit of frequent communicating, on the ground that there is in the sacrament any "intrinsic virtue and efficient operation;" and endeavoured to correct the popular delusion of relying upon rites and ceremonials, as if the outward sign were necessarily accompanied by the thing signified. In the absence of Scriptural injunction, the frequency of administration or reception is a matter of ecclesiastical regulation on the one hand, and of faith, zeal, and love on the other. It is to be regarded as an inestimable privilege, not as a servile ceremonial; and to endeavour to stimulate persons to partake of the Lord's Supper often, or to partake of it at all, by such arguments as that it will "appease the Deity" and "obtain remission of sins," is awfully to delude them. We wish we could say that no Protestant writers have approached too near to this unscriptural notion; but we could mention many who have done so. Thus Mr. Nelson, in his treatise on "The great duty of frequenting the Christian sacrifice," says, "This Christian sacrifice was designed *to render God propitious to us*, by representing to him the merits of our Saviour's sacrifice;" "the power of the Holy Ghost descends at the time of consecration, and sanctifies the bread and wine, invigorating them with the divine virtue of Christ's body and blood;" "Christ substituted the sacrament of his body and blood as the true Christian sacrifice in the room of the passover; and ordained it as a rite to invocate his Father by, instead of the manifold and bloody sacrifices of the law;" and "what surer method have we to procure our pardon from God than by shewing forth the Lord's death, by representing his bitter passion to the Father?"* The whole tenor of these passages is unscriptural. The New Testament does not substitute the emblematical eucharist, but Christ himself, offered upon the cross of Calvary, for the Jewish sacrifices; he is our Passover, therefore will we keep the feast. The Anglican Church systematically rejects the words "sacrifice" and "altar" in all her formularies; and distinctly disclaims the doctrine, telling us to beware that of a sacrament we make not a sacrifice. If we do; if we dream that the Lord's Supper was ordained as a "rite to invocate the Father by;" "a sacrifice to render God propitious;" if we follow the Oxford Tractarians in their notion of the real presence of Christ in the consecrated bread and wine, in such a way that the soul is nourished thereby in a manner altogether distinct from feeding on him in our hearts by faith with thanksgiving;† making the Lord's Supper literally, not symbolically, the food of the

* Our extracts are from one of the Christian Knowledge Society's editions. It is mournful that such unscriptural statements should be sent abroad under the sanction of that society. The very expression on the title page, "The Christian Sacrifice," as applied to the Lord's Supper, is unscriptural; nay is shewn to be so in other publications issued by the Society itself. Thus we read in Tyndale's Prologue (p. 16) that the Lord's Supper is "no sacrifice, but a sacrament, and a memorial of that everlasting sacrifice once for all offered." Yet while the Society speaks thus in one of its tracts coeval with the Protestant Reformation, and expressing Scriptural and Anglican doctrine, it contradicts itself by publishing another work which carries on its very title page, that the eucharist is "The Christian Sacrifice."

† Thus Mr. Dodsworth affirms that "We cannot tell how the inward life

soul; we may ground upon these figments motives to frequent communion, which will tell forcibly upon a sickly and imaginative mind, and drive by superstition or terror to the Lord's table many ignorant and perhaps ungodly persons, who regard it merely as a sort of charm or incantation, requisite, as Nelson and the Jesuits say, "to render God propitious," and to "procure our pardon:" but alas this is not "discerning the Lord's body."

We have allowed ourselves to enlarge upon these points with more of amplitude than the query suggested to us might seem to require; because the direction of the rubric, in regard to the clergyman's going back to the Lord's table after the sermon and proceeding with the Offertory, has long been lost sight of in our parochial churches; and the consideration of the matter in all its bearings gives rise to more than appears upon the surface.

3. Our correspondent's third query, whether supposing the clergyman went back to the communion table after the sermon for the Offertory, he ought to have given notice of the Lord's Supper for the ensuing Sunday after the Nicene creed, or after the prayer for the Church militant, admits only of the reply that the rubrics seem to be inconsistent with each other; and if so, the usual manner we should think is to be preferred, as unnecessary changes distract the minds of the people to no good purpose. Wheatley at first thought there was some "printer's or other mistake" in the placing of the rubrics relating to the giving notice of the Lord's Supper; but upon further consideration he "inclined to believe that the rubrics were transposed with design; and that the intent of the revisors was, that when there was nothing in the sermon itself preparatory to the communion [so as to render unnecessary the Prayer-book exhortation] both this and the other rubric should be complied with; namely, by giving warning in this place [that is, after the Nicene Creed before sermon] and then reading the exhortation after sermon is ended." May it not be that the Post-Nicene direction, which was not added till the last review, at the Restoration, was intended to obviate the inconvenience which had occurred from the practice which had grown up of concluding the service with the sermon instead of going back to the communion table; and of legitimating what perhaps had thereby grown into a habit, of giving notice of the sacrament after the Nicene Creed instead of after the prayer for the church militant?

DEFENCE OF DR. PUSEY AGAINST ALLEGED CALUMNIOUS CHARGES.

To the Editor of the Christian Observer.

It is bruited, not only popularly, but in some places and on some occasions of solemn conference, that those persons whom it is the habit to call "Puseyites," "Tractarians," "Oxfordites," "High-churchmen," and the like, oppugn the Scriptural doctrine of justification by faith, and the Thirteenth Article of the English branch of the Catholic Church, which they have subscribed to. Have the accusers had the fairness to look into the writings of those whom they censure? Dr. Pusey, among others, has been charged with these grave offences.

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is sustained by a communion of the body and blood of Christ," whereas our Protestant Church scripturally says that we "feed on Him in our hearts by faith with thanksgiving." But this, the Tractarians say, is infidel rationalism in order to get rid of mysteries.

Have his opponents read his works? If they have they must know that he does not deny the doctrine *abstractedly*, or say that the Article would not in the case of a grown-up heathen be applicable; but he asserts that it is a matter with which we, whose parents were Christians, have nothing to do; that it is irrelevant and absurd to preach about justification by faith to persons who were baptized in infancy; that we never were in the state described in the above-named Article; we were justified long before we knew anything about it; all our works have always been the works of justified persons; and Dr. Pusey is chiefly anxious that we should work out our efficient and final justification by holy deeds; having had grace and strength conferred upon us in baptism so to do, if we are not wanting to ourselves and to God's bestowment.

But Dr. Pusey is so well able to explain and defend his statements that it is wholly unnecessary to add anything to his own lucid exposition, as set forth in his "Scriptural Views of Holy Baptism" (1836, p. 237); where, after "accounting for the use of some reformed language in our Article on Baptism," which he says at first sight appears to contradict "the form of the ancient church;" and having shewn that "it must be looked upon as a concession, to which (though fruitless as all like attempts have ever been) there was then, in the absence of this experience, much temptation," the "Reformers under Elizabeth" having wished to conciliate and unite, as far as possible, the general body of Protestants, he adds:

"Another point to be observed is, that our Reformers view the Christian dispensation, as it is a system brought into the world, and as it stands in relation to the creations to whom it is proposed, to their previous state, moral condition, capacities, &c. in the abstract, rather than as it applies to *us* individually, who have been educated in it. For, thus, the character of the dispensation in itself, as a whole, could best be exhibited. Thus the Article on 'Works before Justification,' (Art. 13) is of much importance in clearing the system, by setting forth the relation of the Christian system to man's natural state and his unassisted powers: but to us, individually, who have been born within it, and who never were left to our mere natural powers, (having had original sin remitted to us through Baptism in our infancy, and having been justified and cleansed from all sin, and had the grace of Christ given, and fresh supplies pledged to us) the statement of the character of 'works done before justification and the grace of Christ,' does not, of course, directly apply. It describes to us the state from which we were delivered by being brought into Christ's fold; and so ministers one cause of abundant gratitude, *but does not speak of a state in which we ever actually were.*"

It is manifest from this passage that Dr. Pusey does not deny the doctrine as an abstraction; he only denies that we have anything to do with it. He may regret, as he does, and as Mr. Newman, Mr. Keble, and others have done, that the clergy of our Church must subscribe to many things, some of which, though abstractedly tenable, are non-entical as respects our actual condition, but which are popularly construed as if they contained pertinent truths, and others which require explanation to reconcile them to Catholic antiquity; but to say that some of the Articles are couched in unhappy or unsatisfactory words; that they are a compromise between antagonist principles, and therefore not a code of doctrine; that they fail of bringing out traditive, which is apostolical, truth, in its fulness, and that hence, as Mr. Newman shews, we must "be content to be in bondage," to "work in chains," "to submit to her (the Anglican Church's) imperfections as a punishment," and to "let her go on

teaching with the stammering lips of ambiguous formularies, inconsistent precedents, and principles partially developed"—to say all this is only to exhibit an opinion relative to the Church of England and its Articles; and not to contradict them, as is so freely asserted. Mr. Newman, Mr. Keble, Dr. Pusey, Mr. Perceval, and others have maintained, to use Mr. Perceval's words, that true Catholics in our Church are "in bondage," and that this bondage "is much increased by the Articles being in some instances expressed in terms which at first seem contrary to the truth, and require to be very carefully and strictly weighed, before they can be reconciled to it;" but he does not say that reconciliation is impossible, for if it were, how could he remain in the Anglican communion?

JUSTUS.

*** Is JUSTUS serious? The Extract from Dr. Pusey does certainly speak in very plain terms his sentiments.

REPLY TO SENEX ON DREAMS AND OMENS.

To the Editor of the Christan Observer.

IN answer to the paper "On Alleged Modern Warning Dreams and Appearances of Departed Spirits," which appeared in The Christian Observer of the last month, I beg leave to make a few observations—not unimportant, trite, or superstitious, BUT NECESSARY.

To fix "what rests upon solid grounds and what is only imagination" is the work of correct analysis. In this age of self-complacency it would be simple to reject evidence for want of personal corroborating testimony—"line upon line" we must proceed cautiously. It would have been hard to persuade the blind man in the Gospel that he remained blind, and we are bound, as conscientious Christians, "boldly" to try all things, and pressing forward, "in spite of vituperation and scorn." The opinions of Doctors Johnson, Southey, and Clarke, are something, and are NOT unsubstantiated. 'Tis true the credulist and fabulist alike do injury—but the fact should not repress examination, and thereby probably involve an opposite extreme. Curiosity is wholly out of the question, and as it is the "duty of all educated and religious persons, and especially of the clergy, to endeavour to disabuse the populace of their superstitious notions about dreams, apparitions, and omens," it is equally the duty of the same parties to inculcate lessons of wisdom—of watchfulness—of humility—from the evidence of those respectable men who could have no motive in forging a lie, and who themselves may have been ready to admit a former and prejudiced incredulity.

It is true that we are "apt to jump to conclusions," it is true that "infidels, knowing this, take advantage of imposture to injure truth;" —but it is true, too, that prejudiced views and unreasonable incredulity do tantamount injury. In such a case, therefore, there can be no compromise. We are obligated, if faithful followers of "The Master," to a deeper humility; and, ere we decide upon what is "reasonable" and "well-attested," to inquire the nature of the cause which is to originate the decision. Many signs and wonders may there be, to a wayfaring man comprehensible, but to THE WISE a sealed book. The subject is no flippant one, not unprofitable,

—conscientiously sifted it CONCERNS the glory of God! Dr. Mather, More, Glanville, the Wesleys, and the Church of Rome, may have propagated many strange, gross, and superstitious things; but I should hold ourselves most unwise guardians of an important trust, if the mental and moral powers were to be influenced by one bondage more than another; it would indeed be casting "fire-brands, arrows, and death," deceiving one's neighbour, and saying, "Am I not in sport?" The flapping of doors and making trenchers dance may not be necessary to guide, warn, or instruct, and may not carry evidence of the influences of a "Holy Spirit;" but what shall we say to other evidence—more congenial, more suited to frigid and rigid prejudices—to the good man's dying bed—the good man's life—to his account of not one, but repeated manifestations, and to which his most intimate friends could offer no objection, having before them the witness of a renewed mind, and no relaxed reasoning powers, inasmuch as he spoke "the words of truth and soberness."

While on this subject, I will note a circumstance—aware though of my position. To two facts I am no deluded witness; one of the dual will not be related, simply because it would appear neither "reasonable" or "well-attested;" the other comes more within the scope of belief. Twelve years since I was visited by a dream indicating impending personal danger in the north of England. For a time the dream passed from memory—nor did it recur to me till seven years after, when, providentially rescued from imminent and appalling danger in the neighbourhood of Newcastle, I was suddenly roused to its recollection. So parallel were the incidents,—so indubitable the marks of prescience, that I should indeed have been my own enemy, not to have preserved a lesson of humility. An amiable missionary and elegant poet, to whom the occurrence was related, at once remarked, that, confining our attentions to a general, we were too apt to neglect the signs of a SPECIAL providence. And, be it said, how, in conformity to Scripture—in justice, not to one but to many evidences, can any one presume that a question, however involving "adverse considerations," however seemingly "untenable," is to be set at rest by a mere dash of the pen! In one case, as in the other, conscience must not be falsified—must not, if seated at the feet of Jesus—be compromised!

The celebrated case of Nicolai led many to suppose the influence of delusion—illogically enough—for that there might be *no* delusion seemed disregarded. In my own case, as it would be futile after taking a glass of water to attempt persuading me I had not drunk, it would be futile also to shake the strongest of human evidence—personal attestation.

I beg leave to close these observations with an extract from two celebrated writers. The pious and consistent Rev. John Newton remarks: "Dr. Taylor of Norwich said to me, 'Sir, I have collated every word in the Hebrew Scriptures seventeen times; and it is very strange if the doctrine of atonement which you hold should not have been found by me.' I am not surprised at this; I once went to light my candle with the extinguisher on it: now, prejudices from education, learning, &c. often form an extinguisher. It is not enough that you bring the candle; you must remove the extinguisher." Observe the eloquent Curran: "Error is in its nature flippant and

compendious; it hops with airy and fastidious levity over proofs and arguments, and perches upon assertion which it calls conclusion."

OMICRON.

ON THE EPWORTH DISTURBANCES; WITH NOTICES OF THE WESLEY FAMILY.

To the Editor of the Christian Observer.

I AM grieved to learn from a friend that my note at page 415 seems to charge Mrs. Wesley with having been privy to the imposture of the Jacobite "Jeffrey," as he was called. I certainly had no such meaning; and who that has read the life of that admirable woman; or is acquainted with her invaluable letters, especially one of nearly forty closely printed pages to her daughter Susan, in which she draws up a singularly able and beautiful exposition of the Apostle's Creed, could suspect her either of the meanness or the wickedness of being concerned in that abominable trickery? When I said that "she was on good terms with *the friends of the intruder*," as proved by the fact that on her entreating it not to disturb her at her morning hour of prayer, it complied with her request; so that neither at that hour, "nor at any other time when she was employed in devotion," did it henceforth molest her; adding, as I did, that there was good reason for this, seeing she was praying for Jeffrey's friend, the Pretender, I neither said nor meant that she was herself privy to Jeffrey's movements; but it is clear, from the account, that she was "on good terms with the friends of the intruder," though ignorant of their tricks. They shewed no such deference for her poor anti-Jacobite husband. When I also stated that Mrs. Wesley herself supposed that the noises "portended the death of her brother abroad in the East India Company's Service,"* I could not doubt she believed what she said; but I added, that if Mrs. Wesley herself did not know better, it might be shrewdly suspected that "some of the non-juring members of her family" did; not meaning "*if*" in the sense that she *did* "know better," but merely that though she herself was guileless it did not follow that all her family were so too.

My friend admits that my statement is satisfactory as regards Mrs. Wesley: but still asks what warrant I have for suspecting some

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* Dr. Clarke being determined to maintain that the proceeding was supernatural, and not an imposture, after enumerating the various solutions of the Wesley family—some of them supposing it to be "a demon;" others "the effect of witchcraft;" John, that it was "a messenger of Satan to buffet his father for his rash promise of leaving his family, and very improper conduct to his wife, in consequence of her scruple to pray for the prince of Orange as king of England;" others that "the house was haunted," because of a robber being wounded, and perhaps killed, by a maid-servant; and Mrs. Wesley that it portended the death of a brother in the East Indies—adds, that "this opinion was probably the most correct:"—whereas, in writing the life of another of the family, he says, "Mr. Samuel Annesley was alive in 1722, *seven years after* the noises had ceased at the parsonage-house of Epworth, which Mrs. Wesley had supposed portended his death." How does this cohere with the fancy that the noises portended his death? If seven years are to be accounted nothing in such a matter, then neither are seventy; and the late trick at Windsor may portend the death of some person in Nova Zembla or New Zealand in the twentieth century. The friends of true religion ought to be the foremost to disclaim such idle and injurious credulity.

of the members of the family. It might be sufficient to answer that the proceedings were such as could not have been conducted, during a period of several weeks, without the aid or privity of some inmate of the house; so that unless it were imagined either that a spirit was commissioned by God to prevent prayer being offered for the house of Hanover, or that Satan was the agent, in order to promote the interests of the Jacobite Pretender,—which suppositions were monstrous,—the agency was human; and if human, it was probably, in part at least, domestic.

At the distance of 1841 from 1716, long after all the parties are dead, and when many of the circumstances which might be necessary to link a chain of evidence, cannot be ascertained, I am not bound to go farther, so as to fix upon any one individual as a party concerned in the transaction. It might be a servant; or it might be a neighbour who had familiar access to the house; nay it is not impossible that one of Mr. Wesley's own daughters might be a party in the proceeding. But whoever it was, a few facts will shew that there is no need to suppose there was anything supernatural in the affair. In quoting Dr. Adam Clarke for the particulars, I select a narrator whose impressions are adverse to my own, so that my statements of fact cannot be impeached. Dr. Clarke gives the evidence in detail, including the journal of Mr. Wesley, (the rector of Epworth) and the correspondence between his son Samuel, then in London, and the family at the parsonage, as afterwards collected by John Wesley; and also the result of John Wesley's oral inquiries in 1720; (the occurences had taken place three or four years before, when he was but thirteen years of age, and was from home) as printed by him in the Arminian Magazine. But as these documents occupy nearly fifty pages, I will quote a summary of the phenomena as given by Mr. Dove, in his Biographical History of the Wesley family. Mr. Dove wrote after Dr. Clarke, availing himself of his narrative, and he believes with him that the circumstances were preternatural.

"About the end of the year 1715, and the beginning of 1716, there were some noises heard in the parsonage house at Epworth, so unaccountable, that every person by whom they were heard, believed them to be supernatural. At the latter end of the year 1715, the maid-servant was terrified, by hearing at the dining-room door several dismal groans, as of a person at the point of death. The family gave little heed to her story, and endeavoured to laugh her out of her fears; but a few nights afterwards they began to hear strange knockings, usually three or four at a time, in different parts of the house; every person heard these noises, except Mr. Wesley himself, and as, according to vulgar opinion, such sounds are not heard by the individual to whom they forebode evil, they refrained from telling him, lest he should suppose it betokened his own death, as they all indeed apprehended.

At length, however, these disturbances became so great and frequent, that few or none of the family durst be left alone; and Mrs. Wesley thought it better to inform her husband; for it was not possible that the matter could be long concealed from him; and, moreover, as she said, she 'was minded he should speak to it.' These noises were now various, as well as strange: loud rumblings above stairs or below; a clatter among bottles, as if they had all at once been dashed to pieces; footsteps as of a man going up and down stairs at all hours of the night; sounds like that of dancing in an empty room; gobbling like a turkey-cock, but most frequently a knocking about the beds at night, and in different parts of the house. Mrs. Wesley would at first have persuaded the children and servants, that it was occasioned by rats within doors, and mischievous persons without, and her husband had recourse to the same ready solution: or some of his daughters, he supposed, sat up late and made a noise; and a hint, that their lovers might have something to do with the mystery, made the young ladies

heartily hope their father might soon be convinced that there was more in the matter than he was disposed to believe.

"In this they were not disappointed, for the next evening, a little after midnight, he was awakened by nine loud and distinct knocks, which seemed to be in the next room, with a pause at every third stroke. He arose, and went to see whether he could discern the cause, but could perceive nothing; still he thought it might be some person out of doors, and relied upon a stout mastiff to rid them of this nuisance. But the dog, which upon the first disturbance had barked violently, was ever afterwards cowed by it, and seeming more terrified than any of the children, came whining to his master and mistress, as if to seek protection in a human presence. And when the man-servant, Robin Brown, took the mastiff at night into his room, to be at once a guard and a companion, so soon as the latch began to jar as usual, the dog crept into bed, and barked and howled so as to alarm the house.

"The fears of the family for Mr. Wesley's life being removed as soon as he had heard the mysterious noises, they began to apprehend that one of the sons had met with a violent death, and more particularly Samuel, the eldest. The father, therefore, one night after several deep groans had been heard, adjured it to speak, if it had power, and tell him why it troubled the house; and upon this three distinct knockings were heard. He then questioned it, if it were Samuel his son, bidding it, if it were, and could not speak, to knock again: but to his great comfort there was no farther knocking that night; and when they heard that Samuel and the two boys were safe and well, the visitations of the goblin became rather a matter of curiosity and amusement than of alarm. Emilia gave it the name of old Jeffrey, and by this name he was known as a harmless, though by no means an agreeable, inmate of the parsonage. Jeffrey was not a malicious goblin, but he was easily offended.

Before Mrs. Wesley was satisfied there was something supernatural in the noises, she recollected that one of her neighbours had frightened the rats from his dwelling by blowing a horn. The horn therefore was borrowed, and blown stoutly about the house for half a day, greatly against the judgment of one of her daughters, who maintained, that if it were any thing supernatural, it would certainly be very angry, and more troublesome. Her opinion was verified by the event: Jeffrey had never till then began his operations during the day; but from that time he came by day, as well as by night, and was louder than before. And he never entered Mr. Wesley's study, till the owner one day rebuked him sharply, calling him a deaf and dumb devil, and bad him cease to disturb the innocent children, and to come to him in his study, if he had anything to say.

"This was a sort of defiance, and Jeffrey took him at his word. No other person in the family ever felt the goblin but Mr. Wesley, who was thrice pushed by it with considerable force. So he relates, and his evidence is clear and distinct. He says also, that once or twice when he spoke to it, he heard two or three feeble squeaks, a little louder than the chirping of a bird, but not like the noise of rats. What is said of an actual appearance is not so well confirmed. Mrs. Wesley thought she saw something run from under the bed, and said it most resembled a badger, but she could not well say of what shape; and the man saw something like a white rabbit, which came from behind the oven with its ears flat upon the neck, and its little scut standing straight up. A shadow may possibly explain the first of these appearances; the other may be imputed to that proneness which ignorant persons so commonly evince, to exaggerate in all uncommon cases.

"These circumstances, therefore, though apparently silly in themselves, in no degree invalidate the other parts of the story, which rest upon the concurrent testimony of many intelligent witnesses. The door was once violently pushed against Emilia, when there was no person on the outside; the latches were frequently lifted up; the windows clattered always before Jeffrey entered a room, and whatever iron or brass was there, was rung and jarred exceedingly. It was observed also that the wind commonly rose after any of his noises, and increased with it, and whistled loudly around the house. Mr. Wesley's trencher, (for it was before our potteries had pushed their ware into every village throughout the kingdom,) danced one day upon the table to his no small amazement; and the handle of Robin's hand-mill at another time was turned round with great swiftness: unluckily Robert had just done grinding: nothing vexed him, he said, 'but that the mill was empty; if there had been corn in it, Jeffrey might have ground his heart out before he would have disturbed him.'

It was plainly a Jacobite goblin, and seldom suffered Mr. Wesley to pray for the King, and the Prince of Wales, without disturbing the family prayers. Mr.

Wesley was sore upon this subject, and became angry, and therefore repeated the prayer. But when Samuel was informed of this, his remark was 'as to the devil being an enemy to king George, were I the king, I would rather old Nick should be my enemy than my friend.' The children were the only persons who were distressed by these visitations: the manner in which they were affected is remarkable: when the noises began, they appeared to be frightened in their sleep, a sweat came over them, and they panted and trembled till the disturbance was so loud as to wake them. Before the noises ceased, the family had become quite accustomed to them, and were tired of hearing, or speaking on the subject. 'Send me some news,' said one of the sisters to her brother Samuel, 'for we are secluded from the sight or hearing of anything except Jeffrey.'"

In expressing a confident conviction that the whole of this proceeding was trick, it is no part of my duty to explain how the delusions were practised. It is enough to know that such devices have been many times resorted to, and for various objects; and that there is therefore nothing necessarily supernatural in the phenomena.*

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* I will not encumber my remarks with proofs of this; feeling assured that every intelligent reader will remember facts in abundance which verify the statement: but lest there should be any individual who has a doubt upon the subject, I will just allude in a note to two or three occurrences of a similar character, in which the cheat was afterwards discovered.

I remember, when a youth, hearing of the following circumstances, which have never, I believe, appeared in print. My informant was the son of one of the gentlemen who detected the artifice. The family of the late Mr. ——, resident in the West end of London, and well known for his eminence in a department of the fine arts, was alarmed by a variety of unaccountable and astounding noises, clatterings, ringings of bells, and shakings of the house as if by an earthquake. The servants, being suspected of knowing something of the proceeding, were dismissed, except one demure country girl; but the noises and shakings still continuing, a party of gentlemen assembled at the house to investigate the cause. While they were conversing in the dining room, the whole building seemed to be struck with a heavy hollow blow; the windows jingled, the furniture rattled, and all the bells in the house began ringing; and upon the visitors rushing out of the dining room to investigate the cause, they found the poor girl trembling and shrieking at the head of the kitchen stairs, having, as she said, been dreadfully alarmed at the occurrences. Proceeding to examine the premises, the gentlemen observed under the kitchen stairs some chippings of white-wash and plaster, and a birch-broom whitened as if rubbed against a ceiling, and the ceiling at the spot much scratched. In the same convenient corner all the bells in the house were hung; and there also was suspended on pullies the heavy weight which moved the roasting-jack, and I think there was a lumber shelf for bottles and sundries. The gentlemen, upon considering all the facts and strictly cross-examining the girl, at length elicited, that when no person was at hand she used to pull back the jack-weight as far as possible, and to let it recoil with such force that, striking upon a beam upon which the stairs and flooring above rested, it shook the whole house; and then with the birch broom she instantly made a scratching on the ceiling, and set the bells ringing, and the bottles jingling, and with pretended alarm rushed to the stair-landing before any other person could reach the spot; and while the family were examining one part of the house she could easily cause in another some noise, as with chairs, chests of drawers, or lifting up and letting fall a bed-stead, and thus dodge them, getting away before they could arrive at the spot. The matter, she said, began by accident; but finding her fellow-servants frightened, she continued, and improved upon it as a merry trick. Thus one sees how even one artful individual, a mere child, being unsuspected, and knowing the localities of a house, might carry on devices as strange as those which Dr. Clarke, forsooth, imputes to supernatural agency.

I will quote from Sir Walter Scott's "Letters on Demonology and Witchcraft," a brief account of the well-known royalist disturbances at Woodstock, which might perhaps furnish a hint to the non-juring "Jeffrey."

"The most celebrated instance, in which human agency was used to copy the disturbances imputed to supernatural beings, refers to the ancient palace of Woodstock, when the Commissioners of the Long Parliament came down

But I will allude to some particulars relative to the Wesley family, which will shew that the parsonage of Epworth was just the place for such a scene to have occurred.

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to dispark what had been lately a royal residence. The Commissioners arrived at Woodstock 13th of October, 1649, determined to wipe away the memory of all that connected itself with the recollection of monarchy in England. But, in the course of their progress, they were encountered by obstacles which apparently came from another world. Their bedchambers were infested with visits of a thing resembling a dog, but which came and passed as mere earthly dogs cannot do. Logs of wood, the remains of a very large tree called the King's Oak, which they had splintered into billets for burning, were tossed through the house, and the chairs displaced and shuffled about. While they were in bed, the feet of their couches were lifted higher than their heads, and then dropped with violence. Trenchers 'without a wish' flew at their heads, of free will. Thunder and lightning came next, which were set down to the same cause. Spectres made their appearance, as they thought, in different shapes, and one of the party saw the apparition of a hoof, which kicked a candle stick and lighted candle into the middle of the room, and then politely scratched on the red snuff to extinguish it. Other and worse tricks were practised on the astonished Commissioners, who, considering that fiends were let loose upon them, retreated from Woodstock without completing an errand, which was, in their opinion, impeded by infernal powers, though the opposition offered was rather of a playful and malicious, than of a dangerous cast.

"The whole matter was, after the Restoration, discovered to be the trick of one of their own party, who had attended the Commissioners as a clerk, under the name of Giles Sharp. This man, whose real name was Joseph Collins of Oxford, called Funny Joe, was a concealed loyalist, and well acquainted with the old mansion of Woodstock, where he had been brought up before the Civil War. Being a bold, active, spirited man, Joe availed himself of his local knowledge of trap-doors and private passages, so as to favour the tricks which he played off upon his masters by aid of his fellow-domestics. The Commissioners' personal reliance upon him made his task the more easy, and it was all along remarked, that trusty Giles Sharp saw the most extraordinary sights and visions among the whole party. The unearthly terrors experienced by the Commissioners are detailed with due gravity by Sinclair, and also, I think, by Dr. Plott."

There are scores of such well-explained facts upon record. The Stockwell case was not unlike that at Epworth. Sir Walter Scott thus alludes to it:

"Similar disturbances have been often experienced, while it was the custom to believe in and dread such frolics of the invisible world, and under circumstances which induce us to wonder, both at the extreme trouble taken by the agents in these impostures, and the slight motives from which they have been induced to do much wanton mischief. Still greater is our modern surprise at the apparently simple means by which terror has been excited to so general an extent, that even the wisest and most prudent have not escaped its contagious influence.

"On the first point, I am afraid there can be no better reason assigned than the conscious pride of superiority, which induces the human being in all cases to enjoy and practice every means of employing an influence over his fellow mortals; to which we may safely add, that general love of tormenting, as common to our race, as to that noble mimic of humanity, the monkey. To this is owing the delight with which every school-boy anticipates the effects of throwing a stone into a glass shop; and to this we must also ascribe the otherwise unaccountable pleasure which individuals have taken in practising the tricksy pranks of a goblin, and filling a household, or neighbourhood, with anxiety and dismay, with little gratification to themselves besides the consciousness of dexterity if they remain undiscovered, and with the risk of loss of character, and punishment, should the imposture be found out.

"In the year 1772, a train of transactions commencing upon Twelfth Day, threw the utmost consternation into the village of Stockwell, near London, and impressed upon some of its inhabitants the inevitable belief that they were produced by invisible agents. The plates, dishes, china, and glass-ware, and small moveables of every kind, contained in the house of Mrs. Golding, an elderly lady, seemed sud-

The first circumstance necessary to be alluded to is the difference between Mr. and Mrs. Wesley respecting the reigning dynasty; Mr. Wesley praying for king William, and afterwards for the Hanoverian family, and Mrs. Wesley being a staunch Jacobite. The servants, children, and neighbours could not possibly be ignorant of this dis-

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denly to become animated, shifted their places, flew through the room, and were broken to pieces. The particulars of this commotion were as curious, as the loss and damage occasioned in this extraordinary manner were alarming and intolerable. Amidst this combustion, a young woman, Mrs. Golding's maid, named *Anne Robinson*, was walking backwards and forwards, nor could she be prevailed on to sit down for a moment, excepting while the family were at prayers, during which time no disturbance happened. This Anne Robinson had been but a few days in the old lady's service, and it was remarkable that she endured with great composure the extraordinary display which others beheld with terror, and coolly advised her mistress not to be alarmed or uneasy, as these things could not be helped. This excited an idea that she had some reason for being so composed, not inconsistent with a degree of connexion with what was going forward. The afflicted Mrs. Golding, as she might be well termed, considering such a commotion and demolition among her goods and chattels, invited neighbours to stay in her house; but they soon became unable to bear the sight of these supernatural proceedings, which went so far, that not above two cups and saucers remained out of a valuable set of china. She next abandoned her dwelling, and took refuge with a neighbour, but finding his moveables were seized with the same sort of St. Vitus's dance, her landlord reluctantly refused to shelter any longer a woman who seemed to be persecuted by so strange a subject of vexation. Mrs. Golding's suspicions against Anne Robinson now gaining ground, she dismissed her maid, and the hubbub among her moveables ceased at once and for ever.

"This circumstance of itself indicates that Anne Robinson was the cause of these extraordinary disturbances, as has been since more distinctly ascertained by a Mr. Brayfield, who persuaded Anne, long after the events had happened, to make him her confidant. There was a love story connected with the case, in which the only magic was the dexterity of Anne Robinson, and the simplicity of the spectators. She had fixed long horse hairs to some of the crockery, and placed wires under others, by which she could throw them down without touching them. Other things she dexterously threw about, which the spectators, who did not watch her motions, imputed to invisible agency. At times, when the family were absent, she loosened the hold of the strings by which the hams, bacon, and similar articles were suspended, so that they fell on the slightest motion. She employed some simple chemical secrets; and, delighted with the success of her pranks, pushed them farther than she at first intended. Such was the solution of the whole mystery, which, known by the name of the Stockwell ghost, terrified many well-meaning persons, and had been nearly as famous as that of Cock Lane, which may be hinted at as another imposture of the same kind.

"Many such impositions have been detected, and many others have been successfully concealed; but to know what has been discovered in many instances, gives us the assurance of the ruling cause in all. I remember a scene of the kind attempted to be got up near Edinburgh, but detected at once by a sheriff's officer, a sort of persons whose habits of incredulity and suspicious observation render them very dangerous spectators on such occasions. The late excellent Mr. Walker, minister at Dunottar, in the Mearns, gave me a curious account of an imposture of this kind, practised by a young country girl, who was surprisingly quick at throwing stones, turf, and other missiles, with such dexterity, that it was for a long time impossible to ascertain her agency in the disturbances of which she was the sole cause."

The dancing of Mr. Wesley's trencher, which is said to be a fact not to be accounted for except supernaturally, was nothing to the above exploits of Mrs. Golding's crockery. And yet we are to be told that it is very awful to speak of such things incredulously. I reply that it is sinful to commit deceptions; and it is mournful to see some religious persons the dupes of credulity, as if instead of being Christians they were superstitious Pagans; but there is no good reason why such impostures should be honoured with breathless reverence in exposing them.

cord, which actually led to Mr. Wesley's separating himself from his wife and family for a whole year, till the accession of Queen Anne removed the cause of difference, which however was renewed at the accession of George the First: soon after which period broke out the rebellion in favour of the Pretender. It was at that critical period that the disturbances occurred at Epworth. It is likely enough that some of the young people of the parsonage, and perhaps the servants, took Mrs. Wesley's view of the question.

Again, the good rector of Epworth had been the victim of sundry annoyances not pretended to be supernatural on former occasions. He alludes to one of these vexations as follows in a letter to the archbishop of York in 1705, dated from Lincoln jail, where he was imprisoned for debt, "through the malice," says Dr. Clarke, "of political party;" his enemies instigating his creditors to exercise barbarous rigour against him.

"The other matter is concerning the stabbing my cows in the night since I came hither, but a few weeks ago; and endeavouring thereby to starve my forlorn family in my absence; my cows being all dried by it, which was their chief subsistence; though I hope they had not the power to kill any of them outright."

"The same night the iron latch of my door was twined off, and the wood hacked in order to shoot back the lock, which nobody will think was with an intention to rob my family. My house-dog, who made a huge noise within doors, was sufficiently punished for his want of politics and moderation; for the next day but one his leg was almost chopped off by an unknown hand."

"Most of my friends advise me to leave Epworth, if e'er I should get from hence. I confess I am not of that mind, because I may yet do good there; and 'tis like a coward to desert my post because the enemy fire thick upon me. They have only wounded me yet, and, I believe, can't kill me. I hope to be at home by Christmas."

Passing on to 1709, there was a fire at Epworth, which was supposed to be the work of an incendiary. Dr. Adam Clarke says:

"Mr. John Wesley was of opinion that this fire was the effect of design and not of accident. Mr. Moore observes, 'An anecdote related to me by Mr. John Wesley, will throw some light upon this event. Many of his father's parishioners gave him much trouble about his tithes, &c."

"If we connect with Mr. J. Wesley's opinion, that 'some of his father's wicked parishioners could not bear the plain dealing of so faithful and resolute a pastor,' the political squabbles in which he had been embroiled only a few years before, and which are too often the means of exciting feelings that are not soon allayed, together with the injuries inflicted upon his property, as related in a letter from Lincoln Castle, dated Sept. 12, 1705, we shall find his suspicions of design tolerably well supported."

After all this, and much more that might be related, it is clear that there were those who were well prepared to play off tricks against the worthy rector. But in addition to his other enemies, Mr. Wesley had offended certain impostors who pretended to practise witchcraft, and to tell fortunes. Miss Emily Wesley, in relating to her brother Samuel the facts respecting Jeffrey (it was she who gave the intruder that name) says:

"If you would know my opinion of the reason of this, I shall briefly tell you. I believe it to be witchcraft, for these reasons. About a year since, there was a disturbance at a town near us, that was undoubtedly witches; and if so near, why may they not reach us? Then my father had for several Sundays before its coming preached warmly against consulting those that are called cunning men, which our people are given to; and it had a particular spite at my father."

Here we see first that Mr. Wesley's family were prepared to believe any juggling tale of witchcraft; secondly that Mr. Wesley had been

preaching against the "cunning men" "for several Sundays before its (Jeffrey's) coming;" and thirdly that "it" (as doubtless the "cunning men") had "a particular spite" against the preacher. Under these circumstances, Mr. Wesley must have been very simple not to have suspected some trickery in the business; as indeed he did at the first, though the continuance of the disturbance at length induced him to conclude there was something supernatural in it. When we see what one "cunning man" could effect at Woodstock, as I have related from Sir Walter Scott in a note, it is not strange that the incensed conjurors at Epworth, instigated also it may be by some "cunning" non-juror, should have been able, in so credulous and superstitious a family, to have executed these appalling exploits. It is clear, however, that some inmate was at least a confederate, if not the sole agent, as Jeffrey usually began making a noise when the family began talking of him; and he was always at hand with his non-juring tricks, as occasion prompted, at family prayers. Thus Mr. Wesley says:

"On Friday, the 25th, having prayers at church, I shortened, as usual, those in the family at morning, omitting the confession, absolution, and prayers for the king and prince. I observed, when this is done, there is no knocking. I therefore used them one morning for a trial; at the name of king George it began to knock, and did the same when I prayed for the prince."

The first announcer of the disturbances was a maid servant, Nanny Marshall, who heard groans. There was also a man-servant, Robert Brown, who "was most visited by it." This man it appears "slept in the garret." Mrs. Wesley says, "We had man and maid new this Martinmas: yet I do not believe either of them occasioned the disturbance;" for which disbelief she assigns three reasons.

The first is, that "it was beyond the power of any human creature to make such strange and various noises;" which is just begging the question; and besides, when the intruder attempted to imitate Mr. Wesley's "rat-tat-tat" it sadly failed; for he says, "It answered me often and as loud as I knocked; but when I knocked as I usually do at my door, 1—2, 3, 4, 5, 6—7, *this puzzled it*; and it did not answer, or not in the same method; though the children heard it do the same exactly twice or thrice after." It was taken unawares, and wanted practice it seems: but after privately rehearsing it managed better in future. And this we are to believe was supernatural!

But which were the noises that could not be human? Groans, and clattering of bottles, and gobbling like a turkey-cock, and rapping against wainscots, and the fall of footsteps, were all producible without miraculous agency. There is also a curious coincidence between the noises at Epworth and those in the London case: which I heard of many years before I heard that of Epworth; for we are twice told of the bottles "under the staircase" rattling; Mr. Wesley also says, "Emily heard the signal of its beginning to play, with which she was perfectly acquainted; *it was like the strong winding up of a jack:*" and Emily herself adds that it was "like the running of the wheels and the creaking of the iron-work." Mary Wesley says, "A great chain seemed to fall on the outside of the door; the door, latch, hinges, the warming pan, and windows jarred, and the house shook." Now might not the jack and its weights and chain be really used by the tricksters, as in the London case? Rattling a casement, moving latches, flapping the lid of a warming pan, and shaking a

house with a heavy jack weight, are all within the range of human capabilities.

The second reason assigned by Mrs. Wesley, why neither the man nor the maid could have had any hand in it, is "Because they were more frightened than any body else:" which is no reason at all; for if they were parties concerned, they would take special care to pretend to be frightened, like the demure girl I have mentioned in the London story. There does not seem anything suspicious about the conduct of the maid-servant, who "was in such a panic that she was almost incapable of all business;" but Robert's proceedings are rather peculiar; for he figures a good deal in the affair; and some of the most remarkable facts, such as the "gobbling like a turkey-cock," depend upon his *unsupported* testimony, and might be mere fabrications, like those of Collins of Woodstock, to keep up the delusion. He slept, it will be remembered, in one of the garrets. Now Mr. Wesley says in his journal,

"Something like the steps of a man was heard going up and down stairs at all hours of the night, and vast rumblings below stairs, and in the garrets. My man, who lay in the garret, heard some one come slaring through the garret to his chamber, rattling by his side as if against his shoes, though he had none there; at other times walking up and down stairs, when all the house were in bed, and gobbling like a turkey-cock."

What is there to forbid the supposition that the man's steps were Robert's own? Again says Mrs. Wesley,

"The man, Robert Brown, whom you well know, was most visited by it, lying in the garret, and has been often frighted down barefoot, and almost naked, not daring to stay alone to put on his clothes; nor do I think, if he had power, he would be guilty of such villany. When the walking was heard in the garret, Robert was in bed in the next room, in a sleep so sound, that he never heard your father and me walk up and down, though we walked not softly I am sure."

Mrs. Wesley does not think that Robert "would be guilty of such villany;" but some person was, unless the occurrences were supernatural; and it is quite as likely that Robert was set on by the "cunning men" or the "non-jurors," or others who "owed Mr. Wesley a spite," as that a visitant was sent from the unseen world to effect these disturbances. How could Mrs. Wesley know that he was so sound asleep that he never heard them walk up and down? Would he not feign sleep if he had caused the noises? Again, with the exception of Mrs. Wesley's fancy about something "pretty much like a badger"—perhaps a cat—Robert alone is adduced as *seeing* anything.

"After nine, Robert Brown sitting alone by the fire in the back kitchen, something came out of the copper-hole like a rabbit, but less, and turned round five times very swiftly. Its ears lay flat upon its neck, and its little scut stood straight up. He ran after it with the tongs in his hands; but when he could find nothing, he was frighted, and went to the maid in the parlour."

We have only Robert's own statement about this matter. It appears also, from John Wesley's account in the Arminian Magazine, that Robert was with the maid servant when she was first alarmed, (the family letters speak of her as being alone) and that it was he who explained that it must be Mr. Turpin groaning, and he alone saw the hand-mill turn round, which, so far from frightening him (as we might conclude it would if he thought it supernatural) only made him wish that it had been full of malt to grind. And, by the way, one of the noises, Mr. Wesley says, was "like the turning about of a

wind-mill when the wind changes;" and this very hand-mill was perhaps the instrument by which this effect was produced. A cunning man, such as the Woodstock trickster, would know how to turn mills and jacks and many other things to good account.

But Mrs. Wesley gives a third reason for not suspecting Robert or Mary, which is far more powerful than either of the former, namely, "Because we have often heard the noises when they were in the room with us." But it is not to be supposed that only one person was concerned. There was evidently a confederate. Mr. Wesley says, "As we went into one room it went into another;" and thus it kept them running from place to place, while it in the mean time made its escape. It appears, from John Wesley's account, that besides Mary and Robert there was another female servant; for he says "Robert and the maid related these things *to the other maid:*" so that though Robert and Mary might sometimes be present when some of the noises went on, nothing is said of this third person; who after all might be deep in the affair, and not the less so because we happen to hear little of her.

There is yet one matter more which deserves consideration; namely whether one of Mr. Wesley's own daughters might not have been concerned in the scheme. I should not have ventured even to allude to such an hypothesis, if Mr. Wesley himself had not suggested it: but we find that when he first heard of the matter, he suspected that it was a frolic of some of the young ladies and their "lovers." Miss Emily says:

"All this time we never told our father of it; but soon after we did. He smiled, and gave no answer; but was more careful than usual, from that time, to see us in bed, imagining it to be some of us young women that sat up late, and made a noise. His incredulity, and especially his imputing it to us, or our lovers, made me, I own, desirous of its continuance till he was convinced."

It seems then that there were others about the house besides the family: and Mr. Wesley knew or suspected that his daughters had "lovers" who were likely with them to devise and execute such a frolic. He would not have suspected this without some ground of probability: and if his suspicion fell with precision anywhere, it was most likely upon his lively and eccentric daughter, Mehetabel, or, as she was familiarly called, Hetty.

The afflicting history of this highly-gifted and most amiable and interesting woman is so little known, that I will take the liberty of digressing to relate some particulars of it. She was born in 1697, and was therefore at the buoyant age of nineteen when the disturbances at Epworth took place. That she did not want for "lovers" is abundantly clear; that she had imbibed her mother's Jacobinism with all the ardour of her romantic character is highly probable; and that she was capable of devising and carrying out strange whims is matter of known fact. She had not enjoyed those full advantages of a staid education which fell to the lot of the elder children, and also of her younger brothers, John and Charles; as will appear by the following statement of their mother:—

"For some years we went on very well. Never were children in better order. Never were children better disposed to piety, or in more subjection to their parents, till that fatal dispersion of them, after the fire, into several families. In those they were left at full liberty to converse with servants, which before they had always been restrained from; and to run abroad to play with any children

good or bad. They soon learned to neglect a strict observance of the Sabbath; and got knowledge of several songs and bad things, which before they had no notion of."

Poor Hetty was about twelve years old when the fire occurred, and probably at that susceptible age, and with her lively unguarded character, suffered more than any of them from these bad things and bad companions. The following account of her by Dr. Clarke will shew that she was a young lady well disposed to frolics, which gave her parents "great uneasiness."

"From her childhood she was gay and sprightly: full of mirth, good-humour, and keen wit. She indulged this disposition so much, that it was said to have given great uneasiness to her parents; because she was in consequence often betrayed into little inadvertencies, which, though of small moment in themselves, showed that her mind was not under proper discipline; and that *fancy*, not reason, often dictated that line of conduct which she thought proper to pursue. A spirit of this kind is a dangerous gift, and is rarely connected with a sufficiency of prudence and discretion to prevent it from injuring itself and offending others. She appears to have had many suitors: but they were generally of the airy and thoughtless class, and ill-suited to make her either happy or useful in a matrimonial life.

"To some of those proposed matches, in very early life, I believe the following lines allude, which I find in her father's hand-writing, and marked by Mr. J. Wesley—'*Hetty's Letter to her mother.*'

"Dear Mother,
"You were once in the ew'n,
As by us cakes is plainly shown,
Who else had ne'er come after,
Pray speak a word in time of need,
And with my sour-look'd father plead
For your distressed daughter!"

A young lady of nineteen who thus indulged her frolicsome temper; whose mind was not under discipline; whose conduct was dictated by fancy not reason; who was careless of "injuring herself and offending others;" who had "many suitors of the airy and thoughtless class" to confederate with in her eccentric projects; who, in writing to her mother, ridiculed her father as "sour looked;" and of some of whose actions the most charitable construction is that she was not altogether of sound mind; was not so very unlike to have conceived or helped on the Epworth occurrences, that we are of necessity forced to consider them supernatural rather than admit such a solution.

Let us look, then, to Miss Hetty's conduct during the disturbances and see whether it affords any reason to suspect her of being an agent in the plot.

Now one fact is very remarkable; that whereas we have detailed accounts of the proceedings in the journal of the father; in the letters of the father and mother; and the letters, and the verbal statements (as collected by John), of Susan, Emily, Mary, and Anne, we have not any memorandum from Hetty. We have the authentic accounts written or related by every member of the family, even to Anne, who was under fifteen at the time (the very little children and the absent members excepted) and yet we have neither letter, nor verbal deposition, from the very individual who is described as being the party who was most intimately conversant with the whole of the proceedings. It is incredible that John should not have referred to her as well as to her older and younger sisters; and if he did, how is

it that he does not record her deposition? Upon the hypothesis that she knew more of the matter than she chose to divulge, it is conceivable that she might not wish deliberately to record an account of it as if it had been a really supernatural event, though she might not see fit to expose herself to reproach by disclosing the truth.

I will extract the passages in which her name occurs in the accounts of the other narrators. John relates from his inquiries as follows:—

"My sister Hetty, a year younger than my sister Molly, was waiting as usual, between nine and ten, to take away my father's candle, when she heard one coming down the garret stairs, walking slowly by her, then going down the best stairs, then up the back stairs, and up the garret stairs; and at every step it seemed the house shook from top to bottom. Just then my father knocked. She went in, took his candle, and got to bed as fast as possible. In the morning she told this to my eldest sister, who told her, 'You know I believe none of these things; pray let me take away the candle to-night, and I will find out the trick.' She accordingly took my sister Hetty's place, and had no sooner taken away the candle than she heard a noise below."

Then follows the account of Mary's tracing the noises down stairs, and in the kitchen, and her being opposed with violent thrustings at the back door, without her being able to detect any person. The commencement of the proceeding, as Hetty affirmed, was that some person passed her coming down from the garret, just as her father knocked. Emily gives the facts as follows:—

"My sister Hetty, who sits always to wait on my father going to bed, was still sitting on the lowest step on the garret stairs, the door being shut at her back; when, soon after, there came down the stairs behind her something like a man, in a loose night-gown trailing after him, which made her fly rather than run to me in the nursery."

In the next statement the noise is at her bed's head. The Rev. Mr. Hoole told John Wesley:—

"When we came into the nursery, it was knocking in the next room; when we were there, it was knocking in the nursery. And there it continued to knock, though we came in particularly at the head of the bed (which was of wood) in which Miss Hetty and two of her younger sisters lay."

Mrs. Wesley testifies as follows:—

"All the family, as well as Robin, were asleep when your father and I went down stairs, nor did they wake in the nursery when we held the candle close by them; only we observed that Hetty trembled exceedingly in her sleep, as she always did, before the noise awaked her. It commonly was nearer her than the rest, which she took notice of; and was much frightened, because she thought it had a particular spite at her."

Here we again find that Jeffrey was commonly "nearer her than the rest;" and she was seen to "tremble exceedingly in her sleep," which she might well do either really, if she was a party in the proceedings, or by stratagem, if her sleep was feigned. Samuel Wesley says, "My sister Hetty, I find, was more particularly troubled." Emily, also, says:—

"I was not much frighted at first, and very little at last; but it was never near me, except two or three times; and never followed me as it did my sister Hetty."

And Susan adds:—

"It then came gradually to sister Hetty's bed, who trembled strongly in her sleep. It beat very loud, three strokes at a time, on the bed's head. My father came and adjured it to speak; but it knocked on for some time, and then removed to the room over, where it knocked my father's knock on the ground, as if it would beat the house down."

Mrs. Wesley relates to John:—

"Upon my looking under the bed, something ran out pretty much like a badger, and seemed to run directly under Emily's petticoats, who sat opposite to me on the other side. I went out; and one or two nights after, when we were just got to bed, I heard nine strokes, three by three, on the other side the bed, as if one had struck violently on a chest with a large stick. Mr. Wesley lept up, called Hetty, who alone was up in the house, and searched every room in the house, but to no purpose."

Here again we find Hetty "alone up in the house;" but even if she were a party in the affair, she could not be the only one; for though she might tap at her own bed's head to summon the family, she could not when they arrived make the noises in adjoining rooms.

Now I do not pretend to have explicated the facts; indeed, I set out with saying that at this distance of time, and without a knowledge of all the circumstances, it would be impossible to do so. This alone I maintain, that duly considering all that I have related about the Rector, and his parishioners, and the offended cunning men, and the angry Jacobites, and the servants, and his daughters and their lovers, it is certainly a more likely solution that there was trickery, than that these strange occurrences were preternatural. To my mind there is something approaching to irreverence, as well as absurdity, in supposing that the Almighty was concerned in, or allowed Satan to carry on, such proceedings.

I have now done with the subject. I was led to the consideration of it from a conscientious and painful conviction, that much injury accrues to the cause of sacred truth by the credulity with which too many persons listen to idle fancies. "It were well," says an Oxford Tract divine, "if most of us were more superstitious than we are." I deny that it were well; it would be very ill,—for superstition has nothing to do with Christianity, or credulity with justifying or sanctifying faith. A willingness to listen to and believe every popular tale of wonder, and to resolve into preternatural agency numerous occurrences and coincidences, which, however singular, are quite within the range of human achievement, is an indication of weakness of mind, and unsoundness of judgment; but by no means a proof of a devout or teachable spirit. And here I must take leave to rebuke the self-complacency and superciliousness with which some weak-minded credulous persons are pleased to sit in judgment upon those who follow the scriptural injunction, to "prove all things," in order that having done so they may "follow that which is good." To hear them declaim, one might suppose that all persons who do not go with them in their views respecting dreams and omens, are Sadducees at the least. There runs throughout their remarks a tacit assumption, that even if they are wrong they are on the safe side; that it is better to believe too much than too little; and that holy scripture favours their views rather than those of their opponents. But I deny that theirs is the safe side; for nothing is safe but truth; a fanciful spirit is liable to be deluded by every ignis fatuus of falsehood; and, in point of fact, that mother of credulity, popery, has been, as might be expected, pre-eminent in causing men to revolt to infidelity. And then, as to believing much or little, we are to believe what is well-founded, be it ever so much; and to reject what is not well-founded, be it much or little. And as to Scripture favouring one view more than another, it favours what is true, and it favours nothing that is not true; and so

far from its being any due preparative for the reception of the narratives of Holy Writ, that a man is prone to credit every popular story of alleged preternatural manifestation, a judicious vindicator of Holy Writ will place the widest possible barrier between its inspired disclosures and human histories; and will even make it one proof of the evidence in favour of Holy Writ, that the mysterious facts disclosed in it, stand far aloof from all uninspired narratives of pretended miracle; so that when the latter break down under the pressure of strict scrutiny, the former are left in their towering strength, more visible and majestic by the removal of the rubbish which credulity had heaped around them.

Let not then the simple humble-minded follower of Christ be led astray by a "voluntary humility," and by plausible appeals to his conscious ignorance, as if because he justly feels himself to be weak, and to need a heavenly Guide, he ought therefore to be superstitious, and to follow man's delusive fancies. Let him cherish large and scriptural views of the ever-present and watchful providence of God; a doctrine much disparaged by the advocates for the class of stories under consideration; as if, instead of looking for the exertion of that unfailing knowledge, and that minute disposal, without which not a hair of our head falls to the ground, in their indubitable and all-pervading features, we are to try to find them out in some dream, or omen, or fancied voice or appearance, where God has not appointed us, since the closing of the sacred canon of revelation, to expect to find them. I could relate myself many remarkable facts and strange coincidences; but I am not to regard them, because the Bible does not teach me to do so, as preternatural, except in that large sense in which all that concerns man in his relation to God is preternatural. The pride of knowledge has always been a temptation which our spiritual enemy has successfully employed to lead mankind astray; and as on the one hand he does so, by urging some to reject revelation in their worldly wisdom, so he may do so on the other, by inducing persons to fancy that they possess greater spiritual wisdom than their brethren.

If worthy Mr. Wesley, or his illustrious and justly venerated though not infallible son John, had asked me how I would account for alleged omens, or striking dreams, or strange noises, such as those at Epworth, if I did not regard them as supernatural, my reply would be, "Who am I that I should pretend to have such enlarged knowledge, that whatever I cannot understand must therefore be above the scope of human or other physical agency? I am fallible; many things may be very simple which I cannot explicate, and which I am not required to explicate; but which it would be presumptuous for me to conclude on that ground, must be unusual exertions of divine or satanic power. I may examine facts, and sometimes form conclusions; but am I, as soon as I find myself puzzled, to say I have arrived at the extent of what is earthly, and all beyond must be preternatural. This seems to me rash and proud, and opposed to the obedience of faith." And if I were asked how this bears upon divine revelation, I should be thankful for the question; since it would enable me to contrast the irrefragable evidences of the truth of the Bible—evidences not of one sort only, but of many—with the weak, vacillating, and unsatisfactory sophisms on which rest the credulous devisings of a heated fancy.

Poor Hetty Wesley! I may be wrong in supposing that there might be some truth in her father's conjecture about his daughters and their lovers; but if there was, I think Hetty was far the most likely to engage in such an affair. I however recur to her name in order to add a few notices of her eventful life. Her lively temper broke down under the pressure of heavy afflictions; but she lived to find peace in her God and Saviour, as a prodigal returning to a forgiving parent. She was a woman of strong powers of mind; and was possessed of very considerable poetical genius, both tragic and comic. She was beautiful in person, and her conversation was singularly sprightly and agreeable. She had been a precocious child, and at eight years of age could construe the Greek testament. I will transcribe the chief particulars of her life from Dr. Clarke, feeling assured that they will interest my readers in her behalf.

"About the year 1724 a gentleman in the profession of the law paid his addresses to her: to him she became greatly attached; and a marriage was on the eve of taking place, when her father interfered, having heard something to the disadvantage of the gentleman, which led him to pronounce him 'an unprincipled lawyer.' This interference, however, did not move Hetty. She refused to give him up, though not inclined to marry without her parents' consent; and had he been equally faithful to her, the connexion would in all probability have issued in marriage; but, whether offended with the opposition he met with from the family, or whether through fickleness, he in fact remitted his assiduities, and at last abandoned a woman who would have been an honour to the first man in the land.

"The matter thus terminating, she appears to have done what many others in similar circumstances have done, made a rash vow, either never to marry another, or to take the first man that might offer, whose suit her parents might approve. Which of these formed the vow I have not been able to determine, Mr. Wright, a plumber and glazier, of probably respectable connexions, offered, and was recommended by parental authority; and as her parents saw that her mind was strongly attached to the man who had jilted her, in order to prevent the possibility of a union in that quarter, her father urged her to marry Wright. He was only a journeyman when he married her, but set up in business in Frith Street, London, by the money which she received as a marriage portion from her uncle Matthew. She found him to be a man utterly unsuited to her in mind, education, manners, &c.; and in consequence expressed her strong disapprobation, and earnestly begged that parental authority might not be used to induce her to adopt a measure that promised no comfort to her, and might prove her ruin. Her father appears to have been inexorable; she was doubly bound by her filial duty, and her vow."

"But this ill-fated marriage took place; and if unkindness of treatment had not been added to utter unsuitableness of disposition, her lot would have been less grievous. Mr. Wright did not know the value of the woman he had espoused! He associated with low, dissolute company; spent his evenings from home; became a drunkard; and, by a series of ill-management and ill-treatment, broke the heart of his wife."

She addressed her husband in very beautiful poetical strains of affectionate remonstrance; but, adds Dr. Clarke,

"It is not likely that these lines produced any good effect on the untutored and sin-hardened heart of Mr. Wright: there is no evidence that he amended; or that her lot in life was ameliorated, till in her distress she turned her eyes to Him who is a covert from the storm, and a refuge to the distressed.

"That she was fully awakened to a sense of her need of the Friend of sinners, and sought and found that great salvation which her brothers so powerfully and successfully preached, may be seen by the following letters.

"In 1743, she wrote as follows to her brother, Mr. John Wesley.

"'Some years ago, I told my brother Charles I could not be of his way of thinking then, but that if ever I was I would as freely own it.

"'After I was convinced of sin, and of your opinions, as far as I had examined your principles, I still forbore declaring my sentiments as openly as I

had an inclination to do, fearing I should relapse into my former state. When I was delivered from this fear, and had a blessed hope that He who had begun would finish his work, I never confessed so powerfully as I ought how entirely I was of your mind; because I was taxed with insincerity and hypocrisy whenever I opened my mouth in favour of religion, or owned how great things God had done for me.

" 'This discouraged me utterly, and prevented me from making my change so public, as my folly and vanity had formerly been. But now my health is gone, I cannot be easy without declaring that I have long desired to know one thing, Jesus Christ and him crucified; and this desire prevails above all others.

" 'And though I am cut off from all human help or ministry, I am not without assistance; though I have no spiritual friend, nor ever had one yet, except perhaps once in a year or two, when I have seen one of my brothers or some other religious person by stealth; yet (no thanks to me) I am enabled to seek him still, and to be satisfied with nothing less than God, in whose presence I affirm this truth. I dare not desire health; only patience, resignation, and the spirit of an healthful mind. I have been so long weak, that I know not how long my trial may last; but I have a firm persuasion and blessed hope (though no full assurance) that in the country I am going to I shall not sing 'Hallelujah,' and 'Holy, holy, holy,' without company, as I have done in this. Dear brother, I am unable to speak or write on these things; I only speak my plain thoughts as they occur. Adieu! if you have time from better business to send a line to Stanmore, so great a comfort would be as welcome as it is wanted.' "

" What an infinite mercy that such a mind, harassed out with distress and anguish, found at last a resting-place! This was the means of preserving for several years a life that previously stood on the very verge of the grave. In the following year, 1744, she visited Bristol, where she had the opportunity of sitting under the ministry of her brothers, and of being connected with some very holy and sensible members of the Methodist Society in that place. She profited much by their pious conversation and their Christian experience. She was led to that light which manifests whatsoever is not wrought of God; she saw the depth of her natural corruption, and she mourned as in sackcloth and ashes, till she found redemption in the blood of the Lamb. She then went on rejoicing in God her salvation, sustained in all her troubles, strengthened in all her weakness, growing in grace and in the knowledge of our Lord Jesus Christ, till her happy spirit returned to God. Her brother Charles visited her in her last illness. In the month in which she died he thus mentions her: 'Prayed by my sister Wright, a gracious, tender, trembling soul; a bruised reed which the Lord will not break.' She died March 21st, 1751; and Mr. Charles Wesley preached her funeral sermon from these words; 'Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.' During this solemn service both he and his congregation were deeply affected."

"Mr. Duncombe, in a letter to Mrs. Elizabeth Carter, says, 'Mr. Highman, who knew her when she was young, told me she was very handsome. When I saw her she was in a languishing way, and had no remains of beauty, except a lively piercing eye. She was very unfortunate, as you will find by her poems; which are written with great delicacy, but so tender and affecting, they can scarce be read without tears."

" Mrs. Wright could never be prevailed on to collect and give her poems to the public. Some may be found in the Poetical Register, the Christian Magazine, the Arminian Magazine, and in different Lives of her brothers, John and Charles Wesley."

" Mrs. Wright's Address to her Dying Infant, composed during her confinement, written down from her mouth by her husband, and sent by him to Mr. John Wesley, is a piece inimitable for its tenderness and highly-polished numbers; but tinged with that gloom which was her constant attendant throughout her unfortunate marriage. The original letter sent with these lines lies before me. It is a curiosity of its kind; and one proof among many of the total unfitness of such a slender and uncultivated mind to match with one of the highest ornaments of her sex." The following is the postscript.

" 'P.S. Ive sen you Sum Verses that my wife maid of Dear Lamb Let me hear from one or both of you as Soon as you think Conveniant.' "

"I know not whether, after her conversion to God, she wrote any verses; it is most likely that she did not, as for several years before her death she was

in a very infirm state of health, and could not use her pen with ease. Of gay sportive, innocent pieces she no doubt wrote many. I have already hazarded a thought that the Hymn of Eupolis to the Creator might probably have been written by her, or at least a part of it."

One of her melancholy effusions may serve to shew her powers. The friend alluded to in it was her beloved sister Mary; the only one of all her sisters, says Dr. Clarke, "who had the courage to counsel her rather to break her (rash) vow, than to do what she saw would infallibly produce her misery through life."

A FAREWELL TO THE WORLD.

While sickness rends this tenement of clay,
Th' approaching change with pleasure I survey;
O'erjoyed to reach the goal, with eager pace,
'Ere my slow life has measured half its race.
No longer shall I bear, my friends to please,
The hard constraint of seeming much at ease;
Wearing an outward smile, a look serene,
While piercing racks and tortures work within.
Yet let me not, ungrateful to my God,
Record the evil and forget the good:
For both I humble adoration pay,
And bless the Power who gives and takes away.
Long shall my faithful memory retain
And oft recal each interval of pain.
Nay, to high heaven for greater gifts I bend:
Health I've enjoyed, and I had once a friend!
Our labour sweet, if labour it might seem,
Allowed the sportive and instructive scene.
Yet here no lewd or useless wit was found;
We poised the wavering sail with ballast sound.
Learning here placed her richer stores in view,
Or, winged with love, the minutes gaily flew!
Nay, yet sublimer joy our bosoms proved,
Divine benevolence, by heaven beloved.
Wan meagre forms, torn from impending death,
Exulting, blest us with reviving breath.
The shivering wretch we clothed, the mourner cheered,
And sickness ceased to groan when we appeared.
Unasked, our care assists with tender heart
Their bodies, nor neglects the immortal part.
Sometimes in shades unpierced by Cynthia's beam,
Whose lustre glimmered on the dimpled stream,
We wandered innocent through sylvan scenes,
Or tripped like fairies o'er the level greens.
From fragrant herbage decked with pearly dews,
And flowerets of a thousand different hues
By wafting gales the mingling odours fly,
And round our heads in whispering breezes sigh.
Whole nature seems to heighten and improve
The holier hours of innocence and love.
Youth, wit, good nature, candour, sense, combined
To serve, delight, and civilize mankind;
In wisdom's love we every heart engage,
And triumph to restore the Golden Age!

Nor close the blissful scene, exhausted muse,
The latest blissful scene that thou shalt choose;
Satiate with life, what joys for me remain,
Save one dear wish, to balance every pain,—
To bow my head, with grief and toil opprest,
Till borne by angel-bands to everlasting rest?"

REVIEW OF NEW PUBLICATIONS.

Reminiscences of Bishop Chase, No. 1, to be published Quarterly, at fifty Cents per Number: Peoria, Illinois.

Bishop Chase is one of those remarkable men whom we may justly regard as raised up by Divine Providence as an instrument of special benefit to mankind. His zealous labours to extend the gospel of Christ, in connection with the ministrations of the Protestant episcopal church, in the Western wilds of the American Union, have for nearly twenty years caused his name to be well known, and highly venerated, in England, as well as in his native land. In 1823 he paid a visit to this country, in order to obtain aid in founding an episcopal theological seminary in Ohio, at that period almost entirely a dense forest, but destined rapidly to become the home of a numerous and thriving population; and with a prescient mind the good bishop determined to anticipate the tide of immigration, by providing beforehand the means of spiritual grace to meet it. His plan embraced the two-fold object of an ordinary academical establishment, and a school of the prophets, but with peculiar reference to the latter. Dr. Hobart, the bishop of the Protestant church in the State of New York, arrived in England before Bishop Chase, and laboured strenuously to thwart his project. He did not object to a secular college; but he urged that a theological seminary was unnecessary and mischievous; that the one in New York was adequate for every purpose; and that one in Ohio would only lead to sectional differences, and might ultimately tend to the dismemberment of the United States episcopal church. But it was out of the question that the bishops of sees located in independent States should submit themselves to the rule of New York; nor could the great mass of students of distant and newly settled districts be supposed able to find time or money for a course of education so far from home and in an expensive metropolis. Bishop Hobart's objections were therefore felt to be unreasonable, and he was at length induced to relinquish his opposition to the proposed institution, which was largely assisted by British liberality, and soon became a highly and increasingly important institution.

Since that period the name and plans of Bishop Chase have been familiar to the friends of religious institutions in England. His more recent visit, in aid of his new diocese of Illinois, which stands very much in the condition that Ohio did at his first visit, confirmed the feelings of regard and esteem in which the good prelate is held among British churchmen. The painful circumstances connected with his relinquishing the see of Ohio, were mercifully overruled to his founding a new one in a still more remote State; and Jubilee College, Illinois, will, we trust, become in a few years what Kenyon College is now.

In the mean time the good bishop has determined to publish an auto-biographical memoir, under the title of Reminiscences, and we have been favoured with the first sheet of the intended work, which relates to the bishop's ancestors, and brings down the narrative to the birth of the memorialist. It exhibits so curious

and characteristic a sketch of manners in the United States in former days, that we will present it to our readers; more especially in the hope that it may make the intended work better known in this country, and procure subscriptions to it; for it is but justice to the writer to say that he has dedicated his private resources to objects of public religious benefit, and that in his latter days the profits of this work, should it be widely circulated, will be highly useful to him.

"Some Traits of the Writer's Ancestor, Captain Aquila Chase—His Settlement at Newbury—The movement of the Family thence to Sutton, and thence to Cornish, New Hampshire—Story of his Mother and seven Children going up Connecticut River in a Canoe.

"Aquila Chase, according to a tradition among his descendants, was a native of Cornwall, in England, and was born in 1618. It is certain from the records of the town of Newbury, at the mouth of Merrimack river, that he was the first captain who in a regular vessel ever sailed into that port. By reason of his nautical skill and enterprising character, he received an invitation from the inhabitants of that infant settlement to bring his family from Hampton, not far off, where they had lived a few years on coming to America, and make his home among them; and to ensure his compliance, the 'select men,' who acted as (what is called in other places than New England) a town council, tendered him the donation of several lots of land and some other immunities. He complied with their wishes, and became an inhabitant of that then promising maritime village.

"It appears from the records which the writer caused to be examined in Newburyport in 1826, that Capt. Aquila Chase had several children and an affectionate wife, who made home to him more than ordinarily agreeable. Connected with these facts and circumstances there are recorded on the town books many events, which, being put together, fully justify in its main features the truth of the following singular story of this venerable ancestor of most of the New England Chases.

"It appears that the captain and his industrious family had improved the lots, which had been presented to him by the 'select men,' into a pretty garden; and while the enterprising and hardy parent was at sea, buffeting the waves and enduring the hardships of a voyage across the Atlantic, the wife and children felt that they could do no less than try to make him comfortable on his return and during his stay (short enough always) on shore.

"It happened on a year of peculiar vernal forwardness in gardening, after the captain had been absent a great part of the winter, and had delayed his return beyond the expected time, that this most affectionate family mutually conferred together on the great question how they could most acceptably, by their skill in gardening, welcome his return whom of all earthly beings they loved most. The boys proposed to force forward the potatoes; the girls thought that the sweet flowers of May would please him best; but the mother observed that she knew of something which would gratify him more than all. 'Green peas are your father's favourite,' said she; 'and it is my wish that we try to force them forward to the utmost of our power.'

"There was something more than that which met the eye in this expression. Mrs. Chase had often heard her husband complain of the danger to bodily health, in long voyages at sea, from the want of vegetable diet; for acids at that era were not known as means to obviate this evil. She therefore could not but mingle with the motives which prompted her to treat her husband with kindness, in presenting him with the first fruits of her garden on his arrival, something beside the mere pleasure of seeing him regale his appetite, and that was a settled conviction that the same would be for his health. 'He must have been a long time at sea,' said she to her children, when cultivating the favourite bed of peas; 'and who knows but this precaution may prevent some deadly disease?'

"Never were children more mindful of a parent's commands than were those of Capt. Chase in all things relating to the cultivation of the garden peas meant to greet him on his expected arrival. The dark green vines of this delicious vegetable grew apace; the flowers put forth, and the pods formed and swelled; and, just as they were ready to pluck, a vessel was seen crowding all her sails to get into port.

"It was Sunday morning. The news came that she had passed the bar;—

then that Capt. Chase himself had been descried as if giving cheerful orders to his men;—again it was reported that he had arrived and laid his ship 'long side of Newbury old wharf.

"This indeed was a reality, and the grateful father was soon on shore, surrounded by his sons,—full of talk, of questions, and of glee. 'But it is the Sabbath,' said the youngest boy; 'we must not talk loud; the deacon will hear us if we do.' 'Suppose he do, my child,' said the father, tenderly embracing him; 'God hears us too, and knows our hearts and thoughts, and how thankful we all are for being permitted, after so long a voyage, to meet in peace and health.

"As they were walking to their home, another of his sons said, 'Dear father, it will give mother a great deal of pleasure to see you.' 'I hope so, my son.' 'But she will be additionally happy when she sees you eat her green peas.' 'What green peas,' said the captain? 'Some that we have all been raising, at mother's particular request, to regale you on your arrival. No one else in Newbury has any half so forward. Yes, they are ready, mother said, to pick this moment; and when we came away she said she wished you had come on a week day, for then you should have them for dinner.' Suppose we were yet to have them?' said the father. 'Did not the disciples of our Lord pluck the ears of corn, and rub them in their hands, and eat them too, on the Sabbath day; and may we not pick and eat the green peas without incurring the Divine displeasure?'

"This was reported to the ears of the mother, and consent was obtained to prepare the peas. And now comes the difficulty. Some one who was going home from 'meeting,' (for it was thought sinful to say 'going home from church' in those days,) saw the captain's family in the garden on the Sabbath day, and that they were gathering peas! The next day he was cited to appear before the minister. The captain pled his own cause,—it seems one against many,—and cited the passage alluded to in his justification. At the close he alleged that he had been long at sea, and that the peas were necessary to his bodily health, and would be adjudged so by the physicians. It was unfortunate for him that he attempted to draw a contrast between his accusers and the ancient Scribes and Pharisees. This shut the door of mercy on him, and they pronounced him 'guilty.' They did not punish him corporeally, as in those days was common, with 'forty stripes save one,' but they laid a heavy fine upon him, and compelled him to pay.

"It does not appear that Capt. Chase retained any ill will towards the people of Newbury on account of this treatment: on the contrary, all his descendants have had and still have a traditionary affection for the place and its inhabitants, where their venerable ancestor was invited to reside, and where he spent so many of his happiest days.

"Moses, the youngest son of Aquila Chase, was born the 24th of December, 1663. He married Ann Folansbee, November 10, 1684, and had many children. His first was Daniel, born Sept. 20, 1685. He (Daniel) moved to Sutton, and married Sarah March, January 2, 1707. This couple, also, had many children. Their first-born was Samuel, who married Mary Dudley; and these were the grand-parents of the writer of this memoir. Their second son Dudley was the writer's father, who married Alice Corbett, of Mendon, August 23, 1753. They lived in Sutton about ten years, and then moved to New Hampshire, where having obtained the grant, from Governor Bowdoin, of a township of land on Connecticut river, they settled, and called it Cornish, in honour of the parent country of their common ancestor.

"This happened previously to any settlements being made to the northward of Charlestown, then called Fort No. 4, on the forementioned river Connecticut, which divides Vermont from New Hampshire. The writer's father, Dudley Chase, the second son of Samuel Chase, was the first, with his family, then consisting of his wife and seven children, to take possession of the soil, which was then covered by an entire forest of the largest and tallest trees.

"When the family, in their painful journey through the woods, arrived at Fort No. 4, it was thought advisable that his mother and children should remain there for shelter, and for their greater security from the Indians. To this arrangement his mother consented, although, as she told him, it was with the greatest reluctance. 'I shuddered,' she said, 'at the thought of being penned up with my precious bairns within the precincts of a narrow fort, rudely built for defence against savages, for a period of time I knew not how long; for it was sixteen miles up the river whither your father and his company of workmen were going, where the land was to be cleared, and

the crop for the approaching season was to be planted.' But necessity is an imperious dictate, and submission was my duty. It was nevertheless a hard parting when your father pressed his babes to his bosom, and mine to his manly cheek, as he stepped into his canoe, and took command of his little fleet of stout and cheerful men, both able and willing to subdue the forest and plant the virgin soil.

"It was some time in the early spring that this parting scene took place on the banks of the Connecticut river. The bud was then bursting from its wintry fetters; the birds were commencing their wooing songs, and the wild herbage sprang up all around me. Among these I wandered, admired their beauty, and inhaled their sweets: but all had no charms for me while your father was gone. I tried to banish my fears for his safety when I thought of his defenceless state, and the proximity of the ruthless savage; for there was then war between France and England, and no fort between us and Canada. I also endeavoured to seek refuge from my painful feelings in employment for myself and children; but our condition in the fort precluded the observance of regularity, and without that, little can be done. So much mingling of contending interests, especially among a crowd of little children, bade defiance to all efforts for order or peace. Days seemed weeks, and weeks seemed months; and scarcely did a sun rise without witnessing my wanderings on the banks of the flowing stream, where I had parted from your father and his blithe company of Cornish woodmen.

"It was in one of these walks, that, with my children by my side, I saw, as the day drew to its close, a canoe coming round a point of the river bank above me. I first thought of the approach of savages; but before I had time to flee, I recognized the well-known canoe of your father, and in it our trusty neighbour Diah Spalding. My heart leaped with joy; and no sooner did the canoe reach the shore, than the children were in it and on his knees; nor did they suffer him to stir till they had told him I was resolved that we should all return with him to their father in the woods. 'Do you know, are you apprised, dear madam,' said he, respectfully approaching me—'are you aware that such has been our anxiety to put in a crop, and plant the ground for the coming summer, that we have found no time to erect the semblance of a house? I am come to tell you your husband is well and all his men are well, and to obtain information of your health and safety, and to carry back with me a recruit of provisions for their comfort; but we have all slept upon the uncovered ground, and as yet have no place to shelter ourselves—much less you and your little ones—from the pelting of the storm; and will you venture with them into the woods before you are sure of a refuge?' 'I will go, and with all my children endure any storm, if you will give me but a safe and speedy conveyance to my husband. If there be no shelter, or fence, or fort, his faithful arm will guard me, and his trusty men will aid him; and their God, who is above all, ruleth all, and directeth all, will provide.'

"A much smaller degree of sagacity than our neighbour Spalding possessed, would have been sufficient to make him sensible that it was in vain to thwart a resolution so firmly taken; and the speedy removal once determined on, all the force of his ingenious and friendly mind was called into action to make things ready. Such goods as we needed least were secured in the fort; and such as the boats would carry, and we needed most, with ample provisions, were put on board; and the morning sun had scarcely risen, ere the indefatigable exertions of Spalding, and the anxious assiduity of my children, had made all things ready for the voyage. Spalding was a good canoe-man; and under the protection of the Almighty, in whom our trust was placed, the exertions of his strong arm, and the industrious aid of my elder sons, made our speed, though slow, yet unceasing; and, in time of war ascending a rapid stream in a frail Indian canoe, we reached before night the little opening among the towering trees, from whence the spot of your father's choice appeared to our longing eyes. 'There they are,' said the mingled voices of my children; 'there is our dear father, and yonder are his men; I hear his voice, and the sound of their axes,' For a moment all was hidden from our view, by the density of the intervening forest trees. This gave me time to utter what was labouring in my bosom,—a prayer of faith and benediction. 'God of our ancestors, bless your father, and me your helpless mother, and you my loved children, now, even now, as we shall, in a few minutes, take possession of this our dwelling-place in the wild woods: and though, like Jacob, we have nought but a stone for our pillow, and the canopy of heaven for a covering, may we all find God indeed

to be in this place; and may this place be to us a house of God and a gate of heaven!' What a moment was this to one who had left all for her husband and the future fortunes of her children! The wealth of India would have been meanly estimated in comparison of the endeared spot before me.

"'With your leave, madam,' said pilot Spalding, 'I think it prudent that your husband come to us, and give orders where he will have his family landed.' Accordingly he made fast the canoe to the willows, and desired us to wait his return. Your father could get no direct answer from Spalding as to the nature of the cargo he had brought. 'Come and see,' was all he would say. 'Is all well?' said your father; 'have you brought us a good supply of food?' 'Come and see,' replied Spalding with animation, and in an instant they burst upon our view; and as your dear father stood on the margin of the high bank, he saw beneath his feet the frail bark in which were his wife and children. The emotion was almost too much for him. I saw this, and sprang forward, the children quickly following. He received us with a mixture of joy mingled with agony: 'Are you come to die here,' he exclaimed, 'before your time? We have no house to shelter you, and you will perish before we can get one erected. 'Cheer up, cheer up, my faithful!' said I to your father; 'let the smiles and the ruddy faces of your children, and the health and cheerfulness of your wife, make you joyful. If you have no house, you have strength and hands to make one. The God we worship will bless us, and help us to obtain a shelter. Cheer up, cheer up, my faithful!'

"The sunshine of joy and hope began to beam from his countenance; the news was communicated throughout the company of workmen, and the woods rang with shouts at the arrival of the first white woman and the first family on the banks of the Connecticut river above Fort No. 4.. All assembled to see the strangers, and strove to do them acts of kindness. The trees were quickly felled and peeled, and the clean bark in large sheets was spread for a floor: other sheets, being fastened by thongs of twisted twigs to stakes driven in the ground, were raised for walls, or laid on cross pieces for a roof; and the cheerful fire soon made glad our little dwelling. The space of three hours was not consumed in effecting all this; and never were men more happy than those who contributed thus speedily and thus effectually to supply our wants. Beds were brought from the canoe to this rustic pavilion, and on them we rested sweetly, fearless of danger, though the thick foliage was wet with dew, and the wild beasts howled all around us, trusting in the protecting hand of Providence, and the watchful fidelity of our faithful neighbours.

"The next day all hands were called to build a cabin, which served us for the coming winter, and in which, cheered by the rising prospects of the family, and the mutual affection of all around us, my enjoyments were more exquisite than at any subsequent period of my life.'

"Thus far the story from the lips of his venerable mother. It will serve to shew with what unsubdued, pure and patriotic spirits, New England was first overspread with inhabitants.

"The names of the children of Dudley Chase, and Alice his wife, are as follow:—*Before moving to Cornish, N.H., Mercy, Louis, Abigail, Simeon, Salmon, Ithamar, Baruch.* After coming to Cornish, Alice, Sarah, Corbett, Heber, Dudley, Rachel, Philander.

"Of these, Salmon was a barrister in Portland, Me., of whom the late Judge Dawes, of Boston, was heard to say he 'never saw him enter the court but with feelings of respect.' Died in 1806. Ithamar was for many years member of the council of the state of New Hampshire. Died in Keene, N.H., in 1819. Baruch was solicitor for Hillsborough county, N.H., for many years, and president of Merrimack County Bank. Died March 4, 1841, at Hopkinton, N.H. Heber was a physician. Died in 1799, in Demerara, South America. Dudley was long a member and speaker of the legislature of Vermont, afterwards chief justice of that state, and senator in the congress of the United States, and of whom the writer has heard the late President of the United States—the lamented Gen. Harrison—say, that during the last war with England, while associated with him in congress, he had no friend on whose steady patriotism he could more confidently rely."

Philander, the youngest, is the present venerable bishop, the Western episcopal pioneer, who has set an example that may work its way, North and West, to the Arctic circle and Nootka Sound. Jubilee College was to open last January.

REVIEW OF ARCHDEACON (S.) WILBERFORCE'S CHARGE.

A Charge delivered to the Clergy of the Archdeaconry of Surrey, in June 1841. By SAMUEL WILBERFORCE, M.A., Chaplain to his Royal Highness Prince Albert, and Archdeacon of Surrey.

WE take up this Charge for the sake of bringing before our readers, at the earliest moment, a suggestion contained in it, which has already been acted upon in the Archdeaconry of Surrey, and is likely to come under the consideration of the clergy in other ecclesiastical districts. The Archdeacon's proposal is as follows:

"I will venture to say a few words upon a subject which has lately occupied the particular attention of a large body of the clergy of one deanery within our limits. I allude to the meeting lately held in Southwark, to organise amongst us a Church Union Society.

"There is no more gratifying symptom amongst many of a widely different character, than the growing desire for unity amongst ourselves. By a far higher law than that of earthly combination, it is true with us that union is strength. For in it is the fruit, the earnest, and the evidence of the presence with us as a church of the blessed spirit of unity, of concord, and of power. In our sinful divisions has long doubtless lain one great secret of our weakness. When we have distinguished ourselves by party names, ranged ourselves under party banners, and broken up the unity of the spirit into something far too like the shivered atoms of sectarian division, we have shorn ourselves of the locks of the Nazarite, and our great strength has 'gone from us.' Yea, the Philistine ere now has been upon us, and we have been almost 'as other men.' Surely, it is of God's special goodness that we are yet where and what we are, when we might well, from our deservings, have been grinding blindly in the world's mill, or making sport for its insulting merriment. As the gracious gift, then, of Him who alone 'maketh men to be of one mind in an house,' would we acknowledge that craving after greater unity which has undoubtedly sprung up amongst us; and as a sign of its increase, there is matter for rejoicing in the plans for obtaining 'church union' which have been organized in various districts.

"Yet it may perhaps be more than doubtful, whether the details of any one of these have as yet been based sufficiently upon the comprehensive simplicity of church principles. You will bear with me, my reverend brethren, whilst I endeavour to state somewhat more fully where, as it appears to me, the real difficulty lies, and suggest for your calm consideration a plan for meeting it.

"All, then, of these church unions, and your own proposed society amongst the rest, have at once addressed themselves to the task of uniting into one body some of the various associations for religious purposes, in which late years had been so prolific. This general attempt has sprung from the common perception of this truth, that these various instruments of Christian exertion have become occasions of division amongst churchmen. That as nothing unites men so much as acting together, so nothing separates them so surely as acting apart. That societies which sprung almost side by side from the bosom of the same church, which were fed at their spring head by the dews of the same offices of Christian hope and love, have, in their after course, diverged more and more widely from each other, and led asunder those squadrons of the common army which, with too earnest a zeal, have followed their several windings. That by degrees men, who would by acting together have mutually improved each other, who would mutually have imparted and received the fervour of a passionate zeal, and the tempering discipline of an orderly obedience, have, by acting asunder, grown to believe that they were so unlike, that they could not act together, until they, upon whom the only name of Christ has been called, have patiently submitted to the deep indignity of being named men of this or of that society.

"Seeing, I say, this evident evil, the first attempt of the 'church unions' has been to combine together as many of the societies in which churchmen can unite, as they thought possible. But here they are met at once by the diffi-

culty of selection. If they include this or that society, some of their own members will withdraw themselves at once; if they exclude them from their list, they virtually place them under ban, and wound and drive away those whose affections have been given to them. Thus they become themselves only a new, and, in some respects, a worse form of the evil they were designed to heal: they embitter division by the appearance, without the reality, of authoritative censure, and break up the church into cabals, instead of knitting it into one band. Nor does it seem possible, with such an organization, to avoid this evil; for even were all the proposed members of the union willing to receive all the now existing societies, yet how soon might the wants of the church, or the peculiar bias of particular minds, give rise to new associations, which in their turn would become occasions of new and increasing division.

"*But, my reverend brethren, does not the machinery of the Church itself supply us with a means of escaping from this difficulty?* To me, I confess, such a hope does not appear entirely visionary; and it is upon this point that I would ask for your consideration.

"These societies, then, are evidently organs of the Church. As such we support them; that through them we may aid in the work of Christ, carried on by the Church at home and abroad. The closer, therefore, and more intimate their union with it, the nearer they are to their true character; and the highest state possible would be one in which the Church itself, through its accredited organs, discharged these offices. But for this amongst us she is manifestly unapt; and hence have sprung these various bodies. She has developed them from herself, as the necessities of her situation called for them; and so far from speaking slightingly or coldly of them, I openly declare my gratitude to God for putting it into his servants' hearts to devise and to support them. Great has been the blessing they have ministered, not directly only and in their especial work, but each one also in its incidental influence, in quickening holy feelings, and in providing meet vent for these quickened feelings in appropriate action; in stirring up our slumbering zeal, and teaching us to love better both our brethren and our blessed Master. For all this we heartily thank God; and we see also that a great work remains before these societies; specially it may be before the seven which you have proposed to join together. God forbid that we should weaken or disorder them. So far from it, I believe that the more we can bring church influence to bear upon them, and develop in them the quiet, earnest, orderly, united zeal, which is her especial temper, the more we shall promote their highest welfare.

"Now, in the present state of the clergy this may, I think, be done to a degree never perhaps possible before; and our regular annual gathering here may become the opportunity for bringing it about.

"My proposal would be this:—That we found 'A Church Fund' for this archdeaconry, of which the bishop of the diocese be requested to undertake the office of patron; the archdeacon be president; and the rural deans treasurers, each for his own district—That every parochial minister be requested to collect for it in his own parish, *in the way he judges best, either at the offertory, or by sermons, or by weekly subscriptions, no one interfering with his parochial arrangements*; that the sums so raised be reported at the archdeacon's annual visitation; and that the total sum be divided into two portions, of which one be set apart for the home, and the other for the foreign, operations of the church; that each of these sums be voted by the clergy, the archdeacon in the chair, at the annual visitation, to such church societies, colonial bishops, or other church objects, and in such proportions as shall be determined by the voices of those present—the bishop having a veto upon all votes which shall not take effect until they have been submitted to and approved by him, and the archdeacon the initiative or duty of proposing a general scheme of distribution for the consideration of the body. This, at first, would naturally consist of those seven societies which you have already proposed to combine in your church union—I mean the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel, the National School Society, the Church Missionary Society, the Church Building Society, the Pastoral Aid Society, and the Curates' Fund Society. One further limitation would be necessary. As societies must be able to calculate upon the continuance of their resources from year to year, it would be needful for us to fix a certain proportion of our means, say one-half of our income, which we should vote regularly to the societies which seemed to us to be the most expedient channels for our exertions, whilst we might leave the other half as a floating income, to be voted

for the increase of these grants, or for other special purposes, as the case might be.

"Such, then, in its first outline, is the scheme I would lay before you. Its advantages seem to me to be principally these:—It will bring out more simply the great objects in behalf of which we appeal to our people, and aid us in moving them to large and habitual Christian charity. It will accustom them to view the church as their almoner; it will tend to unite the clergy and to prevent division, by leading them to act together, and to clear away present causes of disunion through mutual explanation. In this it appears to me that it will differ widely from the projected church unions. For we shall need to fix no absolute character of churchmanship or unchurchmanship upon any society. We shall not profess to take in all church societies, but those which seem to us the most expedient for our purpose; we shall not, therefore, unchurch those which we omit; whilst we shall have the opportunity (which I, at least, have never found to fail) of temperately discussing any supposed grounds of difference which, if not mutually explained, may harden into mutual repugnance. Again; this scheme will interfere with no existing arrangements, but gradually supply the place of those of a more sectional character, if it succeeds; and, lastly, it will greatly increase our funds.

"It may not be amiss to explain, in a few words, the grounds for this expectation. None then, I believe, will deny that the whole sums now raised for these purposes, large as they seem, are really painfully small, when compared with the resources of our population. What is the cause of this? Not, I believe, that the mass of small givers are merely selfish givers, and inaccessible to higher principles, but that they have been trained in a bad school—in the guinea-subscription school; that they are accustomed to measure the answer they should give to every call by the current ordinary gift to this or that society; and so, rarely practising themselves in giving according to their own means or the needs of Christ's cause, they come unawares to stint their charity within the most meagre bounds. What can be so likely to aid them to break through this habit as the voice of the whole church calling on them, not for a fixed subscription to this or that society, in behalf of this or that particular object, with all its necessary qualifications, of questionable machinery, present necessity, and doubtful issue, but for large gifts offered up in faith to Him who gave up all for them.

"Again: we should thus draw our supplies from a far wider surface than at present. Nothing, perhaps, short of a close examination would convince many of us of the vast number of parishes in this Christian land, which give nothing to the cause of Christ as a voluntary gift, but some most insignificant communion alms; and this will continue until the work is undertaken by the church territorially, and until the demand is made in the church's name by united consent of the clergy, and not in the name of this or that voluntary association.

"This conclusion is not the result of mere speculation. In America the experiment has been tried, and with an issue which is most instructive. In the year 1812, a missionary society was set up within the episcopal church of the United States. It was supported, as might be expected, by all the most zealous men of the community; Bishop Kemper, then a young man, devoted to it all his energies; it laboured under no reproach from any quarter; yet in the year 1835, after every effort had been made in its behalf, its annual income had crept slowly up to only about 6000*l.* per annum, and at that seemed to have reached its limit. In that year its constitution was remodelled; the church, as a church, undertook the work; every pastor was instructed to apply to his flock for their assistance; and in the first year of the new system the missionary income of the church rose at once from 6000*l.* to 12,000*l.*

"Why need we doubt, my reverend brethren, that a like increase would with us attend the adoption of this course? For some reasons we might expect yet more; for their flocks are gathered congregations who must know something of the peculiar claims of their church upon them for support in such an undertaking, whilst in our territorial parishes there must be multitudes who are altogether ignorant of every bearing of the subject, until it is most distinctly pressed upon their notice.

"There would also be this advantage in the proposition I have laid before you: it need not interfere with any existing societies; only let our pastors themselves lay before their flock the plan now opened to you, and they may still allow and carry forward at their best discretion the societies which are now gathering in the benefactions of

willing hearts for the work of God. While, moreover, we left their own exertions untouched, we should aid their funds by our annual grants, and, what is still more important, we might hope, by the closer contact with the church to which they would, through us, be brought, to save them from a danger to which some of the most thoughtful minds amongst us already look on with apprehension, that through their wide-spread, active, and powerful machinery, they may grow into such independant and gigantic bodies, that they may overshadow amongst us the episcopate itself.

"This plan, then, my reverend brethren, I leave in your hands; only in conclusion touching upon one more advantage which I think I see in it, and which will naturally lead us to another topic on which I would say a word. In our floating fund we should possess the power of bringing out immediate aid to any important object which from time to time may come before the church. Thus, for instance, we should now be ready to answer to the call of the Lord Primate, by aiding heartily in that great work which he has brought before the church, the multiplying in our colonies, according to their need, that sacred order to which, as we believe, our Lord committed, in a special manner, the oversight of all his flock."

The important proposition contained in this extract requires, and deserves, to be weighed with careful consideration by the church — in which designation we include the laity as well as the clergy; for though it is the duty of the latter to suggest and urge plans of Christian benevolence, it would not be either Protestant or scriptural to require that the latter should support them by their labours or their purse, without being fully convinced of their utility. The Archdeacon of Surrey's able and eloquent addresses in pulpits and at public meetings of clerics and laics, in aid of various charitable and religious institutions, necessarily involve the doctrine, that the laity are not to be expected implicitly to follow wherever their spiritual guides, fallible like themselves, may lead; but that in his appeals the pastor is to follow the example of St. Paul, who writes: "I speak as to wise men, judge ye what I say." We mention this at the outset; because the fountains of liberality would be dried up, if the laity should think, however unjustly, that the clergy wish to engross the management of the funds of all our eleemosynary institutions, leaving to the former only the office of contributing to them. None but clergymen were present at the meeting held at the Vestry Room of Saint Saviour's, Southwark, when it was resolved unanimously, "that a Church fund be now formed for the Archdeaconry of Surrey;" and that the sums raised be apportioned by the clergy, at the archidiaconal visitation, in aid of operations at home and abroad, the archdeacon preparing the scheme of distribution, which scheme shall be adopted under such modifications as the clergy may agree upon, subject to the approval of the bishop; but the subscriptions will depend upon the confidence of the laity. In the seven societies mentioned by the archdeacon, as well as all others, laymen as well as clergymen have been present, and taken a part in the proceedings of the institution: and those have been the most efficient which enjoy the advantage of periodically elected lay committees to unite with the clergy in transacting their business. The Christian Knowledge Society goes farther, and commits the "apportionment of its funds," not even to its own elected committee, but to the whole body of its members in monthly council assembled.

The objects of the Archdeacon are most praise-worthy and momentous. He inculcates unity; he wishes to promote spiritual

benefit; and he would base all the benevolent efforts of the clergy and laity upon church principles. Still the machinery by which these blessings are to be secured requires very careful adjustment. We understand the Archdeacon to imply, that such societies as those which he names do not violate church principles, otherwise he could not suggest means for increasing their resources, without expressing any intention of interfering with their proceedings. Mr. Palmer, very consistently, withdrew from the Christian Knowledge Society, regarding all such institutions as at variance with apostolical discipline. But the Archdeacon of Surrey supports these societies; so that there is no question of principle at stake; the door therefore is open to consider the proposal, as regards order, peace, and practical utility. If in all or a large number of our Archdeaconries, the plan of raising subscriptions through the clergy for general church purposes can be zealously and perseveringly carried out, the sums collected would be very considerable; but experience has not proved that the plan proposed would secure either unity or efficiency. It is not by an abstract notion of subscribing to church objects, without specification of particulars, that men's hearts and hands are usually opened to large liberality. Detail, minuteness, individual cases, specific claims, definite allotments, personal appeal, and personal confidence, are among the ordinary, and we believe legitimate and Christian, stimulants to charitable exertion. A clergyman easily collects a considerable sum for ten specified objects, who might not collect more than a tithe of the sum if he united all the schemes, apportioning the aid to each, not according to the wishes of the donors, but according to his own judgment; nor would the result be very different if the allotment were made by the majority of the clergy of the archdeaconry, especially if his own pastor were in the minority. Again, the clergy themselves are divided in their views as to the merits of various societies; and if their subscriptions were to be blended, there are some who would withhold aid from all rather than support what they disapprove. Many clergymen consider that the efforts for the conversion of the Jews ought to engross the first and largest measure of Christian zeal and effort; a few cannot in conscience uphold the tracts of the Christian Knowledge Society; others refuse to encourage the Pastoral Aid Society; and among the laity similar differences of opinion exist. To say that there ought to be unity of thought and action will not make it; nor are all discrepancies of judgment, in regard to the best instruments of Christian benevolence, necessarily sinful or schismatical. Much good is often effected by the devotion with which individuals addict themselves to particular pursuits, and which would be lost if all efforts were to be restricted to one channel. Then again the friends and agents of a particular institution exert themselves in its behalf with a degree of zeal and success which would not be bestowed, if the proceeds of their labours were to be cast into a joint-stock fund. It is true that the plan proposed is not intended in theory to interfere "with existing societies;" but it might interfere with them in practice. It is possible that neither the donors nor the societies could always be satisfied with the "scheme of distribution" proposed by the archdeacon: and clergymen who dissented from

that scheme, instead of standing up to oppose it, which would be painful and invidious, would prefer withholding their collections: or the contributors might request them to do so, in order to transmit them as specially intended. This the archdeacon's plan does not forbid; but still it is obvious that, as regards peace, union, and efficiency, these and similar contingencies are not to be overlooked in estimating its merits. If the present system were disorderly, it ought to be at once abandoned,—for all things in the Church of Christ are commanded to be done decently and in order; but if it be not disorderly, we must not forget that, in substituting any other professing to be more orderly, there may be apparent order where there is torpid inertness; and passive union where there is no active co-operation. The proposed archidiaconal machinery, we trust, would at the present moment of energetic action in the church be very powerful; but matters which are to be performed officially and gratuitously, often come in time to be performed perfunctorily: and if we look to what the Church of England was fifty years ago, and the miserably little that was effected even more recently by institutions which professed to be co-extensive with our ecclesiastical boundaries, we must not be too sanguine in expecting from professional station what after all will be wished for or achieved only by warm, zealous, and affectionate hearts.

Not one word that we have written contravenes the obvious truth, that it is the duty and the privilege of a bishop in his diocese, an archdeacon in his archdeaconry, and a pastor in his parish, to endeavour to do all he can for the glory of God and the salvation of souls, according to the best of his judgment, not only in his private but in his official capacity, and by the use of the special machinery which he has it in his power to employ. The considerations which we have suggested do not touch this point; nor do they militate against the important truth that a national church, and indeed every branch of the church, ought to be united; and that union will minister, by God's blessing, to grace and strength—if it be not, like the boasted union of Romanism, a confederacy of mischief. But in devising new and large plans of operation, it is wise to examine them in all their working bearings, and to see what can be done to prevent unnecessary and injurious friction. Much may be gained from hitherto untilled, unfruitful ground, in all our dioceses, archdeaconries, and parishes, by calling out the united zeal of the clergy in their several ecclesiastical precincts; and this is all clear gain; but the motive power, which has led to the labours of Christian charity in every age, is that so strikingly described by St. Paul: "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again;" and it is from the extension of this feeling, and not from mere ecclesiastical union, that we must look for enlarged efforts and for the divine blessing upon them. In this statement we are sure that we only express the opinion and feelings of the writer, whose eloquent and persuasive pages have suggested our remarks. He will perhaps say that it requires more of this love to Christ, more of faith, and more of true disinterestedness, for a layman to send a

sum of money to his pastor, or a pastor to confide his collections to his brethren, to be distributed as part of a common fund, than for each to expend or collect a much larger amount for a variety of objects or institutions, as they severally commend themselves to his own special regards. Now we see no objection, where it can be done with full satisfaction of mind, that one man should make another his almoner; but if any reply that they entertain so strong an opinion that it is their duty to apply their resources according to their own best estimate of the several claims before them, we would not oppress their conscience by asking them to cast them into a common fund; nor have they any cause to complain, if others, who hold a contrary opinion to themselves, act differently.

We have in our minds a plan which would combine church order, union, simplicity, and efficiency; would avoid every source of jealousy, and unite the zeal of voluntaryism and personal interest, with the steadiness and responsibility of established ecclesiastical arrangements. It proceeds upon a principle the very opposite of Archdeacon Wilberforce's, and yet it secures all the benefits which he proposes as regards church discipline. His principle is, that every man should give generally for church designs: leaving the special allotment of his bounty to others; ours is that he should give through the same channels as the archdeacon proposes, but should have the opportunity of appropriating his gifts, as he sees fit, among the several objects proposed to his Christian liberality. We would suggest that the archdeacon and clergy, subject to the approval of the bishop, should select, in the manner recommended by Archdeacon Wilberforce, and agreed upon at the Southwark meeting, a certain number of institutions to be aided or church objects to be promoted; but that, instead of the difficult, invidious, and, it may be, strife-fomenting task of portioning out the money being forced upon the archdeacon, or the clergy, a list of the objects recommended by them be printed, with a general head for the common fund; and that every clergyman be supplied with as many copies as he requires for distribution in his parish; each contributor being at liberty to affix such sums as he pleases to all or any of the objects; or, if he prefers it, giving a part, or the whole, of his donation to the general-purpose fund; which fund might be distributed in the manner proposed in the Southwark institution; namely, according to a scale to be prepared by the archdeacon, subject to the modification of the clergy, and the approval of the bishop.

If this portion of the Surrey machinery should be found to work smoothly; that is, if the clergy generally throughout the country shall always cordially approve of the archdeacon's scale; or if where some, or all of them, not doing so, it shall be practically ascertained that an amended scheme can always be agreed upon, without any supposed affront to authority; any display of party-spirit; any fear or favour; any of those heats which have occasionally afflicted the board-rooms of several excellent institutions; any overbearing demeanour of conquering majorities; or slackening of zeal on the part of defeated minorities; then the proposed plan is assuredly the best; but upon the whole, with the history of synods and convocations fresh in our me-

mory, we should prefer one of the two following regulations; either that the archdeacon, without any reference to the clergy, should, at his own discretion, with the bishop's concurrence, fix a scale for the allotment of the miscellaneous fund among the several institutions, &c. included in the collection paper; or that the scale of distribution should correspond to the aggregate amount to each of the objects in the special appropriations. There would be no injustice, and no cause for jealousy or bickering, in the first of these plans; for if any clergymen or laymen did not see fit to commit their donations, in whole or in part, to the archdeacon's judgment and impartiality in adjusting the scale, they might allocate their donations to one or more of the special objects, without disrespect, controversy, or other inconvenience. The archdeacon also would virtually, but without debate or unkind feeling, be led to adopt such reasonable "modifications" of his own schemes as he considered the clergy, if convened, would "agree upon;" and his equity and wisdom would be honoured by increased confidence in his discretion, and larger accessions to the unappropriated donations.

The second plan, of proportioning the unappropriated donations according to the scale of the aggregate of the special allotments throughout the archdeaconry, would have the advantage of adjusting the gifts according to the general judgment of the clergy and lay-contributors of the magnitude and emergency in each case, as ascertained by their special donations: and probably in many instances archdeacons would prefer this scheme, as exempting them from much labour and responsibility in the discharge of a duty which they could not always perform, amidst conflicting claims, to their own satisfaction, or that of others. It would also stimulate those who felt strongly the importance of particular objects, to exert themselves to procure many and large subscriptions towards them; thus taking advantage of the powerful principle adopted by several societies, of meeting local subscriptions by corresponding aid from the public fund; whereby zeal would be promoted without rivalry.

In either of these ways the free-fund might be allocated; but the leading feature of our plan is, that the donors shall have power to allocate for themselves among the several claims included in the Archidiaconal list. Let the church do its duty in providing suitable machinery; and also as the deliberative body in proposing, and the executive body in carrying on, the labours of Christian benevolence; but, subject to this, it were surely wise, equitable, consistent with Scripture, and in conformity with the practice of the Church Catholic, the institutions of England, and the feelings of Englishmen — feelings not in themselves sinful, but rather implying a high sense of personal duty and responsibility — that each donor should be at liberty to select (though he might resign that liberty if he saw fit,) among the several objects brought before him by his spiritual guide, and by the ecclesiastical authorities of his locality, such as most specially elicited his sympathies, as being eminently important and urgent.

VIEW OF PUBLIC AFFAIRS.

The appeal of her Majesty's ministers has been made to the country; and the response to it, expressed constitutionally through its election of representatives, is hostile, to an "overwhelming" extent, to the existing cabinet and its proceedings. The epithet "overwhelming" is Lord John Russell's own, as applied to counties; but he might have added, "We have lost wherever loss was possible. In the Universities of Oxford and Cambridge, and Dublin, we could not lose, because all the former members were against us. In the English and Welsh boroughs and cities our losses exceed our gains by 8; in Scotland by 1; and in Ireland by 4. In the English counties we have lost 23; in the Scotch 2; and in the Irish 4; and the result of the whole is, that we are worse off than before by 40 votes, equal to eighty in a division; and that we are actually in a minority to about double that amount, making more than a hundred and sixty in a division." Many of the details are as significant as the aggregate amount; as, for instance, the election of two conservatives for London, and the all but rejection of Lord John Russell himself; the failure of Mr. Hume at Leeds, Mr. O'Connell in Dublin, Mr. Stanley in North Cheshire, Lord Palmerston at Liverpool, and Lord Howick in Northumberland, and Lord Morpeth and Lord Milton in the West Riding of Yorkshire.

Under these circumstances her Majesty's ministers will be largely outvoted, and will resign, and Sir Robert Peel, so far as human foresight can discern, will speedily be the first responsible officer of government. With regard to his views of policy, he says that he will support the ancient institutions of the land, but will not resist "such changes as the altered circumstances of society may require." This is all that he can at present be expected to say; but such general pledges convey no definite information. We fear that Sir R. Peel has been too much a man of expediency, as that word is construed by secular statesmen, and that he has been too much accustomed to look to "the altered circumstances of society," rather than to unalterable principles. We trust, however, that he has learned some salutary lessons from the history of the last ten years; one of which is, that nothing is so truly expedient for a nation as to pursue those courses which tend to the glory of God and the spiritual as well as the temporal welfare of mankind. By placing himself always on the right side in moral and religious questions, and pursuing a firm, enlightened, and temperate course of civil policy, he has it in his power, by the blessing of God, to effect much towards cementing the disunited elements of society, and promoting the best and lasting welfare of his country.

With great pleasure we record the adoption, by the Church Missionary Society, of a resolution which we are persuaded will tend largely to augment its resources, and to increase its efficiency and usefulness, without in any way altering its character. The resolution is merely that in case any question of ecclesiastical discipline shall arise, in which there shall be a difference of opinion between any colonial bishop and any committee of the Society, and respecting which no provision has hitherto been made by the Society, it shall be referred to the archbishops and bishops of the united church of England and Ireland, whose decision shall be final. The rule, it was also resolved, "is not to be so construed as in any other respect to alter the principles and practice of the Society, as they are contained in its laws and regulations, and explained in Appendix II. to the Thirty-ninth Report." As we shall take occasion to refer to the subject more in detail, we only for the present say that the rule is excellent in itself, as furnishing a mode of settling possible difficulties, in a manner convenient to all parties, and grounded upon church order and discipline; and it is also likely to be of great utility in removing some unfounded, but conscientious, scruples which have prevailed in the minds of some prelates and clergymen in regard to the operations of this excellent institution. Its old friends cannot love it better; but they will rejoice to with ness the accession of much valuable aid which it is likely to receive under the sanction of the Primate, the bishop of London, and other eminent dignitaries of the church, who had not previously expressed their approval of its constitution and proceedings. Some discussion arose at the meeting, which led to a full recognition of the scriptural, unalloyed, and truly Anglican principles upon which the Society is founded.

ANSWERS TO CORRESPONDENTS.

L. J. N.; I. T. P.; H. H.; M. C. B.; Clericus; P.: G.; R. G.; L.; and several Constant Readers, are under consideration.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

DR. CHALMERS'S SYNOPTICAL VIEW OF POLITICAL ECONOMY.

To the Editor of the Christian Observer.

THOUGH I had read Dr. Chalmers's work upon political economy, at its publication in 1832, I had forgotten those important passages which you quoted in your last Number; the drift of which I take to be, that whatever may be right or wrong, expedient or inexpedient, in relation to mere political economy, there can be no true happiness or permanent prosperity in a land without the blessing of God; and that, as a means, there must be a moral and religious training of the people, and habits of temperance, diligence, and forethought. I have since referred to the book, and find its arguments so highly important, that I regret it is so little known; and that not even the attractive name of Dr. Chalmers has been able to secure its extensive perusal. I fear it has, according to the popular proverb, "fallen between two stools:" the political economists concluding that from such a pen it would only be a religious treatise in disguise; and religious readers being driven away by the secularity of political economy. If both classes would recur to the work, they would find that it has topics which ought to interest all who wish well to their country and to mankind; and both the friends and the enemies of Christianity would see that the true maxims of political economy are consistent with the statements of inspired truth. The author has analyzed his own work so ably, yet succinctly, that I could wish the summary were reprinted in your pages, as I cannot doubt it would greatly interest and instruct many of your readers.

B. B.

SYNOPTICAL VIEW OF DR. CHALMERS'S POLITICAL ECONOMY.

"It has not been our object to deliver a regular system of political economy. It has been to establish the following specific proposition—That no economic enlargements in the wealth and resources of a country, can ensure aught like a permanent comfort or sufficiency to the families of the land. Followed up as these enlargements are, by a commensurate, or generally by an overpassing increase of the population—the country, while becoming richer in the aggregate, may continue to teem with as great, perhaps a greater, amount of individual distress and penury, than in the humbler and earlier days of her history. In these circumstances, the highway to our secure and stable prosperity is, not so much to enlarge the limit of our external means, as so to restrain the numbers of the population, that they shall not press too hard upon that limit. But the only way of

rightly accomplishing this, is through the medium of a higher self-respect, and higher taste for the comforts and decencies of life among the people themselves. It is only a moral and voluntary restraint that should be aimed at, or that can be at all effectual: the fruit, not of any external or authoritative compulsion, but of their own spontaneous and collective will. This is evidently not the achievement of a day, but the slow product of education, working insensibly, yet withal steadily and surely, on the habits and inclinations of the common people; begetting a higher cast of character, and, as the unfailing consequence of this, a higher standard of enjoyment; the effect of which will be, more provident, and hence, both later and fewer marriages. Without this expedient, no possible enlargement of the general wealth can enlarge the individual comfort of families; but, as in China, we shall behold a general want and wretchedness throughout the mass of society. With this expedient, no limitation in the way of further increase to our wealth will depress the condition, though it will restrain the number of our families; but, as in Norway, we shall behold the cheerful spectacle of a thriving, independent, and respectable peasantry.

"But though our main object has been to exhibit such proofs and illustrations as may have occurred to us for the establishment of this position; and though we do not profess to have unfolded, in our volume, political economy, according to the forms and in the nomenclature of a science; yet a political economy, such as it is, may be gathered out of it. We may not have accomplished the regular construction of a system, be it right or wrong, but we have at least furnished the materials of one; and we conclude with a brief exposition of its leading principles and peculiarities.

"1. The division of the labouring population into the agricultural, the secondary, and the disposable. It presents many new and important relations in the science of political economy. No ground will be cultivated, (unless by the interference of some artificial and compulsory legislation,) that it is not at least able to feed the agricultural population employed on it, and their secondaries. Hence the higher the standard of enjoyment is among the people at large, the greater will be the secondary, and the less will be the disposable class; or, corresponding to this, the greater will be the wages, and the less will be the rent, while, at the same time, the more limited will be the cultivation, because of the larger produce that will be required from the soil last entered on, to feed the larger number of secondaries.

"2. That the great aim of every enlightened philanthropist and patriot, is to raise the standard of enjoyment; even though it should somewhat lessen the rent, and somewhat limit the cultivation. That there must be less food raised in virtue of this narrower cultivation; and hence, a somewhat narrower society. But that this, with general comfort among the families, is vastly preferable to a more numerous society, with all the consequent miseries of an over-peopled land.

"3. That there is no other method by which wages can be kept permanently high, than by the operation of the moral preventive check among the working classes of society; and that this can only be secured by elevating their standard of enjoyment, through the means both of common and Christian education.

"4. That however menacing an aspect the policy, whose object is to raise the condition of the working classes, may have on the interest of the landlords, by encroaching on the rent of land—yet they have every security for a great and growing revenue notwithstanding. Such, in the first place, is the strength of the principle of population, that there is no danger but wages will be kept sufficiently low, and cultivation be carried down among the inferior soils sufficiently far. And besides, every improvement in the methods of husbandry, by lessening the agricultural population needed for the work of farms—and every improvement in the powers of manufacturing industry, by lessening the population needed for preparing the second necessaries of life,—will serve to increase the disposable population who are at the service of the landlords, and, along with this, the rent out of which this third class of labourers is maintained. The improvements which are ever taking place in the powers of labour, will greatly more than countervail any diminution, effected by the moral check, on the number of labourers. Or, in other words, the standard of enjoyment may rise, and yet the income of landlords rise along with it. Human industry, aided by human skill, is ever becoming more productive; and, from this cause, if workmen will only assert and make good their own proper share of the increased produce, there are abundant means for the comforts both of the proprietors and of the general population being enlarged contemporaneously.

"5. That high wages are not necessarily confined to the period when the

wealth of society is in a state of progressive increase; and neither does it follow that, when this wealth has attained its maximum, and become stationary, the wages of labour must be low. That it remains in the collective power of labourers to sustain their wages at as high a level in the ultimate as in the progressive stages of the wealth of a country. That the moral preventive check on population can achieve and perpetuate this result; but that nothing else will do it.

"6. That in every country, where the laws are efficient and equitable, and the people are industrious, the cultivation of the soil will, under the guidance of personal interest and enterprise, be carried to the extreme limit of its being profitable. That, in these circumstances, to enter on a scheme of home colonization, (including spade-husbandry, cottage allotments, &c.) is to extend the agriculture beyond this limit; or, in other words, to enter upon soils which will not repay the expenses of their cultivation. That such a process can only be upheld by taxation, or by turning so many of the disposable population either into agrarians or secondaries. That the process reaches its ultimatum, when the last man of the disposable population, withdrawn from the preparation of luxuries, is converted into an agricultural or secondary labourer. That this implies a state of things, when the whole rent of the land is absorbed in the expenses of a pauperism now accumulated to the uttermost. That by the time when such a consummation is reached, and probably long before it, the land-owners, loosened from all interest or care in their estates, would abandon the administration of them. That when once the ties of property was broken, there would ensue an immediate dissolution of society. That the occupiers or labourers on the inferior soils, now deprived of the essential support which, through the medium of their proprietors, they drew from the superior ones, would turn, in violence, on the more fortunate occupiers of the better land. And finally, that, whatever temporary respite society might obtain from a scheme of home colonization, it is a scheme which, if persisted in, must have its final upshot in the most fearful and desolating anarchy.

"7. That this contemplation suggests two distinct limits—one, the extreme limit of a profitable, another, the extreme limit of a possible cultivation. That, by abstaining from schemes of pauperism, and, instead of these, giving the whole strength and wisdom of government to the best schemes of popular education, we shall keep within the former limit; and, with an untouched disposable population, whether for the luxury of proprietors, or for the public objects of a sound and enlightened patriotism, we may have, at the same time, the general population in a state of respectable comfort and sufficiency. But if, transgressing the former limit, we enter, with our home colonists, on unprofitable soils, and so make way towards the latter limit—from that moment, in thus making room for a larger, we are on the sure road to a greatly more wretched society than before; and degrade throughout the condition of the working classes, whilst we at once impoverish the landlords and enfeeble the state, by trenching on the disposable population.

"8. That no trade or manufacture contributes more to the good of society, than the use or enjoyment which is afforded by its own commodities; hence the delusiveness of that importance which has been ascribed to them, as if they bore any creative part in augmenting the public revenue, or as if, apart from the use of their commodities, they at all contributed to the strength or greatness of the nation; and hence, also, the futility of the common distinction between productive and unproductive labour.

"9. That although commerce re-acted most powerfully on agriculture at the termination of the middle ages, so as to introduce a new habit of expenditure among the landlords, and mightily to extend the cultivation of land—yet, now that the habit is firmly and fully established, we are not to imagine, though any given branch of trade or manufactures should be extinguished, that it will sensibly throw back the agriculture. For that no proprietor would let down the cultivation of his estate, because the failure or fluctuation of particular trades had placed beyond his reach some of his wonted enjoyments. That he would still be at no loss for objects on which to spend his income; and that, therefore, a large income would be as much his earnest aim and his felt interest as before.

"10. That there is, therefore, a misplaced and exaggerated alarm connected with the decay or the loss of trade. That the destruction of a manufacture does not involve the destruction of the maintenance now expended on manufacturers; and that the whole mischief incurred by such an event would be to them a change of employment, along with a change of enjoyment to their customers;

after which, we should behold, in every country subsisted by its own agricultural produce, as large a population as well maintained as before.

"11. That they are chiefly the holders of the first necessaries of life, or landed proprietors, who impress, by their taste and demand, any direction which seemeth unto them good, on the labours of the disposable population.

"12. Grant but industry and protection, and then capital will be found to have in it as great an increasing and restorative power as population has; and that any policy for fostering, or any fears for the decay of the one, are as chimerical as the same policy or the same fears in reference to the other; and that capital can no more increase beyond a certain limit than population can.

"13. That the diminution of capital, occasioned by excessive expenditure, whether public or private, is not repaired so much by parsimony, as by the action of a diminished capital on profits; and that the extravagance of government or of individuals, which raises prices by the amount of that extravagance, produces only a rotation of property, without any further diminution of it, than what arises from the somewhat higher rate of profit, which an increased expenditure brings along with it; and which higher rate of profit must, to a certain extent, limit the cultivation of land.

"14. That trade is liable to gluts, both general and partial; that no skilful distribution of the capital among particular trades, can save the losses which ensue from a general excess of trading; and that the result is the same, whether the undue extension has taken place by means of credit, or from an excess of capital.

"15. That the rate of profit is determined by the collective will of capitalists, just as the rate of wages is by the collective will of labourers—the former, by the command which they have, through the greater or less expenditure, over the amount of capital; the latter, by the command which they have, through their later or earlier marriages, over the amount of population. That by raising or lowering, therefore, the standard of enjoyment among capitalists, profit is raised or lowered; that, in this way, both classes may encroach on the rent of land, and share its produce more equally with the landlords.

"16. That when the agricultural produce of a country is equal to the subsistence of its population, its foreign trade is as much directed by the taste, and upheld by the ability, of its landed proprietors, as the home trade is.

"17. That it is not desirable that the commerce of Britain should greatly overlap its agricultural basis; and that the excrescent population, subsisted on from abroad, yield a very insignificant fraction to the public revenue.

"18. That, nevertheless, there should be a gradual relaxation of the corn laws, and ultimately a free corn trade—with the exception of a small duty on importation, for the single purpose of a revenue to government, by which to meet the expenses to which it is subjected, from the addition made by the excrescent to the whole population.

"19. That the abolition of their monopoly in corn would not be injurious to the British landlords; saving that the increase thereby given to the value of money, might create an inequality between them and the fund-holders—which inequality, however, could be rectified by means of an adjusted taxation.

"20. That probably a free corn trade would not burden the country with a large excrescent population.

"21. That Britain has little or nothing to apprehend from the loss of her colonies and commerce—but that a change of employment to the disposable population, and of enjoyment to their maintainers, would form the whole result of it. And that though, historically, foreign trade did, at the termination of the middle ages, stimulate agriculture, yet that now, under all the possible fluctuations of trade, there is perfect security for the cultivation of land, on to that point at which it ceases to yield any surplus produce to the landlord.

"22. That, with the exception of their first brief and temporary effect on wages and the profits of circulating capital, and of their more prolonged effect on the profits of fixed capital—all taxes fall upon land; the interest of its mortgages being included.

"23. That this doctrine, though now regarded as one of the exploded errors of the French economists, should not share in the discredit attached to their school—if upheld by other reasonings, and made to rest on other principles, than those of the economists. That the grounds on which our conviction in this matter is established, were never once recognised by these economists—that is, the dependence of wages on an element over which labourers, collectively, have the entire control—we mean population; and the dependence of profit on an element of which traders, collectively, have the entire control—we mean capital.

"24. That, to estimate the whole effect of taxes upon land, we should add to the effect of them, in aggravating the expenditure of landlords, the effect of them in lessening their receipts. That every tax which bears on the profit or maintenance of the agricultural capitalists, and which bears on the wages or maintenance of the agricultural, and their secondary labourers, and, generally, which enhances the expences of farm management—creates a deduction, *pro tanto*, from the rent. That, for the commutation of all taxes into a territorial and funded impost, there would be a full equivalent to the landlords—first, in the lessened expenses of their living; and secondly, in the enlarged rent of all the land now under cultivation. And that they, over and above, would obtain more than an equivalent, in the new rent which would accrue from the more extended cultivation of their land, now unburdened of all those taxes by which the cultivation had formerly been limited.

"25. That the effect of tithes, in contracting the agriculture of a country, is the same with that of taxes on capitalists, or labourers, or the instruments of husbandry; and that the abolition of both would, in the first instance, enlarge the comforts of the general community; but, at last, would prove exclusively a boon and an enlargement to the landlords.

"26. That tithes and taxes ought not to be abolished, but commuted, as there ought to be a more liberal provision for the various branches of the public service; and, more especially, for the support of the literary and ecclesiastical establishments, the endowment of which is indispensable to high scholarship, and to the full Christian instruction of the people.

"27. That the extreme limit of taxation is the landed rental of the kingdom; and that, were taxation carried to this limit, it would place the great bulk of the disposable population in the service of the state.

"28. That the capabilities of the nation for defensive war are greatly underrated—they being at least commensurate to the extent of the disposable population.

"29. That the superior influence of Britain over other nations in distant parts, is due to her exports; and that if, instead of her lighter manufactures, she had to export raw produce, her power in offensive war would be lessened, while she might continue as strong in defensive war as before; and that, therefore, the balance of power is a topic of needless and misplaced anxiety on the part of British statesmen.

"30. That the national debt is tantamount to a general mortgage on the land of the kingdom, and that it has occasioned no diminution of capital—the absorption of capital by the government loan of any particular year, being replaced next year by the operation of the diminished capital upon profits.

"31. That if the expenses of a war are raised within the year, they do not enhance general prices; but that, in as far as they are defrayed by loans, prices rise, and so that the excess upon the whole is equal to the sum borrowed.

"32. That the national debt is therefore a double burden upon the community, having been already paid once in the excess of those higher prices which are consequent upon each loan; and to be paid a second time, either by a perpetual interest, or by the liquidation of the principal.

"33. That the nation is as able to pay the expense of any war by taxes within the year, as by taxes and loans together—seeing that, in point of fact, it does pay the loans within the year too, in the higher prices which these loans have occasioned.

"34. That the law of primogeniture is essentially linked with the political strength, and other great public interests of the nation.

"35. That, on the whole, no enlargement of our economical resources will suffice for the wants of the population, who are under no moral or prudential restraint on the increase of their numbers. That the effect of each successive addition to the means of our subsistence, will, in that case, be only a larger, but not a more comfortable or better conditioned Society. That however numerous, or however successful, the expedients may be, for adding to the amount of national wealth—they will be nullified, in point of effect on the sensible comfort of families, by the operation of but one expedient more, which shall ensure a proportional, or beget a tendency towards greater than a proportional, addition to the national population. That a law of compulsory relief for the poor is precisely such an expedient; and that so long as it is in operation, every other device which philanthropy can suggest, or even an enlightened political economy can sanction, will turn out to be futile and abortive.

"36. That but for this disturbing force, which so unsettles the providential habits of the people, and so undermines every principle, whether of nature or

Christianity, to the spontaneous operation of which the care of the poor ought always to have been confided—society might undergo a very speedy amelioration. Because that a very small excess in the number of labourers, effects a very large and disproportionate reduction in the price of labour; and therefore, by a reverse process, it might only require a very insignificant fraction of relief from the numbers of the people, to operate a very large relief on their circumstances and comforts. That of emigration for the lessening of the number, and the various other economical expedients for the enlargement of the means, will be of but slight and temporary effect, so long as the law of pauperism shall maintain the population in a state of perpetual overflow. But that, if these were related to a scheme for the gradual abolition of the pauperism, they would smooth the transition from a system of compulsory, to one of natural and gratuitous relief; after which, it were in the power of common, and more especially of Christian education, indefinitely to raise the habits and tastes, and, along with these, to raise the economical condition of the people."

THE HOME MISSIONARY SOCIETY AND ITS ADVOCATES.

To the Editor of the Christian Observer.

WILL you allow me, through the medium of your valuable work, to make a few observations on the proceedings at the Annual Meeting of the Home Missionary Society, as detailed in the Record Newspaper of Monday evening, May 31? And, first, let me notice what fell from the lips of the venerable chairman; for venerable I believe him to be, not more for years than true piety and Christian liberality, which have been the invariable characteristics of his long and useful life. In the closing part of his speech, he is represented as saying, "In many places priestly domination is set at work, in private circles and by private visitation, to do all they can to threaten and prevent the people from attending our places of worship." Now I do not believe that any such priestly domination is practised to any serious extent. We have indiscreet ministers in the church, as there are elsewhere; but the conduct and practice of the clergy, as a body, must not be measured by the conduct and practice of a few among them. The Chairman might have been able to specify particular instances of such "priestly domination" as he alludes to; but even these, if fairly examined in a candid and Christian spirit, would, in my opinion, dwindle down to inconsiderable paucity. While I would ever strive to exercise love and moderation towards all those who are lovers of God and Christ, though they might differ from me in some external rites, yet I shall ever maintain that an incumbent of a parish has a right to exhort all his parishioners to attend upon *his* ministrations. *He* is their ordained, as well as lawful, pastor. By the providence of God *he* is entrusted with the care of souls committed to him; how then can he be responsible for such souls, if they deviate into other pastures and among other flocks? If any of his parishioners reject his instructions, he is no longer responsible for their spiritual welfare; but I would, even then, follow them with my prayers, and would bear them all Christian love, so far as they follow Christ; but if I either lament that such have wantonly departed from the Church, or if I exhort them to return, I should not call this "priestly domination:" and perhaps those accused by the venerable chairman, of 'this priestly domination,' have not exceeded this limit; besides I know that such misrepresentations are being constantly made of the domination of Churchmen on the one hand, and the bit-

terness of Dissenters on the other, that I must admit with caution any statements on this point, unless they are made upon unquestionable veracity; and if the Chairman of the Home Missionary Society were minutely to inquire into any instances of "priestly domination," I believe that in nine cases out of ten he would find them much exaggerated. Bigots there will always be; but, excepting the authors and approvers of the "Tracts for the Times," I believe that very few such are found in the Church of England; but, as my late vicar and friend, the Rev. John Scott, once wrote, "What is bigotry? If it consist in firm attachment to the principles we have deliberately embraced, combined with kindness for the persons, and fair treatment of the sentiments of those who differ from us, and especially with love for ALL good men—then I care not how bigoted I am. On the other hand, if bigotry be such an overweening attachment to our own habits and opinions, as makes us discern almost every evil and no good in those who differ from us in either one or the other; and perhaps arms our tongues, and makes our pens to overflow with bitter invective against them; then it may chance that the bigotry is found on this, as on many other occasions, in those who *bring* the charge, rather than in those against whom it is *brought*."

I next notice the Report, as read in the Abstract by Dr. Matheson. It states that the number of villages altogether destitute of the Gospel, within a few miles of the stations of the Society, was reported as 350, needing at the present time fifty additional missionaries, without taking into the account 3,000 or 4,000 parishes, in which no Gospel is preached by the national clergy." I cannot but think that there is here a two-fold misstatement. Within a few miles of the stations of the Society, 350 "villages altogether destitute of the Gospel!" In none of these 350 villages is there a Church or a Meeting House! If the statement be true, it reflects no little discredit upon the Church, and certainly no honour upon Dissent: for the *all-sufficient* principle of voluntaryism ought to have sent into these villages the feet of them that preach the Gospel of peace long ago. But I question the fact altogether. It is generally known that villages are better supplied with churches than towns. But perhaps small hamlets are meant: for in the case of hamlets, they are generally attached to the Parish Church, if they have no temple of their own; and if extra-parochial, the bishop unquestionably will assign them to the ministerial services, and care of the nearest clergyman: and this being the case, I cannot understand how, within the compass of a few miles, 350 villages can be said to be altogether destitute of the Gospel. If this be so, we are certainly sinking again into Paganism: and "*Pagani*," as in the early days of Christianity, must be the character and appellation of our rural population.

But I am more startled with the following statement, viz.: that there are "3 or 4,000 parishes in which no Gospel is preached by the national clergy." I think this statement is redolent of that spirit and temper which enunciated the celebrated statement, viz.: that the Church ruins more souls than she saves. With such a temper and spirit, which assimilate their unfortunate possessors to him who is called "the accuser of his brethren," I hope to have nothing to do; such a temper certainly savours more of man's corrupt nature than of the grace of God; and I must say that I am grieved that the friends of the Home Missionary Society could deliberately put forth

such a statement. In making it they must have had other ends in view than those which they specify as the objects of their Society. But here again we want the help of a definition. What is meant by preaching the Gospel? It has been alleged against Dissenters, by one who knows a good deal of their proceedings, that in their pulpits there is an "exhibition of metaphysics, philosophy, and school-learning;" and he states that it has been "his lot to hear orthodox nonconformists deliver sermons such as he should have supposed could have been heard only in Socinian chapels;" and many other such grave complaints he prefers against them. This, then, being the case, I do not think that the Dissenters are in a position to find fault with others. I would respectfully say to them, "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

But I must now notice the speech of the Rev. J. Blackburn: and I am sorry to find it deeply tainted with party spirit. Mr. Blackburn I believe to be a most excellent man: but on this occasion I think he scarcely knew what spirit he was of. He affirms that the public reading of the Holy Scriptures, whether in the meeting house or in the church, produces little or no impression! According to his experience, and he says he has conversed with many hundreds of persons about their eternal welfare, he never met with any one person who attributed his first religious impression to the public reading of the Scriptures in Church or Chapel. How then were their first impressions produced? by the preacher? but salvation unto life is not ascribed to preaching only, but to that word of God which, according to Mr. Blackburn, produces little impression when read publicly! Did he ever preach from any of the following texts? 'Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God,' (John i. 13.) 'The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple,' (Ps. xix. 7.) 'Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever,' (1 Pet. i. 23); and there are innumerable other texts of like import. Now does Mr. Blackburn really mean to say that, when the word of God is read publicly, it produces no effect? Is it when *preached* only that it comes with converting efficacy? If he does maintain the latter position, then this corollary flows from it: viz., the word of God to produce conversion must be *preached*: it must pass through man's mouth,—the preacher must be the channel through which it flows, or no conversion will follow. Upon a calm review of his statement, I think he will openly and publicly make a recantation. I believe him to be a very zealous and industrious minister. I believe him to be actuated by a love of Christ, and anxiety for souls: but let me tell him that he will not long maintain this character if he cannot control his sectarian spirit and views. The services of the Church of England, and this is their distinguishing glory, consist very largely—I might say almost entirely—of passages of Holy Scripture. The daily Lessons from the Old and New Testament:—the Psalms:—the Epistles and Gospels:—the Canticles between the Lessons:—the Sentences with which her Services open, &c. &c.,—all these are from Scripture: but according to Mr. Blackburn, such a service is very unproductive of converting, sanctifying effects: and I apprehend that in making his remarks, he was directly aiming a blow

at our Church services: but his stroke will be ineffectual: those services have been, and will continue to be, the solace of thousands. The late Mr. Hey, of Leeds, used to frequent his parish church when there were prayers only; i. e. when no sermon followed: and, according to Mr. Blackburn, this would be a profitless service: but Mr. Hey used to come from it saying, "I have heard two excellent sermons this morning;—one from Isaiah, and one from St. Paul" (as the Lessons of the day might happen to be), and he was refreshed on such occasions: and what he felt others have felt, and all will feel, if only their hearts are what they should be. But if the word of God read publicly produces no effect, then prayers, whether pre-composed or extemporaneous, must be very barren things: if the word of God fails, unless arrayed in the attitude of being preached, surely the prayers of man must entirely fail: and I dare say that Mr. Blackburn has very little relish for our Church prayers: but let me tell him what I once heard from the lips of the Bishop of Ohio; and such a Bishop as he is, I hope Mr. Blackburn will not be too fastidious to listen to. Speaking of the religious revivals in America, he stated, from his personal knowledge and observation, that those which were the most genuine, and the most abiding, were produced by the prayerful use of the Liturgy of the Church of England. He dwelt upon this fact when he made this statement. Other religious revivals had considerably evaporated into that light, effervescent atmosphere which first generated them, but those produced, under God's holy Spirit, by the prayerful use of the Liturgy, were permanent, solid, abiding. And I believe, whenever the Liturgy is thus prayerfully used, the same effects will follow: and when the word of God is read in faith, will not higher effects be produced? But then it must be read in *faith*; not in a slovenly manner, nor hastily, as if we were impatient for the sermon—the display of the pulpit: and this perhaps will bring a little light to Mr. Blackburn's mind, and explain to him why the word of God when read publicly produces such little effect. Perhaps it is read as a matter of form; perhaps we go to the house of God, not as the Holy Spirit designates it, as the house of *prayer*, but the house of *preaching*: perhaps we are more taken up with the finesse and cleverness and talent of the modern preacher, than we are with old fashioned prophets, evangelists, and apostles: and peradventure this may be the cause why the word of God is so little glorified among us. In dissenting places of worship Mr. Blackburn does not appear to know for certain whether the word of God does generally form a part of their services! And is it come to this, that the word of God must be discarded, and man's voice only be heard? But I check myself. I trust Mr. Blackburn will see his mistake. Let him persevere in his zealous labours for the glory of Christ and salvation of souls, and he will find a blessing: but let the pulpit and the platform be tainted with sectarian and acrimonious feelings, and the blessing is gone. Mr. Blackburn may make many Dissenters, but God will not use his invectives against the Church as the instrument by which souls are saved.

M. C. B.

ON INCORRECT READINGS IN OUR AUTHORISED BIBLES.

To the Editor of the Christian Observer.

IN family reading connected with family worship, I was lately surprised to find the books of the readers differing as to a word in the 13th verse of the 4th chapter of 1 Corinthians. It is not a very uncommon thing to meet with an error of the press; but it particularly excited my attention to observe the erroneous word "earth" instead of "world" in a stereotype edition; and, at the same time, increased a desire, long felt, to obtain information how such errors may be corrected; whether it is necessary to cancel a plate; or whether there may be any easier and less expensive mode of effecting that purpose. It seems to admonish us of the necessity of very great vigilance in preparing stereotype plates. I beg leave to take this opportunity of recommending the mode of reading alluded to, which brings the whole family—children, servants, and all—into successive action; gives room for short remarks and edifying questions; and keeps attention more effectually awake than any lecture could generally do in like circumstances.

Your's faithfully,

July 24. A CONSTANT READER.

*** Our correspondents occasionally send us notifications of errors or various readings in our vernacular Bibles; but as they seldom mention the press or the edition, the information is of no use for the purpose of correction. If they would transmit any supposed erratum to the press from which the Bible issued, the information would be gratefully received, and the mistake, if it be one, would be amended; nor would there be any grudging of expence in cancelling leaves or sheets, or altering or destroying plates, where requisite.

The various reading alluded to by our correspondent is not new, nor is it the result of carelessness; but it ought to be corrected. On turning to several Bibles which happen to be at hand, we find "world" in the original edition of 1611; the same in Basket's of 1728; the same in the Bible used by Cruden for his Concordance; the same in the splendid Cambridge quarto Bible of 1837; and, among commentators, the same in Scott and Doddridge. But we find "earth" in an Oxford quarto of 1808; in a Cambridge small Testament of 1823; in an Oxford octavo of 1827; in our edition of Mant and D'Oly's Bible; and in Burder's Bible, and Bagster's Treasury Bible. We have no hesitation in saying that "world" should be preferred; first, because it is used in the edition of 1611, which *cæteris paribus* ought to be followed; and secondly, because the word κοσμος, which occurs in the New Testament more than nine score times, is always translated "world," except 1 Pet. iii. 3, where it is used in another sense, and is rendered "adorning."

Our modern English Bibles are the most correct books extant; and great pains are taken at all the authorised presses (where alone they can be legally printed,) to render them immaculate; but this has not been found practicable, and perhaps never will be; but such variations as that alluded to by our correspondent might, and should, be avoided, by an agreement between the two Universities and the King's printer to adhere to one reading.

ON THE RIVAL CLAIMS TO THE ORIGINATION OF SUNDAY SCHOOLS.

To the Editor of the Christian Observer.

I LATELY noticed in a sectarian publication, stamped throughout with the virulence of party spirit and the bigotry of a little mind (of which the more respectable section of our dissenting brethren would, I am persuaded, be ashamed) a dishonest attempt to arrogate to that body exclusively the merit of being the founders of all the most eminent religious institutions which adorn this professedly Christian country; such as our *Missionary Societies*, the *British and Foreign Bible Society*, the *Anti Slavery Society*, and among many others of the *Sunday School system of Education!* The writer's aim was evidently to vilify the National Church by bold and shameless misrepresentations, the transparent falsehood of which could only impose on the ignorant and uninformed, asking, but not with the *guileless* spirit of one who obtained the commendation of our Lord, "Can there any good thing come out of Galilee?" That the *originator* of the Sunday School system was a member of our National Church is a fact fully established. It appears, however, from some papers in your late Numbers, that it is still a disputed point *who* that honoured individual was. The fame of being the inventor, under divine guidance, of so gigantic an engine for diffusing moral and spiritual good through the length and breadth of our land, simple as its machinery is, eclipses that of the author of the most boasted discoveries in mere worldly science even in this inventive age. This will at least be the opinion of those who with the eye of faith "look at those things which are not seen," and can discern how the interests of eternity far outweigh those of time. Now I think I ascertained about three or four years ago, from an aged parishioner of this place, who was then in her 94th year, whose mental faculties wonderfully survived the wreck of the material frame, and whose memory was peculiarly retentive of the occurrences of her early life, *that to her knowledge* Mr. Stock, when curate of this parish, was in the habit of collecting together the children of the poor on the Sabbath in the chancel, for the purpose of giving them religious instruction. He resigned the charge of this parish at the *commencement* of the year 1778, and went from hence to Gloucester. It is admitted that Mr. Raikes did not establish any Sunday school previous to 1781. From which it appears to me very probable that Mr. Raikes *took the hint from Mr. Stock*. In justice therefore to the memory of both, I am led to this conclusion; that to Mr. Stock the *merit* is due (humanly speaking, for to God be the praise) of being the *inventor*, and to Mr. Raikes that of taking up the system at its very first development, and adapting it to the spiritual destitution of the country more at large. On earth they were united in "a work of faith and labour of love," in carrying into effect their Saviour's commands, "Suffer little children to come unto me, and forbid them not;" "Feed my lambs." And now that they rest from their labours, and their works do follow them, let us trust that they are united with the spirits of the just made perfect, ascribing *all they did, all they were*, and *all they are*, to His redeeming love who hath graciously declared, "Whosoever receiveth one of such children in my name receiveth

me." "They cannot recompense thee, for thou shalt be recompensed at the resurrection of the just." I remain yours, with much esteem and best Christian wishes, W. CHAMBERS,

Vicar of Ashbury.

Ashbury, Faringdon, Berks.

*** The above reminiscence merits consideration; but it is expressed with some uncertainty, and the particular question respecting the claims of Raikes and Stock was not present to the mind either of our correspondent or his aged informant, so as to allow of definite inquiry. But whether Stock or Raikes originated Sunday-schools, it is absurdly party-spirited for Dissenters to claim the invention, for they were both attached members of the Church of England; as were those who first brought their suggestions and plans into public notice, and were the means of their early and extensive adoption. We may say the same of popular scriptural education generally: and would refer our readers on this subject to a paper in our Vol. for 1834, p. 744, in which we gave the substance of some valuable researches by the National Society, from which it will be seen that from the time of the Reformation zealous members of the Church of England had laboured to promote the cause of education; and the old parochial charity schools—which, however inadequate or inefficient, were at least a laudable and hopeful attempt—were in extensive operation a century ago. The great annual assemblage of children educated in the schools of London, has been held, first at St. Bride's and afterwards at St. Paul's, ever since an early part of the last century.

The averment, that, among Protestant Christians, Dissenters have been either the originators or the chief promoters of missionary enterprises, is preposterous; when it is remembered that the Society for the Propagation of the Gospel, and the Christian Knowledge Society, had been pursuing their labours for a century before the modern societies were thought of. The Bible Society comprehends both Churchmen and Dissenters, and from its Catholic principle cannot be relegated to any one denomination of Christians; but if the thought first occurred to Mr. Hughes, who was a man of a truly unsectarian spirit, no one would have been more ready than that excellent man to state, that to members of the Church of England it owed, under God, its early and chief successes, and that without their aid it might never have attained any eminence or usefulness. As for Anti-slavery Societies, with our fresh recollections of Wilberforce, Stephen, Macaulay, and other churchmen, who planned and carried into effect, with good men of all names and parties, that great work of Christian mercy, we should be ashamed to confer on the alleged claim the dignity of a refutation.

CHARACTERISTIC DIFFERENCE BETWEEN THE GOSPELS AND EPISTLES.

THE object of the New Testament is to reveal to us the mind of Christ: to direct us to that Divine Saviour, by whose full atonement and all prevailing mediation we may be reinstated in our original guiltlessness; and to that Holy Spirit, through whose sanctifying influences we may be enabled to imitate the character and life of Christ. Thus do the combined energies of a just yet merciful Father, a redeeming Saviour, and a sanctifying Spirit,—the clear and harmonious exhibition of the distinct attributes of Deity,—the full

and practical development of Trinity in Unity, restore us to the Divine image.

The volume of the New Testament, while it contemplates this one object and end, embraces two different means, and is composed of two parts distinct in character as in name. The one the Gospels, which record the history and conversation of our Blessed Lord; the other the Epistles, which more immediately and professedly inculcate the doctrine and precepts of His religion. In the gospels the mind of the Spirit is revealed in a peculiar manner, and materially differing from that revelation of it which is vouchsafed to us in the inspired epistles. These two manifestations of the Divine mind differ, just as does the intellectual or moral exhibition of the argumentative lawyer, or animated preacher, from the ordinary conversation or calm piety of the respective individuals, when they have put off the robes of public functionaries, and when, relaxing the tone of abstract speculation or didactic address, they have descended from the arena of moral or intellectual conflict, to mingle amid the familiar and everyday occurrences of the domestic scene. In the Epistles, the Spirit, divested of personality, stands in the attitude and character of the public functionary, the lawyer or the preacher, to convince, to instruct, and to exhort. In the gospels, "manifest in flesh," He condescends to the circumstances of the familiar intercourse or the domestic scene. There He exhibits to us, on an authority to which we may safely trust, and by an example which we may, however faintly, imitate, the moral proprieties which consist with abstract and essential truth in the various circumstances and relations of life. In the gospels we see Christ in public, in the domestic circle, in the closet; and learn from the character of God brought down and accommodated to the nature of man, how it becomes us to comport ourselves in these various circumstances. We can study the all-perfect model in the sacred privacies of devotion, or the bustle of a benevolent intercourse; in the intimate conversation of a selected society, or the more arduous management of a profitable discourse at a public banquet, or a marriage feast.

It is impossible duly to appreciate the value and importance of this exhibition of the Divine mind in its freer movements, that is, of the principles of immutable and essential truth brought down to the level, and actually applied to the circumstances, of man. Christian perfection is not, what else it must have been, a speculative theory, but a demonstrated fact. The moral capabilities of human nature, its capacities for holiness and for God, can no longer be made a subject of controversy. Whether for the purpose of conviction or encouragement, we may point to Christ and say, "Be ye perfect, even as your Father which is in heaven is perfect." And in proportion as religion has descended from the head to the heart, from abstract and controversial theory to incontrovertible experience and spiritual practice, the history of our Blessed Lord, amid the rich variety of that spiritual repast which revelation ministers, will supply food most congenial to the appetites, and most easily assimilated by the faculties, of the soul.

But to attain this valuable end, it is evident that the gospel must not be resorted to merely as a text-book of isolated proverbs, but read with a comprehensive and interior view of the movements of the Divine Mind which it exhibits. We must endeavour, in a spirit

indeed of profound humility, to read the *mind* of Christ in His different conversations. We should seek to trace the march of the Spirit through those hidden paths and secret shades of context and connexion, by which He has advanced from one bright eminence to another on the gospel field, and on which eminence He has planted the standard of some important and eternal truth. Thus must we view, pictured in the deeps of its faithful and transparent mirror, the regular and connected movements of the Divine Mind. In an humble and reverential spirit, and with a cautious hand, we should strip, as it were, from the conversations of our Blessed Lord, that veil of words which clothes the principles, the feelings, the emotions, and the minuter shades of His all-perfect character. We must then look, with holy reverence, with eyes sanctified and anointed by the Spirit, into the interior, so far as is possible to man, of His pure and transparent soul. There may we imbibe from the Fountain of essential truth those living waters, of which whoso drinketh shall never thirst; and place ourselves in a capacity of obeying the apostle's exhortation, "Let this mind be in you, which was also in Christ Jesus."

Nor is this exercise more profitable than delightful. It is with peculiar and indescribable satisfaction that the devout mind, in its perusal of the sacred word, sometimes catches an amiable trait of the Divine character, an interesting feature in the history of the Divine life, so veiled and so retiring as to escape the heedless glance of a cursory observance, and to be traced but by a comparison or contrast of the passage before it with other portions of sacred writ. The analytic operations of a mind familiarly acquainted with the letter, and deeply imbued with the spirit, of the oracles of God, will sometimes discover features of character, and shades of expression, unmarked, and apparently unnoticed, even by the sacred biographer who furnishes the portrait from which they have been caught. These are as jewels which gleam from beneath the surface, like some precious diamond that has escaped the notice of the workman employed to hew those precious gems from the solid rock, and been cast up by him unobserved amid the surrounding material.

Need I observe that I am not here hazarding the monstrous fancy of any discovery of some new attribute of the Divine Mind elsewhere unrevealed,—here, previously unperceived, and consequently hitherto wholly unknown? I am not venturing to suppose that *we* can look deeper into the Divine mind than did those holy men *of old*, who wrote as they were taught by the Holy Ghost. I *fully* believe that, in delineating the mind which was in Christ Jesus, the evangelists professedly supplied a complete and finished draught of moral perfection, every feature standing out with suitable prominency, and which, in all its essential characters, he who runs may read. But in perfect consistency with this belief I merely suppose, that in the undesigned coincidence of facts, recorded in all the simplicity of historical truth, the mind habituated to feed upon the Divine word will sometimes discover, in an apparently uninteresting passage, some quality of the Divine Mind, elsewhere indeed more plainly and fully revealed; some shade of character defined, some holy temper exhibited, some deeply seated principle developed, some sacred sensibility elicited, all of which the letter or the spirit of Scripture may indeed elsewhere convince us are elements in the mind of Christ, but which

even the inspired author may not have designed thus incidentally to record, or even paused himself to trace through the complicated and circuitous mazes of this passage which involves them.

Perhaps, for instance, there is in the Gospels no passage relating immediately and wholly to our blessed Lord, which on a cursory view would appear less interesting and important, or less pregnant with materials for profitable meditation, doctrinal or practical, than the two first verses of the eighth chapter of St. John's Gospel; "Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them." And yet, if attentively considered, and its intrinsic weight and force elicited from it by a consideration of our Lord's habits of life, as recorded in other portions of sacred writ; —if the places which He frequented, and the occupations which in those several places respectively engaged Him, are taken into account, in such a light this dark passage will brighten, and exhibit a comprehensive epitome of true religion. It will supply one of the most accurate distributions of the Divine law into its two essential and distinct branches,—love to God, and love to man,—and the most attractive example of a perfect conformity to it, which are perhaps to be met united within the same compass of Scripture. Here I believe we have the bright original of that lovely picture which the glowing imagination of the poet copied to represent his perfect Christian,

> With whom no melancholy void,
> No period lingers unemployed,
> Or unimproved below:
>
> Whose hours divided are,
> Between the mount and multitude:
> Whose day is spent in doing good,
> Whose night in praise and prayer.

In a word, this passage exhibits to us, distinct yet harmonised, and brought into actual contact with the relations and circumstances of real life, active, diffusive, unwearied beneficence, calm, and fervent, and profound devotion.

An opportunity is here afforded us of tracing uninterruptedly the path of our Blessed Lord, and holding Him in continued view, through a period embracing two days and one night. "Jesus went unto the Mount of Olives" *from* the temple, and at the close of *evening;* as not only the former chapter, which records the events of that day, proves, but as the passage itself plainly intimates:—"and early in the *morning* he came *again* into the temple, and all the people came unto him, and he sat down, and taught them." Thus we have the *place* of our Lord, during this period, a matter of *direct* revelation, —by day the temple—by night the Mount of Olives. *How* that *night* was passed the evangelist does not even remotely hint in the passage before us, but the general history of our Lord's life and habits abundantly illustrates. His retreat on the present occasion very probably was that garden of Gethsemane, over the brook Cedron, whither, we are told by the sacred historian, Jesus ofttimes resorted with his disciples, and which could testify to many a prayer, as well as many a pang, in the eventful history of the Redeemer's suffering life. And surely we may venture to say on this occasion, in the words of St. Luke on another, "In those days he went out into a mountain

to pray, and continued all night in prayer to God." How those *days* were spent, the passage briefly notices, and this and the preceding chapter fully detail—preaching the Gospel, and healing the sick: that is, doing good to the souls and bodies of men.

J. M. H.

ON THE MODE OF BURYING CHILDREN PRIVATELY BAPTIZED.

To the Editor of the Christian Observer.

IN the village in which I am residing, the following practice relating to burials has prevailed for many years; on the propriety of which I should be glad to have your opinion, or that of any of your readers, who may be better acquainted with the matter than myself.

If a child has been *privately* baptized by reason of illness, and dies before it has been publicly admitted into the congregation of the Church, the corpse, at the time of burial, is taken at once to the grave instead of into the church, and that portion of the service only is used, which it is usual to read upon coming to the grave. The principle upon which this practice appears to have been founded, seems to be, that as the deceased was never admitted into the *congregation* of the Church during life, it would scarcely be consistent to bring the corpse into the church at the time of interment. Still the objection seems to have but little in it, if we consider that it is as much a congregation of the Church whilst assembled at the grave to unite in *that* part of the *Church service*, as it would be if it assembled first within the walls of the church to hear those portions of Scripture which are appointed to be read before going to the grave. Moreover, the two rubrics at the head of the burial service seem rather opposed to the practice of which I am speaking; the first of which allows the *whole* service to be read at the burial of such as have been baptized,—and the second intimates that the *whole* service is to be used, even though the corpse be taken at once to the grave.

OXONIENSIS—H.

*** The practice alluded to by our correspondent has no sanction but an anomalous custom. A child privately baptized is entitled to be admitted into the congregation of Christ's flock if it lives, and to be buried with them, and with like rites, if it dies. The clergy should discourage the absurd notion of private baptism being only what is popularly called "half-baptism." It ought not to be privately administered without necessity; but when administered nothing is wanting to its validity or fulness. The form of admission into the Church, and the signing with the sign of the cross, though solemn and significant observances, add nothing to the essentials of baptism. It occurred some time since in a retired country parish, where it has always been, and properly, the custom to bring the corpse of every baptized person into the church, and to use the full service, that a clergyman who holds Oxford Tract notions refused to allow the body of a woman to be brought into the church, or to read over it any more than the portion appointed to be used at the grave. The mourners, as the story was related to us, refused to submit to this indignity, and brought away the corpse; but having no redress, were obliged the next day to take it back to be deposited in the grave with the mutilated service, to the great scandal of the village. Whether the clergyman acted in

this manner in order to express his disapprobation of the woman's character, or whether, as was popularly alleged, it was because she had encouraged Methodist preaching, is nothing to the purpose. If it was right to read what he did at the grave, there was no reason why he should not have read the remainder. It was the cowardly half-measure of a little mind. He had no right to conduct a post mortem trial over the woman, who died visibly in the communion of the faithful. If he thought she ought to be excommunicated, why did he not discharge his duty in this behalf while she was living? Or if he still considered himself entitled to decide upon her character, why did he not boldly refuse to read any portion of the service, and submit to the consequences?

RESTLESS ACTIVITY OF POPERY.

To the Editor of the Christian Observer.

It has been said that Popery has of late been peculiarly active. This is true; but Popery has always been active where it has seen any scope for its fatal energies; and this it is that renders it so dangerous even in an apparent calm; for it crouches as a ravenous animal to seize its prey. People say that forty years ago it was asleep; but this is a great mistake. I will quote a remarkable passage from the celebrated "Pursuits of Literature," which will shew that it was then sowing the seeds of that prolific crop of mischief which we are now reaping; and that the little cheap tracts of which we hear so much are no novelty. The writer of that remarkable work says:

"It is a matter of some surprise and concern, to read the list of the almost incredible number of little books and tracts, at the *smallest prices*, published and circulated, *for the general dissemination* of Popery in these realms. The papal genius never sleeps, no not for a moment; but directs, and animates, and acts, uniformly and constantly, at home and abroad, in cities, in towns, and villages; it takes aid from stupidity, and from ability, from above, and from beneath. I am not speaking to those, who are indifferent to any, or to all religion; but to those, who should understand the importance of the cause, the interests of Christianity, and its purity; the evidence of history; the nature and the *essential* and *unaltered* spirit of the Romish priesthood, and their subtlety and peculiar arts, by persuasion, or by terror, over weak consciences.

"There is such a connexion between Superstition and Atheism, and their allies Cruelty and Tyranny, that the wisest and most experienced Statesmen and Moralists have declared it to be indissoluble. All therefore, which I have written on this topic, is in the Spirit of mercy, humanity, tolerance, and true Christianity. It is indeed true, that the popedom is now fallen; but the spirit of it, I will maintain, is neither extinct, nor asleep."

Would that the British public had taken warning from this well-timed admonition! Would that even yet it would lay to heart these solemn and alarming truths!

MONITOR.

THE BLESSED DOCTRINE OF A SPECIAL PROVIDENCE.

To the Editor of the Christian Observer.

So blessed is the doctrine of the special providence of God, that it ought carefully to be guarded from irreverent or debasing associations. I fear that some Christians speak too lightly in their references to this matter, using expressions in a passing parenthetical

manner, instead of with holy awe and affectionate confidence. Sometimes also the expression "special providence" is used where it is not appropriate. In one sense indeed all the disposals of divine providence are "special;" but properly that epithet ought to be confined to those manifestations which appear to deviate from the ordinary course of God's allotments. But these two classes of events are sometimes confounded. Thus I have just read, among the advertisements in the Times newspaper, the following: "An all-wise God has, in his mysterious providence, seen fit to remove, after a short illness, an aged minister of the Gospel, the Rev. —— ——, and thereby to deprive nine helpless daughters of their only parent, &c." Now though every thing is "mysterious" and "all-wise," yet in no specific sense can it be called mysterious, that an aged man, the father of nine children, should go the way of all the earth. It was in the ordinary course of divine providence that this should have occurred. We do not vindicate the doctrine by this way of representing it. Not a hair of our head falleth to the ground without our heavenly Father's notice. This it is our privilege to know; but let us follow the simplicity of Scripture in applying the doctrine.

NAUTICUS.

GEOLOGICAL PHÆNOMENA OF THE FALLS OF NIAGARA.

For the Christian Observer.

A STORY was fabricated some months ago, that "the Falls of Niagara are no more." This announcement was perhaps less incredible to those who understood the geological phænomena of the country, than to the general reader; for the cataract has ploughed its way many a mile to its present locality; and as often as a portion of the rock over which it flows becomes sufficiently undermined by the washing away of the softer and more soluble substratum, it falls; and thus an inclined plane may, and probably will, be in time substituted for the present perpendicular descent, and rapids will take the place of a cataract.

It may not at the first glance appear that the phænomena of the Falls of Niagara are specially appropriate for consideration in a religious journal; but they suggested to Mr. Fairholme the argument by which he has endeavoured, and with great ability, to overthrow the opinion commonly entertained by geologists, that the earth is of a much older date than the creation of mankind, and to prove that there is no occasion from the phænomena to go farther back than six thousand years for their development. Viewed in this aspect, the falls of Niagara, besides presenting very interesting questions of scientific speculation, afford a probable basis for approximating towards the age of the earth, and the confirmation of the Mosaic chronology. Mr. Fairholme's argument is as follows; and whether or not his conclusions be admitted, the facts stated are highly instructive and entertaining.

[1] "It was on hearing a description of the very limited course of the river Niagara, and of the interruption which its waters have to surmount, in falling from the level of one vast lake, to the lower level of another, at but a few miles distance, sawing its way through the resisting rocks, with a rapidity almost visible, that the idea first occurred to me, of the possibility of computing the

time, as well as the distance, through which the operation had already passed, and of thus perhaps attaining the distinct and definite date of the commencement of this great mechanical operation.

"It is in the central part of the long drain, which afterwards forms the St. Lawrence, that the river Niagara is found. It is at once the shortest, and the fullest, of all known rivers; though it contains, as Captain Hall has remarked, more water than any other river at the same distance from the sea, it is yet no larger at its mouth than at its commencement. Its course too, is but thirty-six miles in length, instead of some hundreds, as its fulness would naturally bespeak. This apparent anomaly is, however, at once explained, when we consider that it forms only the connecting link between two of the great inland seas of that continent; and that its short and turbulent course has neither time nor space to acquire nourishment from subsidiary streams. It is in the course of this immense flow of drainage, that the great Lakes Superior, Michigan, Huron, Erie, and Ontario, occur; and the thirty-six miles of stream, between the two last of these lakes, is known as the river Niagara. It is scarcely necessary to remark, (since the generally navigable nature of all the American rivers denotes the fact,) that the table lands of that country are at no great elevation above the ocean. The inclined planes are usually but little sloped; and the rapids, on the larger streams, are often occasioned by a very slight deviation from the common line; owing their force and danger, much more to the quantity of the water, than to their real perpendicular height.

"Some idea may be formed of the extent of the inland basins of this part of America, when we learn that Lake Superior has a circumference of one thousand one hundred and fifty-two miles, and a depth, in some places, of nine hundred feet. Lake Huron is eight hundred and twelve miles in circumference; Lake Michigan, seven hundred and thirteen miles; and Lake Erie, six hundred and fifty-eight miles; the whole comprising a space of one hundred and fifty thousand square miles! The elevation of Lake Superior above the sea, is only one thousand and forty-eight feet, which sufficiently bespeaks the generally level nature of that country.

"On this particular line of drainage, of many hundreds of miles in extent, there occurs no material interruption to the regular flow of the waters, except in the spot where the falls are now seen, at Niagara; those of St. Mary, between Lakes Superior and Huron, being rather a succession of rapids, than regular falls. The total distance between Lakes Erie and Ontario, is but thirty-six miles; and as the first seventeen miles, and the last twelve, are of the usual easy slope, and navigable, our inquiries, as to the cause and working of the cataract, are confined within the narrow limits of only seven miles.

"The waters from the immense basins of Lake Superior, Michigan, Huron, and Erie, have all to pass on, through Lake Ontario, towards their ultimate destination in the sea, in the Gulf of St. Lawrence. But there is a difference of level between the two last lakes, amounting to two hundred and ninety feet, as appears by the lately constructed lockages on the Erie Canal. This difference the immense body of waters has to surmount; and as an examination of the generally simple forms of that country ought to point out the cause, and to define the exact spot, of the commencement of the action, we must now borrow, from the writings of others, such descriptions as may complete the picture, and lead us to the more important branch of the subject relating to the period at which this vast machine was, for the first time, set in motion.

"Mr. Burford, who lately painted the panorama of the Falls, which was exhibited in London, says, 'In the early part of its course, the river is broad and tranquil, and presents a scene of the most profound repose, its waters being nearly level with its shores, and a beautiful island, dividing it into two streams, for a considerable distance. At Chippawa, about two miles above the Falls, where the navigation ends, a considerable current is perceptible, and the glassy smoothness is disturbed by slight ripples. From this place the shores contract considerably, and the bed of the river begins to slope; the water shortly after becomes much agitated, and the magnificent rapids commence; rock after rock chafes the stream, which becomes perfectly white, and rushes with frightful velocity to the edge of the precipice, over which it plunges in an unexampled volume, and with terrific impetuosity, being unquestionably the greatest mass of water that is poured over any fall, either in the Old or New world; being computed at more than one hundred millions of tons per hour. However great this quantity may seem, yet it is probably not over-rated; for it must be remembered that the four great lakes, (which, from their size, might more properly be termed inland seas,) with the numerous and large rivers which flow into them, covering a

surface of one hundred and fifty thousand square miles, and containing nearly one half of the fresh waters on the face of the globe, have but this one outlet, for their superfluous waters.'

"Captain B. Hall, in describing the same scene, says, 'In the first part of the course of the Niagara, this river slips quietly along out of the Lake Erie, nearly at the level of the surrounding flat country; so nearly so, indeed, that if, by any of those causes which swell other rivers, but have no effect here, the Niagara were to rise eight or ten feet perpendicularly, the adjacent portion of Upper Canada on the West, and the State of New York on the East, would be completely laid under water. After the river passes over the Falls, however, its character is immediately and completely changed. It then runs furiously along the bottom of a deep wall-sided valley, or huge trench, which seems to have been cut into the horizontal strata of the limestone rock, by the continued action of the stream, during the lapse of ages. The cliffs on each side are, in most places, nearly perpendicular, without any interval being left between them and the river, or any rounding of the edges at the top; and a rent would seem a more appropriate term than a valley.' I may here observe, that a trough would perhaps be a more suitable term than either, as bespeaking the result of continued mechanical action. A rent seems to imply the sudden effect of some violent convulsion of nature.

"We may now follow, in its natural order, the course of the river, and remark such points as bear upon the general subject of this treatise. I shall continue to quote from Mr. Bakewell's paper, from Captain's Hall's work on America, and from Lieber's 'Stranger in America,' as expressing the views of cool and scientific observers, having no bias whatever towards the objects of our present research.

"It appears, then, that from Lake Erie downwards the waters are nearly flush with the surrounding flat country for seventeen miles, and several large islands divide the gently flowing stream. At about half a mile, or a little more, above the actual cataract, the rapids begin, having a fall of fifty-eight feet. From the Table Rock, (or rather from where it once stood, for it fell, with a noise like thunder, in the spring of 1835), the whole scene of the cataract bursts at once upon the view. 'We here,' says Mr. Bakewell, 'stood upon a level with the top of the fall. The loud, solemn, all-pervading roar of the waters is indescribably awful. The great commotion of waters, at the base, is concealed by thick clouds of mist, which, on ascending to a certain height, are borne away by the winds. The water, from violent agitation, is perfectly white for some distance below the falls, and tilts up and down like a little sea, producing a thick cream-coloured foam, which is seen floating down the stream in large beds. The sublimity of the scene cannot be exceeded. We find ourselves suddenly in the presence of a superior power; and feel an impressive consciousness of our own nothingness. This fall (which from its concave form is called the Horse-shoe Fall,) is six hundred yards wide, and one hundred and fifty-eight feet perpendicular in height. The descent of the rapids, immediately above the falls, is fifty-eight feet, making the whole two hundred and sixteen feet. Goat Island, which divides the American from the Canada Falls, presents a bare face of perpendicular rock, which extends about five hundred yards north and south. The American Falls are thus a little lower down the stream, and are about two hundred yards wide, and one hundred and sixty-four feet in perpendicular height, or six feet higher than the Horse-shoe Fall.'—'The only perceptible variation observed in the quantity of water at the falls, during the year, is when strong South West winds sweep over the wide expanse of Lake Erie, driving its waters into the mouth of the river.' We may form some faint conception of the magnitude of this natural saw-mill, when we learn, that Dr. Dwight estimates the quantity of water which passes, hourly, at 102,093,750 tons; Mr. Darby, at 1,672,704,000 cubic feet; Mr. Picken, at 18,524,000 cubic feet, per minute! These calculations are the results of careful measurements of the depth and velocity of the river, near Blackrock, where it issues from Lake Erie. Every observer is struck with the calm and solemn manner in which the ceaseless waters are precipitated into the abyss. Lieber says, 'None of the three falls tumble; they leap. The terror of Niagara is like the fury of a lion, who leaps with grace upon his prey.' Another writer says, 'How slowly and solemnly the waters drop into the abyss! Nothing is so striking as the deliberateness with which they take the tremendous plunge. All is hurry, and foam, and fret, till they reach the smooth limits of the curve: the laws of gravitation then seem suspended; they appear to pause; and then take the awful leap with becoming dignity.'

"Let us now observe the manner in which this natural saw-mill operates upon the rocks, to which its force is applied. Captain Hall was led to make a minute

scrutiny of the sides of the rocky trough, in order to form some conception of the possibility of what he found was the prevailing opinion of the natives on the spot, as to the seven miles from Queenstown upwards, having been gradually cut through, by the ceaseless action of the cataract. He describes the rock as calcareous, and of two degrees of hardness. First, there is a thick covering of diluvium, common to the whole surrounding country; then come about seventy feet of a rock of considerable hardness, and in strata quite horizontal. Below this, however, the solid stone ceases; and is succeeded by about eighty feet of a soft and crumbling shale; and this shale, being violently acted upon by the currents both of air and of water, is rapidly excavated; and the upper beds of harder materials, being thus left without support, that species of gallery is formed, behind the falls, into which more daring travellers venture, to the distance of about one hundred and fifty feet.

"Captain Hall's account of this singular cavity is very satisfactory. 'I visited,' says he, 'on three different occasions, the extraordinary cave, between the cascade and the face of the overhanging cliff; first, from mere curiosity; again, to try some experiments with the barometer; and lastly, in company with a friend, purely on account of the excitement which I found such a strange combination of circumstances produces. We reached a spot, one hundred and fifty-three feet from the outside, or entrance, by the assistance of a guide, who makes a handsome livelihood by this amphibious pilotage. There was a tolerably good, green sort of light, within this singular cavern; but the currents of air blew us, first in one direction, and then in another, with such alarming violence, that I thought, at first, we should be fairly carried off our feet, and jerked into the roaring cauldron beneath. This tempest, however, was not nearly so great an inconvenience, as the unceasing deluges of water driven against us. Fortunately, the direction of this gale is always more or less upwards, from the pool below, right against the face of the cliffs; were it otherwise, I fancy it would be impossible to go behind the falls, with any chance of ever coming out again. Even now, there is a great appearance of hazard in the expedition, though experience shews that there is no real danger. Indeed the guide, to re-assure us, and prove the difficulty of the descent, actually leaped downwards, to the distance of five or six yards, from the top of the bank of rubbish, at the base of the cliff, along which the path is formed. The gusts of air rising out of the basin or pool below, blew so violently against him, that he easily regained the path.'—'The effect of the blast, behind the falls, is just what half a dozen fire engines, playing full in one's face, might produce. Its direction is first one way, then another, crossing and thwarting, in a very confused style; and flinging the water sometimes up, sometimes down, and often whirling it round like smoke, in curls or spirals, to the very top of the cave, a hundred feet above our heads, to the very edge of the precipice, over which we could distinctly see the river projected forwards, and just beginning to curve downwards.' The above casual mention of a high bank of rubbish at the base of the cliff, gives us, at once, an idea of the incessant destruction of the softer rock, by which the cataract retrogrades. It will easily be understood, that this excavating process is continued, by the force of the currents, until the Table Rock, which is thus undermined, can no longer sustain the immense load of water which presses upon it. It then falls forward into the abyss, with a shock which is often heard and felt at a considerable distance from the Falls, and the same ceaseless process is again begun. The well-known Table Rock, which for years formed the best station from whence to view the scene, projected, in this manner, in the form of a shelf, and was one hundred and sixty-three feet above the pool below. It gave way, however, in 1835. It had long been traversed by considerable seams and fissures; and a great slip fell from the lower part of it, with a tremendous crash, in July 1828. This mass was one hundred and sixty feet in length, and from thirty to forty in breadth. It happily fell during the night, otherwise many lives might have been lost, as the pathway to the guide's house passed over it. It is thus that we may account for the minor varieties which are found in the descriptions of travellers, even within the last twenty years. 'The epithet of Horse-shoe,' says a recent traveller, 'is no longer applicable to the Canadian fall. In the progress of those changes which are continually taking place, from the attrition of the cataract, it has assumed a form which I should describe as that of a semihexagon.' The author of Transatlantic Sketches says, 'The American fall seems fast assuming the horse-shoe form. In standing under the falls, one constantly hears the sound of falling rocks amidst the awful roar of the cataract.'

"It thus appears to be on all hands admitted, that the rate of destructive action on the rock, at this fall, is extremely rapid; and, in this respect, it differs widely from almost every other cataract. We can now easily perceive the dis-

tinction between the Falls of Niagara and that of the Rhine, the latter acting on one of the hardest and most compact lithographic limestones, with a force incomparably smaller. But even at Niagara, it seems certain that, to the softness of the strata of shale below, is chiefly due the rapidity of this retrograde action. Captain Hall says, 'In the course of our investigations, we met a gentleman who had resided for the last thirty-six years in this neighbourhood. He told us that the great Horse-shoe Fall had, within his memory, gone back forty or fifty yards; that is to say, the edge or arch of the rock, over which the water pours, had broken down, from time to time, to that extent. This account was corroborated by that of another gentleman, who had been resident on the spot for forty years.

"Having thus acquired some data on which to form a judgment, we must now follow the line of the torrent, and endeavour, by ascertaining the height of the rocks, and the distance, down to Queenstown, (where the great operation *is described* as having begun,) to arrive at some idea of the period during which *this* saw-mill has been in constant movement: for, as we have already shewn, *this* river, like every other, must have begun on the very first day that the table land, over which it now flows, became elevated above those waters, in which the sedimentary and horizontal beds of shale and limestone must necessarily have been deposited; and when the great beds of diluvium, which cover the general face of the table land, were left upon it. We can, by no argument, escape, in this remarkable instance, from a certain definite period of commencement, however remote or recent that period may prove to be.

"We learn, from the very clear descriptions of Hall and Bakewell, that that part of America is composed of two great table lands, the difference in the level of which, from the surface of Lake Erie, to that of Ontario, has lately been proved, Mr. Bakewell tells us, by the lockages on the canal, to be two hundred and ninety feet. Now, as the rapids above the Falls are fifty-eight feet, and the Horse-shoe Fall itself one hundred and fifty-eight high, if we allow four feet of fall, for the slight current above the rapids, to Lake Erie, we have two hundred and twenty feet of fall, from that lake to the base of the cataract. Admitting, then, a fall of about six feet, for the twelve navigable miles, from Queenstown down to Lake Ontario, we have yet left a fall of not less than sixty-four feet, in the seven miles of passage through the trough, from the Falls to the opening at Queenstown.

"It has been said above, that the Falls are now retrograding at the rate of forty or fifty yards in forty years. If we take the loss at the higher number, viz. fifty yards, in forty years, it gives a period of nine thousand eight hundred and fifty-six years, to cut through the seven miles; if, on the other hand, we take the lower number, of only forty yards in the same time, it speaks to a period of twelve thousand, three hundred, and twenty years; by preferring the medium, or forty-five yards, we have a period of eleven thousand and eighty-eight years, for the execution of the work, from the first day of its commencement to the present time, on the supposition that the operation has always proceeded at the same rate as during the last forty years. No writer, indeed, who touches on this part of the subject, has calculated on a longer period than about ten thousand years: and when we consider, on the one hand, the unbounded periods on which geologists usually calculate, in which ten thousand years appear as *nothing*; and, on the other, the fact which cannot but be admitted, that as the work of Niagara must have been begun the very first day the river began to flow; and that before that period there was no river, nor any of its present innumerable tributaries, and that, consequently, the American continent did not exist, as it now does; when we view the question in this its true light, we cannot but admit, that the power thus afforded us of distinctly attaining, even the date of ten or eleven thousand years, as the origin of so large a portion of the dry land, altogether exempt from volcanic action, is most interesting and important, in every point of view. But even this vague conclusion arises from the supposition, that the work, as now seen in progress, has never been more rapid than at the present time, even admitting the correctness of Mr. Forsythe's statement. Thus, making the fullest allowances, we cannot trace the existing state of things, on the American continent, further back than ten or twelve thousand years.

"At the period of commencement, then, we find that Lake Erie, (and of course all the higher lakes,) was full, and first began to overflow; the superfluous waters, arising, as they now do, from the atmosphere, sought the level of the sea, as in all other lands. Following, then, the course of the new river, on the first day of its overflowing the basin of Lake Erie, we conclude, that the mass of waters must have passed over the rapidly inclined slope of the country, at Queens-

town, which slope must, of course, have been nearly in the same form in which it is still seen, stretching laterally across the country, at right angles with the course of the river. The diluvium, in its course, being instantly swept away by the river, the horizontal strata of the hard rock below began to feel the friction of the torrent. Such a mass of waters could not flow over a slope of even a few feet without producing an instant derangement; how much more, then, in passing over a sloping declivity of two hundred feet! It consequently ploughed into the vale below, and then continued its gradually tranquillizing course downwards, towards the basin of Ontario, on its way to the still lower levels in the Gulf of St. Lawrence. But the ploughing, or rather sawing process, then begun, could not cease; and it has been, accordingly, continued backwards, from that day to the present time.

"Having thus, at length, satisfactorily attained at least one firm resting place, in the obscure and indefinite periods of geological chronology, we may now return to a closer examination of the evidences presented by the lower parts of this section; and, as we cannot extend the given period beyond ten or twelve thousand years, we may chance to find that even a considerably shorter period may have been fully sufficient for the completion of the whole task."

The facts adduced by Mr. Fairholme to prove that the wearing away was far more rapid heretofore than at present, are the increasing thickness of the rock and the width of the passage as we ascend the river, so that the process must be much slower now than formerly; and this calculation would bring the phænomena within the range of the Mosaic chronology.

Dr. Dwight, in his account of his journey to Niagara, remarks, that "it has been often declared that the falls were originally at the brow of the great precipice near Queenstown, seven miles further down the river:" and that "the assertors of this opinion confidently adduced the fact, as a proof that the world existed before the date assigned to it by Moses." He adds, however, that some have denied the fact itself. This last method of getting rid of the supposed difficulty will not stand the test of scrutiny, and accordingly Dr. Dwight admits, as Mr. Fairholme does, that "he has not a doubt that these falls existed, at some former period, at the place specified;" that is, seven miles lower down. But he shews, by the example of other North American cataracts, that the process of wearing back is often very rapid; especially where the substratum is friable, as in the case of the shale under the limestone bed of the Niagara. He says that a gentleman, long resident near the falls, was alleged to have stated that they had receded "one hundred rods in thirty years;" but admitting that the relator of the statement repeated *rods* by mistake for *yards*, still this degree of recession "will be more than sufficient to have proceeded through the whole distance since the Deluge, even if we should compute according to the commonly received chronology."

Great alarms have often been expressed lest when the falls recede towards lake Erie, the barrier should at length burst, and the lake be suddenly drained, and inundate the whole country for many hundred miles with an awfully destructive deluge. But there is no just cause for this apprehension. To plough back to lake Erie, even at the same rate as the probable abrasion from Queenstown to the present falls, would require some twenty thousand years; but in the mean time the rate is from various causes diminishing; and many thousands of years before the cataract could get back to lake Erie, the bed of the river would have become an inclined plane, the fall degenerating into rapids, and the rapids gradually lowering the

waters of the lake as they approached it, till the lake became nearly drained or filled up, and the boisterous torrent had subsided into a comparatively calm, though quickly flowing, river. All the mighty lakes of America may in this manner, if the world is designed to last long enough, be drained; but the process will be so slow that it cannot sensibly affect any one generation of mankind; any more than the gradual abrasions or recessions on our own ever-changing coasts.

It shews the depravity of the mind of fallen man, and the perverseness of his understanding, that in sight of this stupendous and overwhelming ocular demonstration of the power of Him who "measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance;" of Him who "shut up the sea with doors," and said "Hitherto shalt thou come but no further, and here shall thy proud waves be stayed;" men should stand up and deny that he has made himself known to his creatures, and assert that the book which is authenticated by indubitable evidence as a revelation from his infinite wisdom and goodness, is a fabrication, and is disproved by his works. Lest, however, this blasphemous declamation should produce any injurious effect, it is satisfactory to be able to shew that there is nothing in the phænomena of Niagara which opposes the conclusion, that its mighty cataract is not of many thousand years' duration; nay, that the obvious facts bring it within the range of the Mosaic chronology. I do not however agree with Mr. Fairholme, that if the evidences of geology point to anterior dates, and shew that this world, and races of sentient beings upon it, were created long before the creation of mankind, to which era that chronology has reference, there would be any contradiction to the inspired narrative; for what period may have intervened between "the beginning" in which God "created the heavens and the earth," as described in the first verse of Genesis, and the six days' events described in the succeeding verses, when the earth was made the habitation of man; is not certified. But the falls of Niagara, like the Zodiac of Dendera, shew the profane rashness with which infidels seize upon anything in nature or art which they think may be made to disparage divine revelation; which however only shines forth the more brightly in its evidences, when, as in these two instances among many others, accurate examination proves that the sceptical objection had not the slightest foundation in fact.

The passages which I have quoted from Mr. Fairholme afford a copious account of the chief features of the magnificent phænomena of Niagara; but as Dr. Dwight's visit is in my hand, I will subjoin a few additional particulars. He says:

"Immediately below the precipice, the bed of the river, where it receives the falling sheet, is of immense depth. Into this receptacle the mass of descending water, plunging from such a height, forces its way to the bottom. Here, forming a curve, it begins to ascend. The current is, however, checked in every stage of its progress by the immeasurable weight of the superincumbent water. The motion upwards must therefore become slow, divided, and irregular. In these circumstances, instead of a current, there must obviously be a general agitation, an universal heaving; such as might be expected from the throes of an earthquake.

As the ascending current is thus broken, and enervated, before it reaches the surface, the surface is not billowy, but comparatively level. The wavy, tossed aspect of other streams, immediately below their cataracts, is the result of a force, applied at the surface; or of a current, descending only to a moderate depth. In the present case, as the ascending current comes from a depth so vast, it almost equally affects the whole mass, and cannot disturb the common level by the smallest fluctuations. The whole appearance, however, made an impression on the mind, of an agitation incalculably greater, and a force far more astonishing, than that which produces the loftiest billows of the ocean. This was a scene which I was unprepared to expect, and an exhibition of the force of water, which I had never before imagined.

"Of the singular depth of the river at this place no spectator will ask for proof. To others it may be alleged, that a deep stream, from two to three and a half miles wide, is here contracted at once to somewhat less than half a mile; that logs, and other substances, after descending the precipice, continue buried a long time before they emerge; and that this immense mass of water, plunging from such a height, has been so long and so unceasingly excavating the bed below.

"The noise of this cataract has often been the object of admiration, and the subject of loose and general description. We heard it distinctly when crossing the ferry at the distance of eighteen miles; the wind blowing from the north-west almost at right angles with the direction of the sound. Two gentlemen, who had lived some time at York, on the north side of Lake Ontario, and who were my companions in the stage, informed me, that it was not unfrequently heard there. The distance is fifty miles.

"The note, or tone, if I may call it such, is the same with the hoarse roar of the ocean; being much more grave, or less shrill, than that which proceeds from other objects of the same nature. It is not only louder, but seems as if it were expanded to a singular extent; as if it filled the atmosphere, and spread over all the surrounding country. The only variety which attends it, is a continual undulation; resembling that of long musical chords, when struck with a forcible impulse. These undulations succeed each other with great rapidity. When two persons stand very near to each other, they can mutually hear their ordinary conversation. When removed to a small distance, they are obliged to halloo: and, when removed a little farther, cannot be heard at all. Every other sound is drowned in the tempest of noise, made by the water; and all else in the regions of nature appears to be dumb. This noise is a vast thunder, filling the heavens, shaking the earth, and leaving the mind, although perfectly conscious of safety, and affected with a sense of grandeur only, lost and astonished, swelling with emotions which engross all its faculties, and mock the power of utterance."

"In the mist, produced by all cataracts, rainbows are ordinarily seen in a proper position, when the sun shines; always, indeed, unless when the vapour is too rare. Twice, while we were here, the sun broke through the clouds, and lighted up in a moment the most lucid rainbow which I ever beheld. In each instance the phænomenon continued a long time, and left us in perfect leisure to enjoy its splendours. It commenced near the precipice, and extended, so far as I was able to judge, at least a mile down the river. These rainbows differed widely from all others which I had seen; and, so far as I remember, from those of which I have read. The red, orange, and yellow, were so vivid, as to excite in our whole company strong emotions of surprise and pleasure; while the green blue, indigo, and violet, were certainly not more brilliant than in those which are usually seen on the bosom of a shower. I thought them less bright, possibly because they were so faint, compared with the other colours. The cause of this peculiarity I have not attempted to investigate.

"The emotions, excited by the view of this stupendous scene, are unutterable. When the spectator casts his eye over the long ranges of ragged cliffs, which form the shores of this great river below the cataract; cliffs one hundred and fifty feet in height, bordering it with lonely gloom and grandeur, and shrouded everywhere by shaggy forests; when he surveys the precipice above, stretching with so great an amplitude, rising to so great a height, and presenting in a single view its awful brow, with an impression not a little enhanced by the division which the island forms between the two great branches of the river; when he contemplates the enormous mass of water, pouring from this astonishing height in sheets so vast, and with a force so amazing; when, turning his eye to the flood beneath, he beholds the immense convulsion of the mighty mass; and listens to the majestic sound which fills the heavens; his mind is overwhelmed by thoughts

too great, and by impressions too powerful, to permit the current of the intellect to flow with serenity. The disturbance of his mind resembles that of the waters beneath him. His bosom swells with emotions never felt; his thoughts labour in a manner never known before. The pleasure is exquisite but violent. The conceptions are clear and strong, but rapid and tumultuous."

VESPUCIUS.

ON THE IMPROPER USE OF SCRIPTURE PHRASES.

To the Editor of the Christian Observer.

I HAVE read with interest, benefit, and thankfulness, the admirable work of the Bishop of Ohio, lately reviewed in your pages, "*Oxford* Divinity compared with that of the Romish and Anglican Churches, with a special view of the Doctrine of Justification by Faith, as it was made of primary importance by the Reformers, and as it lies at the foundation of all scriptural views of the Gospel of our Lord Jesus Christ." I cannot but hope that it may be the means of shewing many who now border on the Tractarian doctrine, on what ground they must stand with reference to the Scriptures, the Church of England, and Romanism, if they join themselves to that sect altogether. I trust also it may open the eyes of that large body of persons who, without belonging to the Tractarian party, consider and often assert, that it has done much good, without stating or perceiving that it is doing immense mischief; that the supposed good is not of vital moment, whereas the evil is such as to do no less than subvert the most precious truths of the Gospel. And may it not be expected amongst the effects produced by the work of this able bishop of our sister-church in America, that many who were sound in doctrine may be confirmed in the truth, by listening to the testimony of the great cloud of witnesses produced in favour of the scriptural doctrine of justification by faith; and above all, to the clear and distinct exhibition of that momentous doctrine, by our church, in her articles and homilies, and in those catechisms which she sanctioned with her approval about the time of the Reformation?

Such being my views of the value of the bishop's work, it is in no unkind spirit that I take up my pen to notice what appears to me to be a fault in it;—an error into which those who write on theological and religious subjects are so liable to fall, that it seems proper to express a word of warning against it. I mean, the employment of the language of Scripture in a sense not properly belonging to it, where other words might easily have been found, and where the use of the words of inspiration has somewhat of the character of trifling with Holy Writ, (though, I am persuaded, not really employed in any such spirit) and has a tendency to connect ideas foreign to the subject with the expressions so applied. What I mean may perhaps be better understood if I adduce some instances, and therefore I will refer to all those which I happen to have marked in the perusal of Bishop M'Ilvaine's book. At p. 8, he speaks of Oxford Divinity as to be recognized as *of the house and lineage of* popery. At p. 24, there is the employment of language which we do not see wrested from its proper use with so much jealousy, but which I confess grates upon my ear; the author considers that this reconstruction of the Romish system may not "necessarily be called Rome, and have all the forms and *outward and visible signs of that inward and spiritual* departure

from *grace* which is usually denominated Popery." At p. 26, we read that "for a variety of reasons many persons may not suspect that popery is advancing in disguise, so that men may be saying, *where is the* fear *of his coming—for all things continue as they were from the beginning.*" At p. 70, justification by inherent righteousness is said to be "the very *corner stone, elect and precious,* of the whole system of this new divinity." At p. 80, the bishop exhibits the great change which we must make in our creeds, sermons, &c., if the cross we are to preach is a cross erected within us; and adds, that *old things* indeed *must pass away, and all things become new.* The same text is applied, (may I say misapplied?) in the same way at p. 526. At p. 541, this Oxford Divinity is described as *pressing on to the prize of its high calling,* and therefore soon likely "to cross the invisible line that separates from popish purgatory."

I hope, Sir, that it is not a superstitious veneration for the words of inspiration that provokes me to express a decided objection to this mode of applying them to purposes for which they were never designed. And if it is right to be thus jealous of their misuse, there is the more occasion to give expression to such an objection, because there is a strong temptation in the way of writers and speakers thus to transgress,—the forcible words of Holy Writ present themselves involuntarily to the mind, and go forth by the pen or the tongue before it has been considered whether they are employed in their proper signification.

I commend this subject to the considerate attention of your readers, and trust that these remarks may have the effect of putting them on their guard against a common error, which is not the less evil because it is common.

R.

*** We have more than once alluded to the subject touched upon by our correspondent. The manner in which Holy Writ is introduced in newspapers, and secular books and speeches, to point a phrase, or perhaps to raise a laugh, is distressing and often profane; and religious writers should specially beware that they give no countenance to it by introducing scripture phraseology, otherwise than in its strictly legitimate application. Bishop M'Ilvaine stands at so remote a distance from everything in the least approaching to levity, that the above quotations shew the more forcibly how readily a mind embued with Scripture diction, may occasionally use it unmeetly, though with no intentional irreverence; so that the illustrations are monitory, without reflecting upon the good intentions of the writer. Our correspondent himself might be thought in part to violate his own precept, by his adaptation of the Apostle Paul's phrase of "a cloud of witnesses," though not otherwise than in a serious spirit.

ON THE CONDUCT OF THE UNJUST STEWARD. (Luke xvi. 1—9.)

To the Editor of the Christian Observer.

In lately reading our Lord's parable of the unjust steward, of which I never met with a thoroughly satisfactory explanation, the following hypothesis struck me as not improbable.

My idea is, that the steward, finding himself about to be cast from his office, and knowing that his scanty means would soon be ex-

pended, and himself reduced to want, devised the following plan to put persons under obligation to him. He desired his master's debtors to consider their debts smaller than they really were, and *himself paid the balance.* By thus laying out his little means in befriending those in difficulty, he secured their gratitude and attention to him when he was out of place.

This hypothesis, if admitted, takes away from the subject of our Lord's parable all imputation of dishonesty in the transaction for which he is praised. And it also gives a very plain and forcible meaning to our Lord's lesson, which will stand thus—'If this steward, when justly cast out of his place for unrighteous dealings, was wise enough to put his Lord's poor debtors under obligation to him by assisting them to pay their debts; do you, though your means may be small, and near an end, not scruple to assist the wants of those poorer than yourself, and then when you are in want they will assist you out of their poverty, and receive you into their houses; and when you go into the world of spirits, there will not be wanting those who will with joy welcome you as their benefactors into everlasting habitations.'

The only objection that I can see in the way of this interpretation, is that our Lord calls him (ver. 8) "the unjust steward." But may we not suppose that this designation of injustice proceeded from the fact of his having previously wasted his master's goods, and not from any injustice in the act by which he helped the debtors? Otherwise, however, we may guard our Lord's meaning, and say that he approved the wisdom, and not the dishonesty, of the steward (which is surely true;) there will still remain upon the mind a vague impression of something painful in the foundation of this moral lesson.

If the above hypothesis is refused, may we not suppose that the steward had the right to lower, in certain cases, his Lord's accounts; as we find (Gen. xlvii. 19—26) that Joseph, in his capacity as Pharoah's steward, arranged and moderated the contributions which were to be paid to that monarch? Or is it possible that the steward's fault, in scattering his master's goods, may have consisted in this very spirit of generosity which would not exact his master's dues, and which he afterwards turned to so good account; and for which his master felt compelled to dismiss him, though he could not help praising the last instance of it? But I prefer the first supposition stated above.

Never having met with this view, I should be glad to know, if it is new, the opinion of yourself and your readers upon it.

MINISTER ANGLICANUS.

*** As our correspondent asks our opinion, we will state it. The supposed difficulty appears to us to arise from not directing the attention to the purport of the parable, which is to shew that the children of light ought to be as wise for another world, as the children of darkness are for this; but without meaning that the crooked policy of the latter is morally commendable. In this view, there is no objection to obviate; but if there were, we could not admit of so far-fetched and improbable a solution as that the unjust steward diminished the debtors' bills in order to pay the balance out of his own purse. It is abundantly clear that he meant to gain their favour by

fraudently striking off a part of their debts to his lord; by which means he would have them in his power, as well as secure their good will. If he meant to appropriate his own money to make friends, he might have done it most effectually by a direct employment of it.

PROTESTANT COLONIAL TRUCKLING TO POPERY.

To the Editor of the Christian Observer.

I SEND you the following extract from the "Montreal Transcript" of June 15th, 1841.

"Sunday last was the day fixed by the Catholic Church for the annual procession in honour of the Fête Dieu. The weather was remarkably propitious, and the tens of thousands who attended to witness it were highly gratified. The procession was remarkable for that imposing solemnity with which the Catholics so well understand how to invest their religious ceremonies, and the canopy covering the Host was of unusual splendour. A detachment of the 7th Hussars preceded the numerous Priests, Nuns, and Scholars of the several religious establishments; in the rear of whom, and immediately preceding the Host, were those who carried the baskets of flowers, and strewed them in the air, and those who carried the censers. Immediately after the Host, followed the members of the Bar, which body was succeeded by the band of the 23rd Regiment, playing most beautifully, as if inspired by the solemnity of the occasion. Grenadiers of the 23rd, each with musket and fixed bayonet, marched at intervals of about ten paces on each side, thus protecting the flanks of the procession from any pressure by the assembled crowd. A great many of the Police were also in attendance; but we are happy to say that nothing could exceed the decorum and respect universally displayed. In the afternoon, after vespers, an impressive discourse was delivered by the Bishop of Nancy."

In this extract you have a sorrowful and humiliating description of Protestant subserviency to Romish superstition, as exhibited in Canada; an example of the power and majesty of Britain prostituted to wear the livery of idolatry. It is a subject which suggests many painful reflections, accompanied with perplexity of mind; as I apprehend will appear from the following considerations, which I shall propose in the form of queries.

1. Since the procession of the Fête Dieu and the worship of the Host are undoubtedly regarded as superstitious and idolatrous by the two established Protestant Communions of Great Britain and Ireland, let me ask, when British authorities, civil or military, professedly Protestant, lend their countenance and sanction to such proceedings—when they guard them, honour them, decorate and glorify them—against what do these authorities, professedly Protestant, PROTEST?

2. Does policy demand the sacrifice? Can there be any true policy irrespective of conscience and religion? Does policy require and exact this subserviency in Ireland with her five-fold majority of Romanists? Did policy extort it from Sir Peregrine Maitland, when, acting on his own fearless and conscientious judgment, in Montreal he delined to decorate Popery, and in Madras he refused to glorify Paganism with muskets, bayonets, military pomp, and music?

3. Does, then, the principle of reciprocity warrant these philo-papistical demonstrations? Is any public honour or homage paid to our religion by Romanists in any part of the world? Is a British soldier, by the forms of his commission or enlistment, not permitted to have a conscience in religion? Is he to be compelled to violate

his religious conscience at the arbitrary will of his superiors? Or is not such compulsory violation needless, cruel, oppressive, and revolting? Does it not tighten the cord of discipline almost to breaking?

5. When *heretics* lend themselves to the Church of Rome to build her edifices, or to swell the pomp and pride of her processions, and to give an imposing effect to her superstitions; does she really hold them in honour and grateful estimation for their obsequious services, or does she simply use them as convenient tools, and then laugh at and despise them for their truckling and tergiversation?

6. With Priests and Nuns preceded by *heretical* Hussars, flanked by *heretical* Grenadiers, and followed by an *heretical* band of music; Grenadiers, "each with his musket and fixed bayonet," as if ready to defend idolatry to the death; band "playing most beautifully," and yet, band, grenadiers and hussars, all of them, in her judgment, *heretics*—has not the Church of Rome come down from her assumed altitude, in condescending to avail herself of such auxiliaries, and has not the time been when she would have rejected and abominated such attendance and accompaniment?

7. But now, will she not, does she not, profit by these abandonments of Protestant principle, to magnify herself in the eyes of her deluded slaves, to blind their eyes the more, to rivet the bonds of their vassalage, by making to them this triumphant appeal, "See how even these heretics are constrained to pay homage to our holy faith."

Alas! for those, who are answerable for results so painful as these; alas! for those, who, enlisted under the banner of truth, fight the battles of error, give to superstition the sanction of authority, lend to her shows meretricious allurement, and aid in fastening the manacles and fetters which Popery has forged for the minds of their fellow beings!

The Count Forbin Janson, Bishop of Nancy and Toul, has been in this province about a twelvemonth, vigorously working to prolong the reign of superstition among the French Canadians, by the majority of whom, and especially by the ignorant Habitans in the country parishes, he is firmly believed to be a worker of miracles.

Quebec, July 1841. ANTI-PAPALIS.

ON THE APPENDED SERVICES IN THE PRAYER-BOOK.

To the Editor of the Christian Observer.

I WAS surprised to find your correspondent, "A Lover of Church Order," in his remarks on the *Accession Service*, speaking of the rubrics in that service as if their authority were exactly the same as that of those in the Book of Common Prayer. "A Lover of Church Order" should have been aware of the difference. Will you, then, allow me to state a few facts respecting this particular service.

The *four services*, always bound up with our Prayer-Book, are not a part of the book itself. But the *Accession Service* has not the same force and authority as the other three: for the three were sanctioned by Convocation, though not by Act of Parliament, whereas the *Accession Service* has no other authority than that of a Royal Proclamation. I should certainly use the service, but I do not feel that I am compelled to do so, as "a Lover of Church Order" intimates that

there was a service for the sovereign's accession sanctioned by Convocation in 1640, but not the service now in use; so that, as I have just stated, this last has no authority except that of a Royal Proclamation. Even were it the same as that of 1640, there might be some doubt respecting its authority on two grounds; *first*, that the Convocation acted, and sanctioned the service in question, after the dissolution of Parliament, contrary to practice certainly, and probably to law; and *secondly*, that all the proceedings of that Convocation were subsequently set aside by Act of Parliament. It is, therefore, clear that the only authority of the Rubrics in our present Accession Service is that of the Crown; consequently, that your correspondent should not have spoken of them as he has done in his letter.

CLERICUS, M.A.

REVIEW OF NEW PUBLICATIONS.

THE NESTORIANS; OR THE LOST TRIBES.

The Nestorians, or the Lost Tribes; containing evidence of their identity; an account of their manners, customs, and ceremonies; together with sketches of travels in Ancient Assyria, Armenia, Media, and Mesopotamia, and illustrations of Scripture Prophecy. By ASAHEL GRANT, M.D. London, 1841.

CONSIDERABLE interest has been excited by the successful issue of the secret expedition sent out by the East India Company to explore the Euphrates and Tigris; it being ascertained that those rivers, so long celebrated in history, are capable of being navigated by steam vessels, and thus of opening a passage for the introduction of commerce, civilization, and the arts and habits of cultivated life, into the interior of Turkey, Persia, and the neighbouring countries, including the regions, hitherto inaccessible to European influence, of the Ancient Assyria, Armenia, Media, and Mesopotamia. But as Christian Observers, we have thought the occasion favourable for urging the spiritual claims of these interesting countries upon Protestant Christians, especially upon Britons, and the members of the Episcopal Church; we say upon Britons, because our wealth, power, enlarged commerce, oriental influence, and eminent civil and religious blessings, render peculiarly incumbent upon us the duty of endeavouring to revive the decayed Christian Churches of central Asia, as well as of introducing the Gospel to the Mohamedan and heathen population; and we add, upon the members of the Episcopal Church, because the Asiatic Christians, however corrupt in doctrine or practice, adhere, like ourselves, to Scriptural episcopacy, so that we have great facilities for hopeful labour among them. When the American missionaries, Mr. Smith and Mr. Dwight, visited, in 1831, the Nestorian Christians in the West of Persia, among whom Dr. Grant has extended the valuable researches described in the volume before us, the people with whom they conversed were greatly scandalised at those deviations from

primitive church order which their pious and benevolent visitors accounted a restoration of the Gospel to its Scriptural purity. We find Mr. Dwight and his companion admitting this. Thus, for example, they say that one Nestorian bishop, "on learning that we acknowledge only priests and deacons, was unable to imagine how they could be ordained without bishops;" and of another it is remarked, "Our consecrating the elements in unconsecrated places, seemed also to stumble him;"—as, indeed, it might "stumble him" that these writers employ, without scruple, the word "consecrated," that is, set apart to holy use, in reference to the elements of bread and wine, in the very same sentence in which they "stumble" at the consecration, or setting apart, of churches. In regard, also, to fasting, the use of the cross, and various other things, the prejudices of these worthy American missionaries were serious stumbling-blocks to the people. The apostolical doctrine of the Church of England respecting episcopacy, and its primitive rites and customs, would have been bonds of union, instead of causes of difference. Upon the report of Smith and Dwight to the American board of missions, by whom they had been employed to make researches with a view to the establishment of missionary stations in the East, that excellent society sent several missionaries, among whom was Dr. Grant, to Oormiah, in Persia, to labour among the Nestorian Christians. It was an arduous and untried field of exertion, but it was fraught with hopeful promise. We have freely expressed our opinion that a brotherhood of episcopalian missionaries would have enjoyed more common points of sympathy, and have had fewer difficulties to contend with, than a congregational or presbyterian body; and we cannot, even now, but state our apprehension that serious inconveniences may arise from the introduction into the Nestorian Churches, in which episcopacy and many primitive and edifying observances are still retained, of a body of modern Dissenters (we do not mean Dissenters from an established church, but Dissenters as respects the *points* just alluded to) whose *piety*, zeal, learning, and pecuniary resources, will give them great power, which cannot be confined to the furtherance of the common objects upon which all the faithful are agreed, but must necessarily bear upon matters of church government and ecclesiastical regulation. The great majority of the people will naturally regard the religion of the missionaries as a whole, and their own as a whole. They will not understand how they can throw off Nestorianism without also rejecting episcopacy; for they see their new teachers do both; and their example will speak, even though they refrain from words. If the missionaries did not obtain influence, error would not be corrected, or piety revived; but in proportion to their influence, valuable and primitive institutions will be endangered, and a foundation will be laid for schism and secession. This must almost inevitably be the result where a revival in a corrupted and degraded church, is promoted through the instrumentality of those who differ from that church not only where it is wrong, but sometimes where it is right; thus causing an injurious blending of truth and error.

Now in all this we mean not one word of disparagement either of these excellent missionaries, or of their benevolent and devout employers. It was truly

noble and Christian in our American Congregational or Presbyterian brethren, to cast an eye of pity upon the desolated churches of the East, who had lost their first love, who had followed gross delusions, and whose candlestick had in equitable retribution been removed. We fully acquit them —if we may use so cold and invidious a word as acquittal—of narrow-minded and sectarian purposes; they desire to promote the glory of God and the salvation of souls; they regard matters of church discipline as of comparatively little importance; they have no wish to promote ecclesiastical strifes; but to bring back the churches of the East to the obedience of the faith, in the renunciation of their errors, and the embracing of vital Gospel truth.

And not only do we vouch for their right and holy intentions, but for the excellent spirit in which they have carried them into effect. The missionaries at Oormiah are stated to have conducted themselves with great meekness, forbearance, and discretion; not as subverters but amenders; doing much good, and avoiding causes of unnecessary jealousy. The Rev. H. Southgate, an American episcopal missionary, who visited them, states as follows, in his interesting "Narrative of a Tour through Armenia, Kurdistan, Persia, and Mesopotamia:"

"During my visit, I had a full opportunity to become acquainted with the policy and the prospects of the mission. Although, from the reports which I had heard and read, I had formed very high expectations concerning it, they were surpassed by the reality. Its policy is highly conservative. It aims not at the overthrow of the Nestorian church, to which its labours are almost exclusively directed. The missionaries do not interfere, in the least degree, with the religious practices of the Nestorians. Even those under their immediate charge are left free to attend the worship of their church, and to observe its fasts and festivals. They aim only to impart religious knowledge drawn from the Word of God, and secular learning of a useful character. This is as it should be. It is the most politic, as well as the most catholic system. It is to be hoped that they will persevere in it."

Such being the facts, we intend no offence to our American brethren, in wishing that the projected commercial and political enterprises up the Tigris and Euphrates, may be the means of introducing English episcopal missionaries among the Nestorian, Armenian, and other decayed oriental churches. There is land enough to be possessed, without interfering, either by undue proximity or in rivalry, with the missionaries at Oormiah. But the blessed results of our intercourse with the Syrian Christians in India, shew that the Anglican church enjoys special encouragements in the prosecution of brotherly missionary labours among the Eastern churches. It is free from the corruptions of the Latin, the Greek, and the oriental communions; while it holds that Apostolical system of church government, which the Eastern churches enjoy, but which the non-episcopal churches of the Reformation lost. The basis of our own liturgy, and of those of the Asiatic churches, is the same; it is not Papistical, or Anglican, or Armenian, or Nestorian, or Abyssinian, but scriptural and catholic. In attempting, by God's blessing, to revive sound doctrine and true piety among any of these bodies, we have not to erase the foundations of their whole ecclesiastical edifice; there is much unscriptural doctrine to be eradicated; superstition to be rejected; neglected truth to be introduced; but the process is reformatory not revo-

lutionary; conciliating not irritating. If American non-episcopal missionaries have laboured, and with such good effect, not to subvert whatever they can conscientiously tolerate in the Nestorian church, our task would be easier, and the issue more hopeful. For as soon as the Nestorian Christians, by the reading of the word of God, and the faithful instructions of their American friends, begin to perceive that their church has departed from the purity of Apostolical faith and practice, the question will arise, To what extent? and then, if the missionaries are consulted, and speak according to their own views of the nature and progress of the corruptions in the church of Christ, they may feel it their duty to include episcopacy, a liturgy, and national church establishments among those corruptions; and even if they do not formally, yet their own example is itself a standing witness, which the people will not be slow to comment upon; the religious portion of them rushing to the extreme of rejecting what is good as well as bad in their own system; and the irreligious clinging with fonder tenacity to their errors and superstitions. Our non-episcopal friends may refrain from destroying; but they cannot conscientiously build up: they may tolerate episcopacy and a prescribed liturgy; but if they regard them as unscriptural devices, they cannot make due use of them as instruments for the establishment and edification of a Christian church. If they went to the heathen, and their mission was prosperous, they would found a communion which had neither bishops nor liturgical service; and which could not connect itself with the State as a national church. They might in the East wish to be neutral in these respects; but neutrality will not long be practicable when the people come earnestly to debate such questions; and hence may arise many inconveniences and evils.

While then we rejoice in the labours of our non-episcopal brethren, and wish them God's speed; and while we honour their self-denying and forbearing spirit; we think it not unbrotherly to mention these things, in order to exhibit what appear to us to be the special duties of the members of the Anglican church in reference to the Eastern churches. It is not that others ought to do less, but that Anglican Christians ought to do more; and the enlarged commercial and influential intercourse with the interior of Asia which it is proposed to open by means of the navigation of the Tigris and Euphrates, and probably of other rivers, induces us to press the subject upon the consideration of our fellow churchmen. Our missionary societies are unable, in the present exhausted state of their funds, to undertake new objects; but if, in the providence of God, important spheres of labour are opening before them, it is the duty of British Christians to recruit them to the extent of the exigency; so far at least as they are able; and we are as yet a long way off from this limit.

It is not easy to decide with perfect clearness what were the specific tenets, in their minuter shades, of the Nestorians, or perhaps of any other of the schismatics or heretics whose opinions infested the early church. Printing, which has given to important documents a permanent form and wide diffusion, was unknown; oral statements were liable to misconception or misrepresentation; controversy exaggerated and embittered whatever it touch-

ed; casuistical subtleties and word-splitting were rife; error or orthodoxy was often made to depend rather upon the mere use or rejection of a particular phrase, than upon a clear understanding of what was really meant by either party; and the historical records which have come down to us of the points in discussion are often perplexing and contradictory. These remarks apply to the case of Nestorius; for though we have, in this instance, the advantage of the decision of a general council, convened specially to consider the matters in discussion, there was so much of heat and mutual anathematization, that men's sayings and doings were grievously distorted. Take the broad palpable facts, that Nestorius, bishop and patriarch of Constantinople, affirmed that the Virgin Mary ought not to be called "the mother of God;" which declaration his opponent Cyril, bishop of Alexandria, protested against as heretical; and, for asserting which, Nestorius was condemned by the council (A.D. 431), and was eventually banished to an Oasis in the deserts of Libya, where he died. But it is clear that the use or refusal of this particular phrase, "mother of God," was orthodox or heterodox according to the meaning attached to it. There was the human nature of Christ, and there was his divine nature; but these constituted but one person. Nestorius did not say that there were two persons in Christ; but he affirmed that the Virgin Mary was mother only of the manhood, and not of the Godhead; and this was considered to carry that meaning. It might be, that wishing to correct the popular superstitions in regard to the Virgin Mary, who began already to be worshipped, he wished to shew the distinction between the human and the divine nature of our Lord; or it might be that he really embraced a heresy akin to that of Paul of Sarmosata in the third century, denying the union of the Word with the humanity; in which view Cyril and the council construed his declarations. But whatever were the distinctions which existed in his own mind, the heresy which bears his name was considered by those who repelled it, if not by those who embraced it, to separate the divinity of Christ from the humanity; so as to make two *persons*, instead of two *natures* in one person. But indistinct as may have been the opinions of Nestorius, those who were called after his name, soon became one of the most active and proselyting of all the sects which have divided Christendom. Nestorianism spread rapidly throughout central Asia; it took deep root in Arabia, Syria, Assyria, Persia, India, Tartary, and found its way to China itself; and it is to this hour the prevailing creed of large bodies of the oriental Christian communities. It is not likely that either the Nestorian missionaries, or their converts, understood very accurately the distinctive tenets which separated them from other sects. The former preached, and the latter received, Christianity in the form in which it happened to be presented to them, without much knowledge either of the sacred text or of the specialities of other churches. At the present moment it is not the peculiarities of the creed of Nestorius with which we have so much to contend, as with the prevailing ignorance, superstition, and abject debasement of heart, thought, and life, of those who are called after his name. Indeed his name alone is no impediment, for they deny that they are called after him. When Dwight and

Smith visited them, the bishop of Jamalava "constantly affirmed that their name is not derived from Nestorius but from Nazareth." These travellers add that the people "always call themselves, and are known among their neighbours of other sects, by the name of Nusrany, which is the very word commonly used in Arabic to designate all Christians, and is generally regarded as equivalent to Nazarene." Their countrymen of the monophysite sect they call Yakoby (jacobite Christians); and themselves they sometimes call Syrian Christians. Dr. Grant also states as follows:

"Nestorian is a name disliked by the people thus designated. They rarely apply it to themselves, and they are averse to its application by others, lest, as it seems, they should be thought to participate in the reputed heresy of Nestorius, a bishop of Constantinople, who was excommunicated from the general church A.D. 431. But the reason which they assign for objecting to the use of this name is, that they never derived either their doctrines or their rites from Nestorius. They reverenced him for raising his voice against the worship of images, and against the prevalent use of the title *Mother of God*; which, as they affirm, virtually takes away the humanity of our Saviour, and thus leaves us without a *Mediator*. But having themselves never applied any other title than Mother of Christ to the Virgin Mary, and their worship having never been polluted with images; while, at the same time, they have ever held to the human and Divine nature in one person in Christ, they ask, where is the propriety of calling their ancient church after a bishop who lived in a comparatively late day, and with whom they never had any connection? It is true, they espoused his cause as the cause of an injured man, whom they regarded as a faithful servant of the Lord Jesus, persecuted for righteousness' sake; and on this account the enemies of Nestorius endeavoured to fasten reproach upon them by calling them after his name."

Notwithstanding these statements, there can be no reasonable doubt, we think, that they were originally called Nestorians after Nestorius; but their disclaimer happily shews that the name of that individual opposes no bar to their embracing scriptural truth in its simplicity. They have nothing to stickle for as respects the creed of their alleged founder.

The Nestorians of Persia, among whom the American mission is located, reside chiefly upon the plains of Oormiah. They belong to the same branch of the Nestorian church as the mountaineers of Kurdistan. The seat of their patriarch, Mar Shimon (Simeon), is at Joolamerk, in the mountains of Kurdistan, a few days' journey to the west of Oormiah. They are bowed down by oppression, and would gladly hail the kindly intercourse of their fellow Christians from other lands. To the American missionaries they express the highest gratitude; and Dr. Grant, whose medical skill has been of very great service to them, is regarded by them with extraordinary reverence and affection. They feel deeply their degradation since the days when Nestorian patriarchs resided in Ctesiphon and Selucia; whose supremacy was acknowleged by twenty-five metropolitans. They have patiently borne the persecutions of heathens, of Mohamedans, and resisted, unflinchingly and with very little defection, the proselytism of the Papal See. Of their worship, rites, and manners, many interesting particulars are detailed by Dr. Grant, from whose statements we extract the following:

"We arrived at Tabreez, one of the chief commercial cities of Persia, on the 15th of October, 1835, and met with a cordial reception from the few English residents in the place, and from our respected associates, the Rev. Justin Perkins and lady, who had preceded us to this place. From his Excellency the Right Honourable Henry Ellis, the British ambassador and en-

voy extraordinary at the court of Persia, with whom we had already formed a pleasant acquaintance at Trebizonde, we received the kindest offers of aid and protection; and I seize this occasion to acknowledge the same kind and unremitted favours from his successors and other English gentlemen with whom we have met in the East.

"After resting a few days at Tabreez, I proceeded to Ooroomiah, to make arrangements for the commencement of our contemplated station among the Nestorians in that province. My professional character secured the favour of the governor and of the people generally. Comfortable houses were soon provided, and on the 20th of November my associate arrived with our ladies. We entered upon our labours under the most encouraging auspices, and they have gone on prosperously up to the present time.

"The sick, the lame, and the blind gathered around by scores and hundreds, and my fame was soon spread abroad through the surrounding country. We were regarded as public benefactors, and our arrival was hailed with general joy. The Nestorians, in particular, welcomed us with the greatest kindness and affection. Their bishops and priests took their seats at our table, bowed with us at our family altar, drank in instruction with child-like docility, and gave us their undivided influence and co-operation in the prosecution of our labours among their people. They regarded us as coadjutors with them in a necessary work of instruction and improvement, and not as their rivals or successors. We had come, not to pull down, but to build up; to promote knowledge and piety, and not to war against their external forms and rites.

"We found much in their character to raise our hopes. They have the greatest reverence for the Scriptures, and were desirous to have them diffused among the people in a language which all could understand In their feelings towards other sects they are charitable and liberal; in their forms, more simple and scriptural than the Papal and the other Oriental churches. They abhor image-worship, auricular confession, and the doctrine of purgatory; and hence they have broad common ground with Protestant Christians; so that, not inappropriately, they have been called the Protestants of Asia.

"But they had, as a people, sunk into the darkness of ignorance and superstition: none but their clergy could read or write; the education of their females was entirely neglected; and they attached great importance to their numerous fasts and feasts, to the neglect of purity of heart and life. Still there are some who now appear to lead exemplary lives, and to sigh over the degradation of their people. Indeed, we cannot but hope that something of vital piety may have continued to burn upon their altars from the earliest ages of the Church, and we trust it will again shine forth in a resplendent flame.

"In such a state of things, it is not surprising that we have been permitted to prosecute our labours without a breath of opposition from the ecclesiastics or the people.

"Twelve or fourteen free-schools have been opened in the villages of the plain; a seminary and girl's boarding-school have been established on the Mission premises in the city; considerable portions of the Scriptures have been translated into the vernacular language of the Nestorians. They have opened their churches for our Sabbath-schools and the preaching of the Gospel; native helpers are being raised up and qualified for usefulness; our mission has been reinforced by accessions from America; and a press, with suitable type, has been sent out.

"The Rev. A. L. Holladay and Mr. William R. Stocking arrived with their wives, June 6th, 1837; Rev. Willard Jones and wife, November 7, 1839; Rev. A. H. Wright, M.D., July 25, 1840; and Mr. Edward Breath, a printer, has embarked with a press of such a construction as to admit of its transportation on horses from the shores of the Black Sea to Ooroomiah.

"The province of Ooroomiah, in which the labours of the mission have thus far been prosecuted, comprises an important part of Ancient Media, and is situated in the north-western part of the modern kingdom of Persia. It is separated by a lofty chain of snowy mountains from Ancient Assyria or Central Koordistan on the west; while on the east the beautiful lake extends about eighty miles in length, and thirty in width. The water of this lake is so salt that fish cannot live in it: its shores are enlivened by numerous water-fowl, of which the beautiful flamingo is most conspicuous, and sometimes lines the shore for miles in extent.

"A plain of exuberant fertility is enclosed between the mountains and the lake, comprising an area of about five hundred square miles, and bearing upon its bosom no less than three hundred hamlets and villages. It is clothed with luxuriant verdure, fruitful fields,

gardens, and vineyards, and irrigated by considerable streams of pure water from the adjacent mountains. The landscape is one of the most lovely in the East; and the effect is not a little heightened by the contrast of such surprising fertility with the stern aspect of the surrounding heights, on which not a solitary tree is to be seen; while in the plain, the willows, poplars, and sycamores by the water-courses, the peach, apricot, pear, plum, cherry, quince, apple, and vine, impart to large sections the appearance of a rich variegated forest.

"Near the centre of this plain stands the ancient city of Ooroomiah, containing a population of about twenty thousand souls, mostly Mohammedans, and enclosed by a fosse and wall of nearly four miles in circuit. At a little distance on the east of the city an ancient artificial mound rises to the height of seventy or eighty feet, and marks the site, as it is said, of the ancient shrine or temple, where in days of yore the renowned Zoroaster kindled his sacred fires, and bowed in adoration to the heavenly hosts.

"The climate is naturally very delightful; but owing to local causes a poisonous miasma is generated, occasioning fevers and the various diseases of malaria, to which the unacclimated stranger is specially exposed; and the mission families have suffered much from this cause. My late inestimable wife was the first victim of the climate we were called to mourn; and in her peaceful and triumphant death, she set the seal to the truths she had so faithfully taught and exemplified in her short but eventful life. She rested from her labours on the 12th of Jan. 1839; and her infant twin-daughters now repose by her side within the precints of the ancient Nestorian church in the city of Ooroomiah.

"In the month of February of that year I received instructions from the Board of Missions to proceed into Mesopotamia, to form a station among the Nestorians dwelling, as was supposed, on the west of the central mountains of Koordistan. By this means it was hoped that a safe way of access might be found to the main body of the Nestorian Christians, the independent tribes which have their abode in the most difficult fastnesses of the Koordish mountains in the centre of Ancient Assyria. I had long regarded these mountain-tribes as the principal field of our future labours. They comprised the main body of the Nestorian church, and it was of the highest importance to bring them at once under an enlightening influence, before they should become alarmed by changes that were occurring among their brethren of the plain. But the way of access to them appeared to be hedged round by the sanguinary Koords, by whom they are surrounded, and who had treacherously murdered Mr. Shultz, the only European who had attempted to reach the Nestorian tribes."

After many difficulties, Dr. Grant made his way to these Nestorian mountaineers by going back to Constantinople. The following are extracts from his journal; but they apply also (excepting peculiarities of usage) to the Nestorians of Oormiah.

"*October* 20, 1839.—Sabbath. A thin piece of board was struck rapidly with a mallet, to call the villagers to church at the rising of the sun. Each person, on entering the church, put off his shoes, and testified his reverence for the sanctuary of God by kissing the door-posts or threshold, and passed on to kiss the Gospels lying upon the altar, then the cross, and finally the hand of his religious teacher.

"The church, like all I saw in the mountains, was a very solid stone edifice, with arched roof, and might stand for ages. Others that I saw had stood for more than fourteen centuries, according to their ancient records. For the narrow door (which would not admit a man without much stooping) the usual explanation was given, 'Strait is the gate,' &c., a truth of which they wished to be reminded when entering the sanctuary.* The prayers and the singing or chanting of the psalms were all in the ancient Syriac language, and quite unintelligible to the common people; but one of the priests read a portion of the Gospels, and gave the translation into the vulgar Syriac spoken by the Nestorians; and this constituted the preaching. Sometimes the reading is accompanied by some explanations or legendary stories, of which they have many.

"It was a sacramental occasion; and the bread and wine were consecrated in the sanctuary or 'holy place' of the church, and then brought out by a

* The solution that the entrance to their churches is made narrow for a symbolical reason, is not, we fear, the true one; but rather in order that the insulting Mohammedans may not ride into their temples on horse-back to profane them.

priest and a deacon, while each member of the church went forward in rotation, and partook of a small piece of the bread from the hand of the priest, who held a napkin to prevent any particles from falling, as he put the morsel into the mouth of the communicant; and then he drank off the wine, which was held with great care by the deacon, so that not a drop should be spilled. But there was none of that idolatrous adoration of the host, so characteristic of the mass of the Romanists and of the other Oriental churches. On the contrary, there was almost a scriptural simplicity in the observance of this solemn ordinance.

"The priest who had officiated in the prayers and instruction of the congregation, first partook of the sacred elements, and then invited me to partake. Hitherto I had never partaken of this ordinance with the Nestorians; but to have declined under present circumstances, would have done as much injustice to my own feelings as to theirs.

"There was a great stillness and propriety of deportment in the congregation, and all retired without noise or confusion. In passing out, each person received at the door a very thin *leaf* of bread, rolled together, and enclosing a morsel of meat. This was the 'love feast' of the early Christians of the first and second centuries.

"Several of the people then went to the house of the church steward, and partook of a more substantial but plain repast, retiring soon after to their houses, or calling upon their more immediate friends. The day was observed with far more propriety than I have seen among other Christians of the East. There was a general stillness throughout the village, such as I have noticed in few places in more highly-favoured lands. There was no noisy merriment, no attention to secular business; and the social intercourse of the people was nothing more than what was practised in the ancient Hebrew Church. Formerly they are said to have regarded the Christian Sabbath with so much sacredness as to put to death persons for travelling on that holy day.

"In the evening many of the people again assembled for worship at the church, and morning and evening prayers are offered there through the whole week. But, unlike what I have seen anywhere else in the East, many of the people say their prayers in their own dwellings, instead of going to the church during the week; and a small wooden cross may be seen hanging from a post for them to kiss before prayers; a practice which they regard as a simple expression of love to Christ, and faith in his death and atonement. The cross, however, is not considered in any sense as an object of religious worship.

"*Oct.* 21.—At dawn of day the people came in great numbers for medical aid, and I soon became so thronged by them that I was obliged to stop my prescriptions till they should retire to a distance, allowing no more than three or four to come forward at once. Many of the applicants came from other villages.

"At Asheetha I became the guest of priest Auraham (Abraham), who is reputed the most learned Nestorian now living. He has spent twenty years of his life in writing and reading books, and has thus done much to supply the waste of, if not to replenish, the Nestorian literature. But even he had not an entire Bible; and though the Nestorians have preserved the Scriptures in manuscript with great care and purity, so scarce are the copies, that I have not found but a single Nestorian, and that one the patriarch, their spiritual head, who possessed an entire Bible; and even that was in half a dozen different volumes. Thus divided, one man has the Gospels, another the Epistles, the Psalms, the Pentateuch, or the Prophets. Portions of the Scriptures are also contained in their church liturgy or ritual. The book of Revelation, and two or three of the shorter epistles, they did not possess till furnished with them by our mission; and these portions of the Bible appear not to have reached them when their canon was made up. But they readily received them upon the testimony of other Christian nations, and the internal evidence of their authenticity.

"The Nestorians attach the greatest value to the Scriptures, and are desirous to have them multiplied among their people in a language which all understand; and when I told priest Auraham of the power of the press to multiply books, his keen, expressive eye was lighted up with a new brilliancy, and he manifested a strong desire to see it in operation here.

"Seeing me take the catalogue of his small library, he begged me to write down his application for the Scriptures he had requested; and others, following his example, said, 'Write down my name:' 'Write my name, that I may have the Gospels too;' referring to the four Gospels in

the ancient Syriac, which is the only portion of the Bible printed in the Nestorian character.

"This priest may yet prove an efficient aid in our future efforts for the improvement of his people. His twenty years' toil, in copying the few works of the Nestorian literature, are beyond all commendation, when we think how small was his encouragement, and that he stood almost alone in the work. No wonder that he was deeply animated, or, I might rather say, almost electrified at the prospect of seeing a power in operation which could do his twenty years' work in a less number of days, and at a far less expense than what he had paid for his paper and parchment. His style of writing with the reed was truly beautiful, and the glossy lustre such as can scarcely be equalled by type. He was very desirous to see schools established for the education of his people; and said that great numbers would attend, if we would open a school in the village.

"The people here say they can bring a thousand armed men into the field; and, estimating them as one to five of the whole population, this would give five thousand souls to this single village, the largest in the mountains. About half of the people spend the summer with their flocks upon the mountains, living under tabernacles of reeds and bushes, or in tents; while the remainder cultivate their gardens and follow other employments at home.

"*Oct.* 26.—Started for the patriarch's residence at eight in the morning. Descended to the river and forded it on a horse, the first I had seen since entering the Nestorian country in the mountains. At half-past twelve I found myself in the presence of the Patriarch of the East, the spiritual head of the Nestorian church, who gave me a cordial welcome, but without that flow of heartless compliment and extravagant expression of pleasure which is so common in the mouth of a Persian. He said that he had been looking for a visit from some of our mission for a very long time, till he had begun to think we should never arrive; but now that I had taken such a long and difficult journey to see him, he could not doubt that we would have given him the pleasure of an interview at an earlier day, but for an apprehension of the dangers to which I had alluded as the reason of our long delay. 'And now,' he added, 'you are doubly welcome; my heart is rejoiced that I see your face; and you will make my house your own, and regard me as your elder brother. It is a happy day for us both. May our journey be blessed.'

"During five weeks which I spent at the patriarchal mansion, I had an opportunity to see Nestorians of the greatest intelligence and influence from all parts of their mountain abodes, and to elicit from them such information as I had not an opportunity to collect in any other way. I endeavoured by every possible means to collect satisfactory statistical and other information. I also visited some of the villages and places of chief interest in the vicinity."

The above particulars *will* shew that though the Nestorian churches are in a corrupt condition, they present materials which, by the Divine blessing, may be hopefully operated upon for the introduction of scriptural doctrine and holy practice. Their willingness to receive and study the word of God, and to abide by its decisions, is a highly propitious circumstance. When Dwight and Smith told one of their bishops that the church of Rome forbids the people to have the Scriptures in their mother tongue, he expressed great astonishment, not having before heard of such a prohibition. The firm stand which they have made against popery is another favourable indication. True they burn incense and kiss crosses; but they deny purgatory; they abhor the use of images or pictures in the church, as leading to idolatry, and thus escape the abominations of the Armenian and other oriental churches; and they reject auricular confession, that masterpiece of priestcraft, which more perhaps than any thing else in the Romanist system, retains its victims in the shackles of popish bondage. We believe that they have no printed books, (at least they had not before the American missionaries came among them,) so that they present in this respect a virgin soil. They use a sort of Syriac patois; and their

priests were found to read the Bible Society's Syriac Testament with facility. Their worship is formal and lifeless; their knowledge of the Gospel, though they acknowledge all the articles of the Apostles' creed, is far from being clear and satisfactory; their religion having degenerated very much into ceremonialism, and a dependence upon rites, sacraments, and meritorious observances; but it is not, like that of the church of Trent, grounded upon perverse authoritative formularies, which present a repulsive barrier to reformation.

But we must not pass by the chief matter of Dr. Grant's volume; namely, his arguments to prove that the Nestorians are the lineal descendants of the lost Tribes of Israel. The idea was not new to us; for one of their bishops made to Dwight and Smith "the singular assertion that they are descended from the ten tribes of Israel." This assertion was indeed so "singular" that it never occurred to us to inquire further into the matter; nor indeed were there data for so doing. So many conjectures have been made respecting the present existence and dwelling-place of the lost tribes, all of which in their turn have been disproved, that we are not sanguine as to the success of any new discovery. We do not think that the sacred history leads necessarily to the conclusion, or that facts warrant it, that the lost tribes exist at the present day anywhere as a clearly distinguishable portion of the human race; nor are we convinced by Dr. Grant's arguments—striking and cumulative as they are—that the Nestorian Christians in the regions which he visited are proved conclusively to be that long-sought community. Still we readily admit that he has adduced a mass of powerful evidence;—evidence much stronger, in our opinion, than any which has been brought forward to establish the claims of any other body of persons; but the very fact that the lost tribes have been so often supposed to be found, and yet after further examination have been lost again, shews how easy it is for an investigator to be deceived by apparently remarkable coincidences, which prove nothing but the frequent similarity of customs among detached oriental tribes, and the perpetuation of manners from periods of remote antiquity. Subject to these general remarks, we will present an outline of Dr. Grant's arguments.

The first point urged by him is the tradition of the people themselves, which is described as being constant and unequivocal. This species of evidence carries great weight; but we must not forget that the Affghans of India, whose claim is now generally abandoned, proffer the same genealogy. They regard themselves as descended from Afghaun, a grandson of Saul; though Dr. Wolff says, that this tradition is not general among them, neither is their physiognomy Jewish, nor does their language resemble the Hebrew. But a kindred tradition, Dr. Grant states, is general among the Nestorians throughout Assyria and Media, and it is universally believed by them that they are of Hebrew descent. They speak of it of their own accord, and in all places, both among themselves and with strangers. One of their priests charged upon his people their accumulated guilt, on the ground of their relation to those "to whom pertained the covenant and the promises;" and often has Dr. Grant heard their ecclesiastics remark, that the people are stiff-necked, like their Hebrew ancestors. The hatred

which exists between the Nestorians and the Jews renders it incredible that the former fabricated this tradition; and Dr. Grant says that their ignorance of prophecy forbids the idea that they foster the notion on account of the unfulfilled promises relative to the restoration of Israel. They have no historical records of any kind; but they say that this general tradition, handed down from generation to generation, is stronger evidence than written documents. The Jews also who dwell among them acknowledge this relationship; though there is a deadly feud between them, the Jews being exasperated that these their brethren should have become Christians.

Dr. Grant's next head of argument is, that the countries inhabited by the Nestorian Christians are those to which the ten tribes were deported. We have the testimony of Scripture that the king of Assyria carried away Israel into Assyria, and put them in Halah, and in Habor, the river of Gozan, and the cities of the Medes: but the uncertainties of ancient geography forbid a confident assignment with precision of the localities thus specified. Dr. Grant has however adduced very respectable arguments in favour of the regions inhabited by the Nestorians; and at all events the scene of location must have been sufficiently proximate to obviate any serious difficulty on this point. We will extract the substance of our author's statements.

"Assyria was bounded, according to Ptolemy, on the north by part of Armenia and Mount Niphatis; on the west by the Tigris; on the south by Susiana; on the east by part of Media, and the mountains of Choatra and Zagros The country within these limits is called by some of the ancients Adiabene (or, rather, Adiabene was included in Assyria), and by others Aturia or Atyria. Assyria is now called Koordistan, from the descendants of the ancient Karduchi, who occupied the northern parts. It lies between Media, Mesopotamia, Armenia, and Babylon."

"Media being allowed by all to have been contiguous to Assyria, there is little room for doubt as to the general region in which the 'cities of the Medes' are situated."

"As the Medes were in a state of revolt at the time of the captivity of the ten tribes, it is hardly to be supposed that the king of Assyria could penetrate far into Media without encountering the rebellious and warlike Medes. Hence we must look for the settlements of the captive Israelites on or near the borders of Assyria, the greater part of them being left within its boundaries, in the places we shall now proceed to examine. And first in order is Halah."

"Habor is the name of a river. And it is a remarkable fact, that we find a river rising in the central highlands of Assyria which retains this name unchanged to the present day."

"Habor is a river of Gozan. The Zab is also a river of Gozan; and, being the larger stream, it may emphatically be called *the* river of Gozan.

"Gozan, according to Cruden, Holden, and others, signifies pasture. By reference to Gesenius's Hebrew Lexicon, it will be seen that the sounds of G and Z frequently interchange, while the words in which these letters are used retain the same signification after the mutation has taken place. Thus Gozan may change to Zozan without altering the sense. Zozan is the name given by the Nestorians to all the highlands of Assyria which afford pasturage for their numerous flocks. The region in which the Habor and the Zab rise, and through which they flow, is peculiarly of this character."

"The Nestorian Christians in this very region, which became the adopted home of the ten tribes, have from time immemorial had their abode among these unchanging rocks, and they never intermarry or mingle with those around them. In government, religion, language, and customs, they are as truly a peculiar people as were ever their Hebrew ancestors in the land of their fathers. The whole of the present Nestorian population have their abode in the places we have described, as those to which the ten tribes were transplanted. The most of them occupy the central parts of this region, where, as before remarked, they live distinct

and alone. This central portion of Assyria was formerly called Adiabene; a district, as we have seen, that was often included in Assyria. Were there any room for doubt as to this being the particular region to which the kings of Assyria carried Israel captive, our accurate knowledge of the locality of Adiabene would enable us to remove it, for we find the ten tribes in this district in the first century. In a speech made to the Jews by their own king Agrippa, it is alluded to as a fact known *and recognized by* their whole nation assembled in council at Jerusalem, that their brethren of the ten tribes were in Adiabene *more* than seven centuries after they were carried away captive. In his famous speech to the Jews at Jerusalem, reported by Josephus, Agrippa inquires of the Jews whether any of them would extend their hopes beyond the Euphrates, and suppose that their 'fellow-tribes' dwelling in Adiabene would come to their assistance. What could be more specific? Let the reader consult Butler's Ancient Atlas, or any other good authority, and he will find that] Adiabene is precisely the region now occupied by the independent tribes of the Nestorian Christians."

"In Adiabene Proper there are at this day nearly a hundred thousand Nestorians, while only a small remnant of Jews can be found among them. What have become of the latter? how came the former in their place? In Media there are about twenty thousand Nestorians, and but only a tithe of that number of Jews. The number of Nestorians on the north-west side of the Habor is represented as numerous. On the opposite banks of the Habor the whole country to Adiabene and Halah is more or less settled by Nestorians."

"The Nestorian population in Media and Assyria, including a small portion who have embraced the tenets of Rome, may not be far from two hundred thousand, while the nominal Jews in the same territory probably do not exceed twenty thousand souls. No one will suppose that twenty thousand individuals are all that remain of the ten tribes."

Dr. Grant's next argument is, that the ten tribes have never been removed from Assyria. He says—

"Having seen that the ten tribes were carried into Assyria, and placed in the particular districts now occupied by the Nestorian Christians, we proceed to shew that they have never been removed from that country. The inference will then naturally follow, that, inasmuch as there are very few nominal Jews in that region, and no others claiming an Hebrew descent, the Nestorians must be the descendants of the lost tribes.

"First, then, I remark, We have no evidence of their having been removed. The learned author of the 'Sacred History of the World,' and Milman, the historian of the Jews, speaking of their captivity, agree in the statement 'that we hear no more of these ten tribes; that history loses sight of them as a distinct people.' No one pretends to have heard of their removal.

"2. They did not return with the captivity from Babylon. Individuals, it is admitted, may have accompanied the Jews of the Babylonish captivity to Jerusalem. In no one sense, however, can it be said that, as a people, the ten tribes returned with the Jews of the Babylonish captivity.

"3. The ten tribes were in the land of their captivity in the first century of the Christian era. Josephus expressly affirms that 'there are but two tribes in Asia and Europe subject to the Romans; while the ten tribes are beyond the Euphrates till now, and are an immense multitude, and not to be estimated by numbers.' This was towards the close of the first century, and after the Gospel had begun to be preached in Assyria. As an historian, Josephus is too well and too favourably known to require any commendation. Being himself a Jew, and a man of learning, he must have been well acquainted with the correctness of what he here states regarding the ten tribes; and it does not appear that any sinister motive could have influenced him in making the statement we have quoted above. But we have other testimony equally satisfactory, in the speech of King Agrippa already referred to, in which the king alludes to it as a well known fact, that the ten tribes were then beyond the Euphrates, in Adiabene. This speech was made to prevent their war with the Romans, which ended in the destruction of their city and temple. It was addressed to the whole nation of the Jews dwelling in Judea. From the manner in which their captive brethren of the ten tribes are alluded to, as subject to the Parthians, the power then dominant in the East, and living in Adiabene, it is clear that in the last half of the first century the ten tribes were living in Assyria, the very region to which they were carried captive.

"4. They were in the land of their

captivity in the fifth century. This is expressly and repeatedly stated by Jerome, in his valuable 'Commentary upon the Prophets,' written in the beginning of this century; and no authority could be higher than his upon this subject.

"5. The ten tribes are to this day in the land of their captivity. Says the learned Dr. Buchanan, 'It will be easy, perhaps, to shew that the great body of the ten tribes remain to this day in the country to which they were first carried captive. If we can discover where they were in the first century of the Christian era, which was seven hundred years after the carrying away to Babylon [about eight hundred years after the captivity of Israel], and again where they were in the fifth century, we certainly may be able to trace them up to this time.' (Buchanan then refers in proof to the testimonies of King Agrippa and Jerome.) From the beginning of the fifth century (when we last hear of the ten tribes) to the present day, we have historical records of these countries, which would have informed us of so important an event as the removal of the ten tribes to a distant land. But history is silent upon the subject. The native histories, Persian, Turkish, and Arabic, which are numerous, say nothing of the removal of the captive Israelites from this country; and tradition is equally silent upon the subject.

"Having dwelt so long upon the historical and circumstantial evidence, we shall dismiss this part of our subject after naming one more witness—I mean the BIBLE. In Isaiah xi., which commences with one of the clearest prophecies respecting our Saviour, and goes on to describe the peace and blessedness which shall pervade the world on the final triumph of his kingdom, when the 'wolf shall dwell with the lamb,' and 'the earth shall be full of the knowledge of the Lord as the waters cover the sea,' we are assured that 'it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left from ASSYRIA, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the Sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth; and there shall be a highway for the remnant of his people which shall be left from ASSYRIA, like as it was to Israel in the day that he came up out of the land of Egypt.'

"I am not now going to discuss the subject of the return of the Jews; for whether the return spoken of be literal or figurative, does not affect the question at issue. The point I have in mind is the great prominence here given to Assyria in connexion with Israel. Why is it? since there are very few nominal Jews in Assyria; not a tenth part as many as there are in some other countries. And yet it is not only named first in order, but in the closing verse of the chapter it is mentioned by itself, as though it held a higher importance than all the other places together; and not only so, but, on account of his people in Assyria, God is going to work mighty wonders, like the dividing of the Red Sea.

"If the view we have taken of the prophecies be correct; with our knowledge of the present population of Assyria, the inference is unavoidable, that the ten tribes must be identical with the Nestorian Christians. Let us see how it appears. The ten tribes were carried into Assyria. The time of their return is still future. They are therefore in Assyria at the present time. Now the Nestorians are the only people in Assyria who can be identified with the ten tribes, and consequently they must be their descendants."

Our author's next chapter relates to the language spoken by the Nestorian Christians. He reasons as follows:

"I have already remarked that a small portion of the descendants of the ten tribes, by a special Providence, appeared to have been reserved, unconverted from Judaism, as witnesses to the identity of their converted brethren. We have heard their direct testimony that the Nestorians have a common ancestry with themselves. They have also a common language. Not that the Nestorians speak a dialect of the Hebrew; for they do not. The Jews living in the places to which the ten tribes were transplanted, speak a different language from their brethren in other parts of the world. It is a dialect of the Syriac, which indicates for them a different ancestry. This is also the language spoken by the Nestorians.

"The one cannot have learnt it from the other, for the Nestorians and Jews hold little or no social intercourse with each other, except for the casual transaction of business. A Nestorian will

not eat with a Jew, and they rarely enter each other's dwelling. And, moreover, they have no motive for learning each other's language, as they have here a common medium of communication in Turkish, while the Koordish and Arabic afford facilities for all necessary intercourse in those parts of Assyria where there are Jews. How came the Nestorians and Jews of this region by this common Syriac language? Neither of them could have acquired it here, as it was never vernacular east of the Euphrates.

"The use of the Syriac language both by the Nestorians and Jews of this region is an important fact, evincing that they are both alike aliens from the same country. In support of this opinion, we may adduce the tradition of the Nestorians which we have mentioned, that their forefathers came from the land of Palestine, as did the Jews of course."

Dr. Grant next enters upon the question of the names applied to the Nestorian Christians. They call themselves Beni-Israel, Sons of Israel, when speaking of their descent. The term Nestorian they deny to be applicable to them, in the sense of disciples of Nestorius. The name of Syrians may have originated in their use of a Syrian liturgy, or from their being a branch of the church of Antioch. Upon the remarkable appellation "Nazareans," Dr. Grant dilates more fully, as follows:

"NAZAREANS is a term very commonly employed by themselves and others to designate the Nestorians. It is specific in its application to the Nestorians, and is never applied to the Armenians or other Christian sects. As evidence of their Hebrew origin, it may be, in some respects, even more satisfactory than the expressive appellation, sons of Israel.

"The term Nazareans has been well defined to mean 'Christians converted from Judaism, whose chief error consisted in defending the necessity or expediency of the works of the law, and who obstinately adhered to the practice of the Jewish ceremonies.' In other words, they were 'Jews or Israelites converted to Christianity;' i.e., converted Jews. Dr. Semler, a German writer, says they were 'those who more rigidly maintained the Mosaic observances.' Calmet mentions them as 'descendants of the original Jewish Christians, and, as Jews, were too harshly treated by those who should have been their Gentile brethren.' Jerome speaks of them as Hebrews believing in Christ. Mosheim says, 'those who have the title of Christians among the Greeks, were among the Jews called Nazareans;' and 'after their separation from their [Jewish] brethren, although they would not discard the ceremonies prescribed by Moses, yet they would not impose them upon the Gentile Christians. They, moreover, rejected the additions made to the Mosaic ritual by the doctors of the law and the Pharisees.' The learned Bishop Horsley, and others who have examined the subject, appear to have taken similar views, not regarding the Nazareans as a distinct sect, but as Christians converted from Judaism. That the Jewish converts, in the early age of the Church, tenaciously retained many of their ancient rites, is evident from their zeal to impose them upon the Gentiles, teaching 'that it was needful to command them to keep the law of Moses.' But the apostles, after much deliberation upon the subject, in a general council decided against putting this heavy 'yoke' upon their Gentile brethren. We have good reason, therefore, to believe that the latter never adopted the rites of the Jews, nor the name of Nazarean, to whom these rites were peculiar. It must, then, have been applied exclusively to the Jewish converts. Hence the conclusion that the Nestorians must have been Jews. This conclusion derives important support from their retaining, in connexion with this name, very many of the observances of the Jews. Had they the name of Nazarean without these peculiar customs, or any other evidence of Hebrew ancestry, we might be led to think that, in some unaccountable way, it had been incidentally adopted. I am led to this reflection by the fact, that the Syrian or St. Thomas Christians of Travancore, in India, have also the name of Nazaranee or Nazareans. And in Syria the term is used in a general sense, probably because that was the land of the first Hebrew converts, whose name appears to have there survived them. But this should obviously be regarded only as an exception to a general rule; since, as we have seen, the term is well defined, and supported by the most abundant testimony. It is more probable, however, that the former, whose case alone calls for particular notice, derived the name from the Nestorians who were

driven to seek refuge in India by the bloody persecutions of the fourth and seventh centuries. They may be, therefore, in part at least, a branch of the present Nestorians of Media and Assyria. We have good evidence that they were formerly of the Nestorian faith, though they have more recently become connected with the Jacobite Syrians. Or they may be converts from some other branch of the Hebrew family. It is worthy of inquiry, whether the Syrian Christians of Travancore have not traditions, rites, customs, or other evidence of a Hebrew origin.

"If further evidence were wanting to show that the name Nazarean is applicable exclusively to converted Jews, it is found in their use of a separate Gospel in their own language (Syriac), which, from its exclusive use by the Jewish converts, was called the Gospel of the Nazareans. 'The Fathers,' says Buck, 'frequently mention the Gospel of the Nazarenes, which differed in nothing from that of St. Matthew, which was either in Hebrew or Syrian, for the first converts, but was afterwards corrupted by the Ebionites.' Horne adopts the 'opinion, as that which best harmonizes with the consent of antiquity, that St. Matthew wrote first a Hebrew (or Syriac) Gospel, for the use of the first Hebrew converts.' 'This was evidently the Gospel of the Nazareans,' as he immediately mentions its subsequent corruption by the Ebionites. Why was this Gospel written in the language of the Jews? Most obviously, because it was for the use of the Jewish converts, i.e., the Nazareans. Gibbon also adds his testimony as follows, to the received definition of the term: 'the Jewish converts, or, as they were afterwards called, the Nazareans.'

"Before leaving this subject, I will add the testimony of Mosheim, that, 'as the name Nazarean was never used to designate the Gentile converts, so neither were the rites of Judaism ever introduced among them.' Upon this point he remarks: 'In those churches which were composed, either wholly or principally, of Jews, I can easily believe the Jewish ceremonies were so far retained as the different characters of the two religions would permit. And this may be evinced by a good many examples. But that the same took place in other churches, in which either no Jews, or only a few, were found, is not merely uncertain, but incredible.' Further proof on this point is unnecessary. It is quite clear that the Nazareans were converted Jews; and the Nestorians, being Nazareans, must be converted Jews."

Dr. Grant next adverts to various instances of what he considers Judaising customs among the Nestorian Christians, in regard to sacrifices, vows, first-fruits and tithes, keeping the Sabbath, regard for the sanctuary, forbidden food, ceremonial impurities, and other particulars. We will exhibit a sample of his analogies; but in regard to this and other portions of his argument, we would suggest the consideration that there spread widely in the early church a desire to imitate Jewish rites and ceremonies, and to adapt Christian worship to the temple service, where there was no relation by blood to the Jews or Israelites. All the Eastern churches retain customs which bear a Judaical aspect; and the Latin church also affects still more to copy the Levitical ritual in its vestments, its altar, its rites, and its pontifical hierarchy; so that a Jew going into a Romanist church, and observing its altar crowned with seven candles, and otherwise Judaically decorated, might almost fancy himself in his own synagogue, did not the cross, the crucifix, and the introduction of paintings and statues, dispel the illusion. Again, some of the peculiarities in the Nestorian, as in the Latin church, may be neither of Christian nor of Jewish, but of Pagan, origin: for the oriental heathens had many customs—some of their own invention; others, as sacrifices, corruptions of primæval institutions —which in part resembled Jewish ceremonials. Now the Nestorian Christians on the borders of Persia, have undoubtedly occupied their secluded and almost inaccessible plains and mountain fastnesses from early periods of the Christian era, before the incursions of the

Mohammedan imposture. They were enabled in these strongholds to defy the power of the proselyting armies of the disciples of the false prophet; and thus they doubtless retain many usages of ancient, though not uncorrupt, times, in which Christianity had become popularly blended with some opinions and observances supplied by heathenism, and others by Judaism, according as the converts or their leaders were originally Pagans or Hebrews. But when such blendings had occurred, they were perpetuated without genealogical distinction. Thus we find St. Paul, in the epistle to the Galatians, expressing great displeasure that St. Peter had "compelled the Gentiles to live as do the Jews," and the Judaising teachers followed the same unevangelical course. Now, if in any church or country these peculiarities continued to be observed, it would not follow that the people thus using Judaical observances were Jews. The Galatians had been led by these Judaising teachers to "turn again to the weak and beggarly elements of the Levitical law, and to "observe days, and months, and times, and years," as prescribed by the superseded ritual. Had the church of Galatia been ever since segregated, like the Nestorians in Persia, and been found still to retain these observances, this would not be any proof that their forefathers were of Hebrew extraction. Christianity came to us through the Jews; our Lord was a Hebrew; his Apostles were Hebrews; the first converts and most of the early teachers were Hebrews; and though Christianity broke down the wall of partition, and abolished all distinction between Jew and Gentile, yet many of its early disciples and teachers did not rightly regard its comprehensive spirit, so that Jewish peculiarities were often unjustly blended with it. Dr. Grant is at once right and wrong in both the following statements:

> "That the converted Jews continued to observe the ceremonial law, as far as was compatible with their profession of Christianity, there is abundant proof in history; while the evidence is equally clear that these onerous rites were never imposed upon the Gentile converts." (Acts xv. 1—29.)

We have said that Dr. Grant is at once right and wrong in both these statements. It will be seen that though the two statements are made to appear in contrast, the terms of the enunciation are altered, so that there is no contrast at all. In the first portion of the sentence we read "continued to observe;" in the second "never imposed upon." There usually lurks some fallacy in the changing of terms where two statements are to be contrasted; because that change alters the statements. The point of the author's argument required him to say, either that the converted Jews observed what was admissible of the ceremonial law, but the converted Gentiles did not; or that the former were enjoined to do so, and the latter were not. But what he really says is, that the former *did* and the latter were not *enjoined* to do; which is just saying nothing; for the former might do as they did without sanction; and the latter might have done the same without imposition. There is also an error in the universality of the first assertion, as though the retention of ceremonialism by the Jewish converts was without exception, so that they might by this test be distinguished from the Gentiles; whereas St. Paul, who was a Jew, rejected the whole superseded code, and taught others to do so; and even St. Peter no longer

lived as do the Jews; and history does not disprove the fact, that many converted Jews and their posterity abandoned the Levitical ceremonials altogether, as much as though they had been born of Gentile extraction; as converted Jews do in our own day. But even if our author's proposition were true in its universality, yet it would prove nothing in identifying the genealogy of the Nestorians, unless it were also added that no Gentiles observed any portion of the ceremonial law. But Dr. Grant does not affirm this; he only says that such observance was not imposed. It was not by Divine sanction, or by the Apostolic college; but individual teachers erringly imposed it, and St. Peter himself was sharply rebuked by St. Paul for doing so; and where the practice had grown up, there is no proof that it was always extinguished in succeeding times. When we take these circumstances into account, the coincidences must be very peculiar which can go far to prove that a Christian sect is lineally descended from the Hebrews; unless indeed the Romanists and all the oriental churches are so. But with these reservations we will give the heads of Dr. Grant's enumeration.

"Some of the Jewish rites, being obviously incompatible with Christianity, must not be looked for among the converts from Judaism. But if the reason for their discontinuance, in particular cases, can be clearly indicated, the evidence, as a whole, will not be essentially diminished. Let us look at the application of this principle in relation to sacrifices. That Christ has offered himself a sacrifice to atone for the sins of his people; that we are sanctified through the offering of the body of Jesus Christ once for all, is the foundation of the Christian's hope; consequently, it is clear that it would be a virtual denial of Christ as 'the propitiation for our sins,' to continue to offer the atoning sacrifice or sin-offering of the Levitical code. But the Jewish ritual prescribed other sacrifices which were in no way connected with the atonement. If, therefore, we find a body of Christians continuing to offer these sacrifices after the manner of the Mosaic ritual, is it not probable that they would have retained the other also, had it not been abrogated by the death of Christ? And would not their continued observance of the only sacrifices compatible with their profession of Christianity, afford us satisfactory evidence in favour of their Jewish origin, as though they observed them both?

"This is just the case with the Nestorian Christians. While they acknowledge Christ as the final offering for sin, they continue to present the other form of sacrifice—the peace offerings—in accordance with the customs of the Jews."

"They are usually offered to return thanks for God's benefits, or to obtain new favours from him; as, for instance, the recovery of sick friends, or their own restoration to health. The animal is then usually slain before the door of the church, when a little of the blood is often put upon the door or lintels. The right shoulder and breast belong to the officiating priest of the church."

"The Nestorians regard these sacrifices as a remnant of their former Jewish rites; and those Jews of whom I have inquired on the subject, say that 'they are a part of their own rites, which the Nestorians have retained since their conversion from Judaism, while they have departed from the law in more important matters.' The Nestorians sometimes offer sacrifices on the death of distinguished persons, supporting the practice by reference to 2 Maccabees xii. 43, as they do their other sacrifices by reference to the Mosaic ritual and the practice of their forefathers."

"First-fruits are to this day presented to the Lord by the independent Nestorians, as they were among the Jews of old. The first ripe fruits of their fields, gardens, and vineyards, are presented to God before the harvest is gathered; and, as their flocks comprise their chief wealth, they also set apart the first-fruits of the dairy as an offering to the Lord. This offering of first-fruits to the Lord is believed to be a practice so peculiar, as to be identified at once as a remnant of Judaism."

To these heads of sacrifice and first-fruits, Dr. Grant adds that vows are often made to do something for the glory of God, in

token of gratitude, which he considers a Levitical, not a Christian, observance. The Sabbath (we conclude he means the Lord's-day, the first, not the last, day of the week) is regarded with more sacredness than among other oriental Christians; and is ushered in by a "preparation before the Sabbath," occupying three hours before sun-set on the preceding evening. The sanctuary, or holy place of the church, he says, is kept with great reverence, after the example of the Jews. Further, women may not enter the congregation till forty days after the birth of a male-child, and sixty after that of a girl; the time in the latter case, he says, being abridged from the strictness of the Jewish law, on account of the increased consideration given to females under the Gospel. Swine's flesh, and other meats prohibited by the Levitical code, are regarded by many of the Nestorians with abhorrence; though this abstinence is wearing away. Dr. Grant adds:

"Their fasts and festivals bear a close analogy to those of the ancient Jews. Like the Pharisees, they 'fast twice in a week,' and they attach great importance to these observances. These attachments the Nestorians themselves refer to a Hebrew origin. 'In one instance,' says my friend Mr. Stocking, 'while I was hearing the bishop and priest read the New Testament, the difference between the Jewish and Gentile converts, arising from the strong attachment of the former to their Jewish customs, was alluded to; and one of the priests remarked to me that the analogy was quite similar between ourselves. 'We,' said he, 'were formerly Jews, and hold to our fasts; but you are Gentile Christians, and do not wish to adopt our customs.'

"The Passover they observe as their principal festival. They call it Pascha, after the original name of that ordinance as observed by the Jews. But the mode of the observance is modified by their faith in Christ. Regarding Him as the final passover, they substitute the emblems of his body and blood for the Paschal Lamb. In other respects they keep the festival much after the manner of the ancient Hebrews."

All these things have a Judaical aspect; but are they so confined to the case of the Nestorians that they afford convincing proof of their being descended from the Hebrew tribes? So far from it, most of these institutions are met by corresponding observances in other Christian communions; and even where they differ, the difference may not be greater than can be accounted for upon the supposition that the Nestorians of Persia retain in their seclusion some things which have been lost or altered elsewhere. It seems to us that Dr. Grant and his fellow-labourers, being American Congregationalists or Presbyterians, are not sufficiently acquainted with ritualism and church antiquities, always to discern between what is peculiar to the Nestorians, and what is, or has been, common to other Christian bodies. Thus in the last passage which we have quoted, fasting twice a week is mentioned in proof that the Nestorians sprang from the Israelites, because the Pharisees, who were Jews, thus fasted; whereas the weekly Wednesday and Friday fastings were kept in the whole Christian Church from early times, as they still are in theory, if not in practice, in all episcopal churches. The reason of the fast on those two days, as Origen and other Fathers remark, and all episcopalians know, was that Christ was betrayed on the Wednesday and crucified on the Friday. For the most part the fast was absolute, and extended till the ninth hour (three o'clock of our computation); but afterwards innovations were made, and various kinds of food were specified as proper or improper to be used on fast days; bread, salt, and water being the most strict diet. Hence, little heed is

to be paid to our author's remarks upon forbidden food, as if this were confined to the Nestorian Christians; whose abstinence from swine's flesh no more proves them to be of Hebrew than of Mohammedan descent. So again when Dr. Grant says that they observe the passover as their principal festival, and "call it Pascha, after the original name of that ordinance as observed by the Jews," only that "the mode of observance is modified by their faith in Christ;" for "regarding him as the final passover, they substitute the emblems of his body and blood for the Paschal Lamb," he only describes what the universal Church of Christ has done in every age till some ultra reformers abolished many good customs because they had been identified with, or abused by, popery, though they were neither Papal nor Nestorian, but œcumenical or Catholic. Is Dr. Grant unaware that all episcopal churches, as much as the Nestorians, observe Easter Day, in memory of Christ our passover; for, as our Church says, "he is the very Paschal Lamb." To adduce the use of the word "Pascha," and the celebration of the Lord's Supper on that day, as any portion of proof that the Nestorians are the lost tribes, exhibits such ignorance of church matters, that it leads us to depend less upon the writer's judgment in regard to other alleged coincidences. It is clear, from the remark made by Mr. Stocking, as above quoted by Dr. Grant, that their Nestorian friends, being segregated from the great mass of Christendom, ill-read in ecclesiastical story, and regarding the American missionaries as the representatives of occidental reformed Christianity, are often puzzled to give a reason for some of their observances retained from early days; and therefore account for everything which their American friends regard as peculiar, but which Episcopalians might not so regard, by turning to something analogous in the Old Testament, and saying that their observance has reference to their Israelitish extraction. One of their priests remarked to Mr. Stocking, "We were formerly Jews, and hold to our fasts; but you are Gentile Christians, and do not wish to adopt our customs." And this Dr. Grant treats as argument! The priest might more correctly have said, "We retain the fasts and feasts of the primitive church, as, for the most part, all the Eastern and Western episcopal churches do, including those of the Reformation; but you have rejected them." Again, Dr. Grant specifies the offering of first-fruits as another proof of Jewish extraction; but did not Christians of other churches bring "bread, milk, wine, and honey," as offerings to the Lord's table? He further mentions the fencing off of a portion of the church, as a sanctuary or holy of holies, as a proof that the Nestorians are the lost Tribes. But does he not know that both the Eastern and the Western communions, in all their divisions, did the same? Did he never hear of the Βημα, or "suggestum," or sanctum, or sacrarium, or θυσιαστηριον, or ἱερατειον, or as we should say, the chancel, as distinguished from the nave? And so also with regard to the proof that the Nestorians are of Hebrew lineage, that the women may not enter the church till forty days after child-birth, is he not aware that a similar observance prevailed early throughout the church? The Church of England prescribes no express time for a woman coming to return thanks; it only says "at the usual time;" but in the Oriental liturgies the time is forty

days; and in the Greek church the service is called "The prayers for a woman forty days after child-bearing." Yet the members of the Greek church are not therefore the lost tribes. Yet, lest our American friends should accuse us of Jewish ceremonialism, we add the remark of Wheatley, that "When our own liturgy came to be reviewed, to prevent all misconceptions which might be put upon the word Purification, the title was altered, and the office named, 'The thanksgiving of women after child-birth,' commonly called, The Churching of Women." Comber also says: "There is great difference between the Jewish purification of women under Moses's law, and the Christian giving thanks for them; and though that gave the first intimation to this, and Christian women thought themselves bound, by way of analogy, to do some solemn acts of religion, since their deliverance is as great as the Jewish women's was, yet this is not a Mosaical ceremony, but a piece of Gospel worship as we observe it."

We have noticed these matters, both because they shew that much must be subtracted from our author's coincidences—seeing that he regards various things as indicating that the Nestorians are of Jewish descent, which are not peculiar to the Nestorian Christians; and also because they illustrate our observation respecting the inconvenience of missions to the oriental churches being in the hands of those ultra-Protestants, who have discarded more than Scripture required or authorized; including, in the former word, various seemly and edifying rites, and in the latter episcopacy itself. It is rather hard upon the Nestorian bishops and priests, that in their ignorance of the doctrines of the Reformation as embraced by episcopalians, they should be forced to defend many things which are truly catholic, as if they were peculiarities of their own arising from their alleged Israelitish extraction. The result, as we before said, must be, when they become thoroughly in earnest in their religious inquiries, they will be in danger, either of reducing their church to the baldness of modern dissent, or of rejecting necessary reformation in order to avoid it. We heartly wish they had the Anglican prayer-book, that they might find a way of escape from both these evils.

Dr. Grant next appeals to their physiognomy, names, tribes, and other proofs. We will again give an outline of his arguments in his own words.

"The physiognomy of the Nestorian Christians bears a close resemblance to that of the Jews of the country in which they dwell. Even the natives, who are accustomed to discriminate by the features between the various classes of people, are often unable to distinguish a Nestorian from a Jew; and I have taxed my own powers of discrimination with no better success."

"Their names are as strikingly Israelitish as their physiognomy. I have seen promiscuous circles of ten or twelve Nestorians, in which every individual had a Jewish name. From forty-five members of our seminary who were taken promiscuously, thirty-two had Jewish names found in the Bible. Others had received names of significant import, in accordance with the custom of the Jews, and such as are common among those of Ooroomiah."

"Most of the Nestorian Christians, like the ancient Israelites, live in separate tribes. We do not deem it essential to our main position, and shall not attempt, to identify each one of the tribes separately. But, in the midst of this general ignorance on the subject, the family of the patriarch, who of all others are the most likely to have preserved correct information regarding their genealogy, assure us most confidently that they know the particular tribe from which they are descended; and they make the assertion with so much apparent integrity of purpose, and with such attendant circumstances, as leave us no room to doubt their sincerity. They claim

descent from Naphtali; a claim that certainly savours little of vanity."

"Their form of government partakes much of the theocracy of the ancient Jewish code, when 'the high-priest was at the head of all religious affairs, and was the ordinary judge of all difficulties that belonged thereto, and even of the general justice and judgment of the Jewish nation.' This is just the relation sustained by the Nestorian patriarch to the independent tribes."

"The avenger of blood among the independent Nestorians is the minister of justice for capital crimes, as was the case among the Hebrews."

"Cities of refuge were appointed by the Hebrew legislator to prevent abuses in the summary manner of punishing the guilty. These cities were the property of the priests and Levites, and were required to be numerous and accessible. Among the Nestorians, the churches in most respects correspond to this description; and they are the constituted cities of refuge, where the man-slayer may flee for security, and safely remain till the elders shall decide on his case."

"If the Nestorians were idolaters, would not this militate against our position that they are the children of Israel? How remarkable, then, that they alone, of all the churches of the East, are entirely free from the least appearance of idol-worship. While all of these churches are filled with pictures, they have none. They bow their knees before no likeness of anything in heaven above, or in the earth beneath; and, while the other Christians pay their homage to the consecrated host which is daily held up for their adoration, the Nestorians observe almost a scriptural simplicity in their sacramental rites."

These circumstances, taken in connexion with all the preceding facts, certainly furnish very remarkable evidence in proof of the Israelitish origin of the Nestorians; but we must still demur as to the conclusion, more especially as Dr. Grant continues, (as in the instance of making churches places of refuge) to attribute to Israelitish descent what would equally prove all the old Churches of Christendom to be the lost tribes.

We see nothing improbable in the supposition, that if the ten tribes were really existing as a body at the era of Pentecost, they may have been converted to Christ. They had not the same prejudices as the Jews; they did not crucify the Lord of life and glory; they had the Old Testament in their hands, and the proofs were clear that Jesus of Nazareth was he of whom Moses and the prophets did speak. We know also that some of the Apostles penetrated far into the East; and they and the primitive disciples made it their first business to preach the Gospel "to the lost tribes of Israel." Parthians and Medes" (and Parthia comprehended that portion of Assyria to which the present discussion applies) are mentioned among those who heard the Gospel on the day of Pentecost. St. Paul speaks of the twelve tribes serving God, and looking for the promise of the resurrection; the epistle of St. James is addressed to the twelve tribes; and there is nothing incredible in the supposition, that the ancestors of the present Nestorians on the borders of Persia were among them. Their not being specifically mentioned in the New Testament, or by early writers, though a difficulty, is not insuperable, as their remoteness and seclusion might possibly account for the circumstance. At the same time it remains to be considered, whether so extensive a conversion of Hebrews in that early age is compatible with what is stated in the New Testament of the blindness which still hung over Israel.

Dr. Grant concludes his volume with several chapters upon the predicted conversion and future prospects of Israel. For these particulars we refer to his pages; our chief object having been to exhibit the proofs by which he urges the identity of the Persian Nestorians with the

ten tribes; and still more to advocate the cause of the Eastern desolated churches, and the duty of making zealous efforts to promote their revival.

PERSONAL RECOLLECTIONS.

Personal Recollections. By CHARLOTTE ELIZABETH. 1841.

CHARLOTTE ELIZABETH (for so we must call her, since she gives herself no other appellation, not mentioning either her maiden name, or her first marriage name of Phelan, or her present name which we will not attempt to write lest we should mispel it,) has published a book—not exactly all about herself, but about herself as a peg for her notes on a great number of subjects and persons, with her opinions, and hopes, and fears, and joys, and some of her sorrows, in the lively graphic style which has popularised her pen. We will not enter into a discussion upon the good and evil of auto-biography, and the circumstances under which it becomes an individual not only to write but to publish his own life; but will merely quote Charlotte Elizabeth's statement of her reasons for adopting this step, leaving each reader to approve or disapprove of them according to his own taste and judgment.

"I have given my best consideration to the arguments by which you support the demand for a few notices of events connected with my personal recollections of the past. That which has chiefly influenced me is the consideration, urged on what I know to be just and reasonable grounds — that when it has pleased God to bring any one before the public in the capacity of an author, that person becomes in some sense public property; having abandoned the privacy from which no one ought to be forced, but which any body may relinquish; and courted the observation of the world at large. Such individuals are talked of during life, and after death become the subject, I may say the prey, of that spirit which reigned in Athens of old, and from which no child of Adam is wholly free—the desire to hear and to tell some new thing. No sooner has the person withdrawn from this mortal stage, than the pen of biography is prepared to record, and a host of curious expectants are marshalled to receive, some fragments at least of private history. I wish I could dissent from your remark, that even godliness itself is too often sought to be made a gain of in such cases. Writers who are themselves wholly unenlightened by spiritual knowledge, and uninfluenced by spiritual feeling, will take up as a good speculation, what must to them be a mystery, and wrong the subject of their memorial while they injure the cause in which he laboured. Even among those of better understanding in the ways of truth, we do not often meet sound judgment, calm discretion, and refined delicacy, combined with affection for the departed, and zeal for the gospel. Private journals are sought out, confidential letters raked together, and a most unseemly exposure made, alike of the dead and the living.

"This I have always seen and lamented; and being aware that my turn would probably come to be thus exhibited, I have abstained from preserving even the slightest memoranda of events, thoughts, or feelings, that could be laid hold on as a private journal: and I have most distinctly intimated to all those friends who possess any letters of mine, that I shall regard it as a gross breach of confidence, a dishonourable, base, and mercenary proceeding on their part, if ever they permit a sentence addressed by me to them to pass into other hands. Indeed, to such an extent have I felt this, that for many years past I have kept some friends under a solemn pledge that, immediately after my death, they will proclaim my having so guarded my correspondence, in order, if possible, to shame the individuals from a course with regard to me which I have never been inveigled into with regard to others. Looking on epistolary communications as a trust not to be betrayed, I have invariably refused to

deliver to the biographers of my departed friends any letters of theirs that I might possess:—the first application for them has always been the signal for committing the whole budget to the flames.

"This you know; and you say that the very precautions I have used will leave my memory more completely at the mercy of ill-judging or ill-informed survivors, who, in the absence of more authentic information, may draw on their own invention, and do me injustice. This is the plea that has prevailed with me now: the uncertainty of mortal life, with the apprehension that if suddenly removed I shall become the heroine of some strange romance, founded probably on the facts of a life by no means deficient in remarkable incidents, but mixed up with a great deal of fiction; and the consciousness that others may be thereby wounded, whom I would not wish to wound—have decided me to act upon your suggestion, and to draw out a little sketch of such matters as can alone concern the public in any way. Into private domestic history no person possessed of a particle of delicacy can wish to intrude. It is melancholy to witness the prying spirit that some are but too ready to cater to, for filthy lucre's sake; and grievous to reflect, that the boasted immunity which makes the cottage of the English peasant, no less than the palace of the English noble, a castle,—which so fences his domestic hearth that no man may set foot within his door without his consent, or proclaim an untruth concerning him without being legally compelled to render compensation, should be withdrawn from his grave. I cannot tell you how I have blushed for the living, and kindled with resentment on behalf of the dead, when contemplating the merciless desecration of what may truly be called the sacredness of home, in some biographical notices."

As speech, said the Prince of Benevento, is given to man to conceal his thoughts, so Charlotte Elizabeth has published a memoir to prevent a memoir being published. We however respect the motive which induces her to anticipate what she considers may be proper to be said of herself, in order to prevent less scrupulous persons transgressing that boundary by alluding to others; for the name of this lady is not so little known, that other memorials are not blended with her narrative in the minds of her friends. If her book is egotistical; that is precisely what she tells us on the title-page she meant it to be; for if Hamlet writes his own life, he must not leave out his chief sayings or doings, by particular desire. We should not have urged her to publish her own memoirs, as did the friend to whom she addresses them; for such a proceeding was fraught with peril in many ways; it may savour of self-love; or minister to vanity; or even where most honest, call forth invidious remark; but the deed being done, we are bound, from the excellent character of the writer, to believe that it was done in Christian simplicity, and with the hope that with the blessing of God her recollections of herself may minister benefit to others. She tells us she was gay, giddy, frolicksome, and romantic; strict indeed in morals and reverencing religion, but in and of the world; but that it pleased God of his infinite mercy to bring her to himself, chiefly through the reading of his most blessed word under the guidance of his Holy Spirit, and that to this she is indebted for the will and the effort to glorify him, and to benefit the souls of her fellow-creatures, with her life, which had otherwise been spent in worldly-mindedness, and with her pen, which might have been devoted to frivolity and ungodliness. She delivers her opinions upon Romanism; the condition of Ireland, political and religious; unfulfilled prophecy, especially in regard to the Jews, the millennium, and the personal reign of Christ upon earth; and on various other subjects, with no little fervour; and evidently with the assured feeling

that her friends will feel pleasure in hearing what she communicates. If she finds all her critics and readers willing to join the family party, and to chat with her, forgetting that they are reading a printed book, and taking things as they were meant, the world will have grown more civil to auto-biographers than it was wont to be. But this excellent lady is so surrounded by a halo of respect and regard; her trials have called forth so much sympathy; her talents so much admiration; and her characteristic zeal, disinterestedness, glowing affection, and unwearied benevolence, so much gratitude; that she probably is not much alarmed at the perils of her condition.

Charlotte Elizabeth, we learn from this volume, was born at Norwich, where her father was a minor-canon, and also held two small benefices. She was an ardent enthusiastic child, the delight of her father and her friends. In her childhood she lost her sight for a considerable period; and after recovering it, her hearing, which was never restored; and she was for some years so unwell that she was nearly killed by intended kindness, being dosed with medicine at the discretion of some of its most indiscreet administrators. She devoured books, which supplied the place of music and conversation, the loss of the enjoyment of which she had bitterly mourned. A much-loved brother, of whom in after pages she gives a glowing account, was her chief friend. She mentions many little occurrences of her childhood, among which is the following, which we transcribe because it contains an admonition to mothers about the health and figure of their daughters, which we, unversed in such matters, have never included among our instructions; perhaps too hastily concluding that all women professing godliness must have better sense, as well as principle, than to injure their children by affecting fashions even more irrational and injurious than the tight shoes of their Chinese sisters.

"Happily my health became so affected, that a removal into the country was judged necessary, and I forgave the doctors all their past persecution of me in consideration of their parting injunctions; which were, that I was to have unbounded liberty; to live entirely in the open air, save when the weather forbade; to be amused with all rural occupations; and especially to frequent farm-yards, for the purpose of inhaling the breath of cows.

"This removal was a double resource; it invigorated my bodily frame, until I outgrew and out-bloomed every girl of my age in the neighbourhood, while really laying a foundation for many years of uninterrupted health, and a constitution to defy the change of climate for which I was destined; while it won me from the sickening, enervating habit of sedentary enjoyment over the pages of a book, which, added to the necessary studies and occupations, was relaxing alike the tone of the bodily and mental frame. From the polluted works of man I was drawn to the glorious works of God; and never did bird of the air or beast of the field more luxuriate in the pure bright elements of nature than I did. These were destructive expeditions in one sense. I remember the following dialogue, repeated to me by my brother, when we made our appearance at home after a day's demolition of wearing apparel. 'Mr. B., this will never do; that girl cannot wear a frock twice without soiling it; nor keep it whole for a week: the expense will ruin us.'

'Well, my dear, if I am to be ruined by expence, let it come in the shape of the washerwoman's and linendraper's bills; not in those of the apothecary and undertaker.'

One morning, when his daughter was about eight years old, my father came in, and found sundry preparations going on, the chief materials for which were buckram, whalebone, and other stiff articles; while the young lady was under measurement by the hands of a female friend.

'Pray what are you going to do to the child?'

'Going to fit her with a pair of stays.'

'For what purpose?'

'To improve her figure; no young lady can grow up properly without them.'

'I beg your pardon; young gentlemen grow up very well without them, and so may young ladies.'

'Oh, you are mistaken. See what a stoop she has already, depend on it this girl will be both a dwarf and a cripple if we don't put her into stays.'

'My child may be a cripple, Ma'am, if such is God's will, but she shall be one of His making, not our's.'

"All remonstrance was vain; stays and every species of tight dress were strictly prohibited by the authority of one whose will was, as every man's ought to be, absolute in his own household. He also carefully watched against any evasion of the rule; a rib-band drawn tightly round my waist would have been cut without hesitation by his determined hand; while the little girl of the anxious friend whose operations he had interrupted, enjoyed all the advantages of that system from which I was preserved. She grew up a wand-like figure, graceful and interesting, and died of decline at nineteen, while I, though not able to compare shapes with a wasp or an hour-glass, yet passed muster very fairly among mere human forms, of God's moulding: and I have enjoyed to this hour a rare exemption from headaches, and other lady-like maladies, that appear the almost exclusive privilege of women in the higher classes.

"This is no trivial matter, believe me; it has frequently been the subject of conversation with professional men of high attainment, and I never met with one among them who did not, on hearing that I never but once, and then only for a few hours, submitted to the restraint of these unnatural machines, refer to that exemption, as a means, the free respiration, circulation, and powers both of exertion and endurance with which the Lord has most mercifully gifted me."

Charlotte Elizabeth grew up, she says, a healthy, active, light-hearted girl; ardent in all she thought or undertook; and not least in politics, so that the present Bishop Monk, who was domiciled under her father's roof preparatory to entering college, remarked that "Missy would one day, be a great politician," to which she replies, that "Missy does not repent," though often rebuked, "for indulging a taste not lady-like;" her wish being to see all her countrymen and country-women, like herself, zealous "political protesters," and guardians of "the ramparts of our Protestant constitution." Her father was what in those days was called an orthodox Tory clergyman; dividing his time between his stall, his parish, his family, and his pointers; kind, charitable, dignified, and holding sacred things in reverence; attentive to his various duties, and recreating himself after them with music, or a cudgel-match with Dr. Parr upon politics. Her mother was a good housekeeper, who loved her office so much that she never resigned any portion of it to her daughter, who grew up superbly bookish, and profoundly ignorant of housewifery. From her grandmother she inherited, it seems, some of the true Hotspur blood, which accounts for the mettlesome style of some of her writings. We do not share all her opinions; but if we do not break a lance with her, we hope she will duly attribute it to our chivalry and not to cowardice. Of her grandmother she says:

"My father's mother was a fine, sprightly, robust old lady. She was simplicity itself in manners, her blunt speeches sometimes clashing a little with her son's notions of polish and refinement, as also did her inveterate antipathy to the reigning fashion, whatever that might be. I used to stand proudly at her knee, admiring the high colour of her cheek, and uncommon brilliancy of her fine dark hazel eye, while her voice, remarkably rich and clear, involuntarily swelled the chorus parts of our magnificent music.

"She was a Percy; not by name, for that had been lost in the female line, some generations before; but the pedigree in my possession, drawn up by Sir W. Betham, shews how just was her vaunt in that respect. For vaunt it she did, to us at least, often bringing it forward to check any tendency to

behaviour unbefitting those who claimed descent from

'The stout Earl of Northumberland,'

with whom I ought to be well acquainted, for the singing of Chevy Chace in proper time and tune with her was the only secular accomplishment in which my dear grandmother personally laboured to perfect me, except knitting and curious old-fashioned needlework. The pride of ancestry took strong hold of my mind; and such an ancestry accorded but too well with my romance, innate and acquired. It stood me, many a time, in the stead of better things, when nerving myself to endure affliction and wrong; and therefore I notice it, to warn you against exposing your own children to the same snare.

"Next to the fashion, if not in an equal or superior degree, I think my grandmother most abhorred the French. Indeed, her strongest denunciations against reigning modes were usually clinched with the triumphant assertion that they were 'French fashions.' No marvel if her spirit was stirred within her by the horrors of revolutionary France, and her Protestantism strengthened by the butcheries of ninety-eight. I knew that she was a Protester and a Tory of no common stamp; and I knew that she brought her Bible forward in support of every opinion that she uttered. Rarely did I visit her without finding her buried in the study of that blessed Book."

We have acquitted our heroine of the charge of intentional vanity, because we feel assured that though circumstances have given to her name a publicity which it always requires much grace to chastise by the retired severe graces of the female and Christian character, she is deeply embued with higher and holier principles than those of paltry personal display; and therefore we account it only a slip in argument, and not hypocrisy or breach of truth, when she says that her reason for noticing her Percy blood, the pride of which, in the absence of better things, stood her in their stead, is to warn parents against encouraging family pride in their children. The natural inference would rather have been, that what effected so much good, was to be coveted, not reprobated. Perhaps, however, what she really meant to say was, that though pride may deter persons from what are called mean vices, it is itself a vice against which God is highly incensed, and that she warns parents against fostering it in their offspring, however specious its appearance. But to elicit this moral, she should rather have shown the harm it did her than the good.

Charlotte Elizabeth married an officer, whom she once followed to Nova Scotia; but their union was not happy, and a veil is decorously drawn over her domestic history. Of her own buoyant character at this period she gives us some striking illustrations.

Charlotte Elizabeth goes on to tell us of her residence in Ireland, and of the affairs of that country and her ardent attachment to it; of God's mercy in bringing her to a true knowledge and faith of her Saviour; of the opinions she was led to form on a variety of subjects, theological and otherwise; of her return to England, and her residence at Clifton, Sandhurst, and other places; of her writings; and of divers matters in which she was engaged: interspersed with many anecdotes and interesting recollections; but especially those relating to a deaf and dumb boy whom she brought up, and whom she has before mentioned in some of her publications. We might quote many detached passages, but we could not weave them into a narrative; we must therefore refer those of our readers who wish to prolong their conversation with her, to her own pages. We only add, may grace, mercy, and peace be with her.

VIEW OF PUBLIC AFFAIRS.

THE new Parliament has met. The Queen's speech was delivered by Commission, her majesty's medical officers so advising, and probably also her ministers considering that they could not with propriety wish her to deliver in person an address embodying opinions which neither House was likely to re-echo. In the speech, after stating that she continues to hold friendly relations with foreign powers; that the objects of the quadruple alliance with reference to the affairs of Turkey and Egypt have been accomplished, and that France is appeased; that her minister has returned to the court of Persia; that the arrangements with China have not been brought to a close; but that the differences between Spain and Portugal have been adjusted; her majesty notifies to parliament that the revenues of the country require to be increased; and she urges the propriety of revising the duties upon foreign commodities; of considering whether in any case protection is carried too far; and examining whether the corn-laws do not aggravate fluctuations, embarrass trade, derange the currency, and interfere with the comfort and prosperity of the people. Whatever may be any man's opinions upon the points alluded to, there can be no doubt of their importance; the amendment therefore to the proposed responsive address in both Houses, without expressing any opinion upon the questions mooted in the speech, asserts broadly that the Houses have not confidence in her majesty's advisers; in the absence of which no great question of national policy can be duly arranged and brought into effective operation. This amendment has been carried by a very large majority in the House of Lords; and the debate upon it is proceeding, while we are writing, in the House of Commons; but there is no doubt about the result, and the consequent resignation of her majesty's ministers, and the accession to office of Sir Robert Peel as prime minister, aided by the Duke of Wellington and the chiefs of the Conservative body. What measures they will propose it were useless to attempt to conjecture. We have no doubt that Sir R. Peel has the wish and the skill to develop the resources of the country, and to preserve its venerable institutions; but we fear that he has not thoroughly learned that first and most important lesson of public policy, that all our works should be "*begun, continued, and ended*" in God, "*without* whom nothing is strong, nothing is holy;" and that he may continue to adhere too much to that heartless school of political philosophy, which places alleged secular expediency above the large, generous, and confiding maxims of eternal truth. The course of Conservative policy has happily ranged its public advocates for the most part among the defenders of religion; but we must say, with grief, that we have not yet witnessed among the leaders of either great division of party politics, a deeply-rooted conviction of the duty of making the Gospel the basis of national legislation. It is not enough that Sir Robert Peel should shun the fatal example of the Melbourne cabinet in their laxity, to use the mildest term, whenever questions occurred involving religious considerations. He ought to be prepared firmly to take his stand upon the doctrine that we are by profession a Christian country; and to act in regard to the Established Church, to national education, to the affairs of Ireland and of the colonies, the college at Maynooth, idolatry in India, the laws for the observance of the Lord's Day, and other questions, upon the solid principles of duty, without truckling to the miserable time-serving of political party. The Times newspaper has already announced—though we suspect without any shadow of authority—that it is quite impossible Sir. R. Peel, as a wise statesman—without any reference to financial difficulties—should listen to Sir. R. H. Inglis's over-righteous and narrow-minded notions of the duty of church extension; for that whatever might be proper when all the nation were of one mind, and though it is right to keep up what we possess, yet, that under present circumstances, it were folly and madness to talk of the legislature's providing for the worship of God and the spiritual wants of the people; and that no such obligation is incumbent upon it. There seems to be great jealousy in the camp of worldly-minded Conservative statesmen, lest the ultra-religionists, as they are called, whether of the Pusey and Gladstone, or of the ordinary orthodox, or of the evangelical class, should urge their monstrous old-fashioned notions; that the Bishop of London, among others, should continue to harangue upon the duties of Christian legislation; and thus expose Sir R. Peel and his government to the risk, either of displeasing and disappointing these fanatical friends,

who, it is allowed, form a very large and influential body, or of too much offending papists, infidels, and political dissenters, by following out the Christian principles which wise and holy men of former days considered the polar-star for a statesman's guidance. Sir R. Peel cannot indeed controul events, or prevent differences of opinion; he must yield to majorities when they are against him; but he ought not to refrain from acting upon the dictates of religious duty because some secular politicians of his own school will not proceed with him. In answer to every question, whether of Whig or Tory, of Conservative or Radical, of Papist or Protestant, of Churchman or Dissenter, where that question impinges, as very many national questions do, upon matters which bear upon religion, he should boldly say, We ought to be a people "serving the Lord our God;" and if the inquiry be added, "Wherewith will ye serve him;" the answer ought to be equally prompt, "With our young and with our old, with our sons and with our daughters, with our flocks and with our herds;" regarding individually and nationally our persons and our property, our souls and our bodies, as rightfully belonging to God, and setting Him before us in all our proceedings. This will not make all men of one mind in political, legislative, or theological questions; nor would we wish to see religion debased, and senatorial deliberation travestied, in our houses of parliament, by hypocrisy and affected phrases; there is a time and a place for all things; the Bible sets forth principles of action, and what concerns legislation ought to be in subordination to them; but this implies no piebald blending of matters of finance, statistics, jurisprudence, or other secular discussion, with special sentences, as though religion were to be patched on here and there in ill-assorted prominence, instead of blending with the whole fabric of human action, and running as a golden thread through its ever-reeling warp. The principle is what is wanted, and it will extend itself to the details. We would hope that Sir R. Peel has so profited by past errors as to determine never again to adduce secular expediency as an argument in any question which ought to be tested by principle. It was this grievous mistake which took from him the confidence of the friends of religion in the matter of the Romanist disabilities, and ejected him from the representation of the University of Oxford. Mr. Wilberforce, and many other religious men, advocated the measure as considering it consistent with scriptural principle; but Sir R. Peel stated that he had not altered his former views regarding it, but that he adopted it as a matter of expediency. It could not be expedient if it was not right; and he should have resigned office rather than have proposed it, with his unchanged belief of its demerits. In like manner, in various other things bearing upon religion, those who wished to make the Bible the standard of legislation, feared and found, when he was in power, that they could not depend upon him in a moment of exigency. There has been, by the blessing of God, a wide extension of scriptural knowledge and serious devout piety in the land, especially within the pale of the Anglican church; but it has not yet found due representation in parliament, or adequately influenced the decisions of state. It is for the most part connected with what are called conservative doctrines; but it is conservative for higher purposes than mere political partizanship or secular advantage. It places religious considerations in the scale of national legislation; and if these be not regarded by those who stand at the helm of public affairs, it will not be satisfied. It might be all that could be expected of Sir R. Peel, when on the side of opposition, that he should be a breakwater, to resist the storms which would have overwhelmed our most sacred institutions; but in power he cannot be allowed to be passive; he must aid, and invigorate, and enlarge; and we earnestly pray that God will give him the grace and strength to do so.

We are not scared from this line of argument by the petulant remark, now so common, that in this our day almost every stirring topic of public discussion is mixed up with religious, or, as the objectors phrase it, "sectarian" considerations. We rejoice to say that there is some truth in the assertion, and we wish there were more; for if there is a heaven and a hell; if Christianity be not a fable; and if man has a soul as well as a body, the whole aspect of his social and political affairs ought to have regard to his duties as a moral, responsible, and spiritual being; and it is not a question of trivial import, what may be the effect of any legislative or other measure, upon higher interests than those of this fleeting scene;—though we would not separate the two, for Divine providence has joined them; national religion being sound national policy; and godliness, in the case of states, having emphatically the promise

of God's blessing in the present world, as in the case of individuals it has the promise also of the life to come. And as to the charge of sectarianism, all religion must be distinctive; and that which is theologically distinctive, scoffers, unbelievers, and political philosophists are pleased to call sectarian.

Viewed in this regard, it is an auspicious sign of the times, that our very newspapers and parliamentary debates are perpetually conversant with questions of religious moment. They are not indeed always fitly discussed, or rightly decided upon, in these vehicles of debate; but the very introduction of such topics as popular themes proves at least that the nation is not in a state of spiritual torpor—the stillness of death. Whether the subject be church extension, or the proceedings relative to the Oxford Tracts; colonial bishoprics, or the state of Ireland; the encouragement of idolatry in the East, or the national training of children at home; canal and rail-road Sabbath desecration, or the discipline of prisons; there are those who assert that the principles of the Bible ought to decide the question. And why should they not? The Bible will not teach the steering of a ship or the evolutions of an army; but the Bible will teach whether we ought to be at war or peace; and so in other cases.

But there is, on the other hand, a misapplication of this doctrine; and we think it has been manifested in some of the discussions upon the corn laws. There has been a convention of "ministers of all denominations" at Manchester, to agitate for the abolition of the restrictions upon the importation of corn, on the ground of its being a distinctly religious question, which alone, it is admitted, would warrant the endeavour to bring spiritual influence to bear upon it. In like manner that able and excellent man and zealous and affectionate pastor, the Hon. and Rev. Baptist Noel, whose character the Times newspaper has most graphically described by contraries in styling him "weak and vain," and as being influenced by self-interested considerations, has made it a directly religious question, calling his anti-corn-law pamphlet "a plea for the poor," and giving as his mottos Ps. xli. 1; Prov. xix. 17; xxix. 7; Is. lviii. 10, 11. On the other hand, the Wesleyan Methodists and many dissenting ministers refuse to join the Manchester conference, on the ground that the corn-law question is one strictly of political economy, and not of spiritual argument; one upon which laymen are *quite* as competent to decide as divines; and upon which pastoral influence, as such, *should not* be brought to bear any more than upon other disputed questions of secular legislation. Now we are not so squeamish as some who seem to think that a minister of the Gospel ought never to pen or speak a sentence upon any matter of public interest that is not specifically a religious question. Every question may become or be made religious, in regard to motives, principles, and intentions; and where a minister believes he can glorify God and do good to mankind, he may lawfully tread. If he considers it a religious question, to him it is a religious question. But we must take the liberty to say that it is not, in our view, correct or charitable thus to regard the question of the corn-laws. The point in discussion between right-minded men who uphold those laws, and others who object to them, is not, as the Manchester conference and Mr. Noel's pamphlet imply, whether the poor ought to be oppressed, and power to prevail over right. The very point in discussion is, what is best for all classes of society, the poor as well as the rich; the town artisan as well as the rural labourer?

Many calmly-judging men are decidedly of opinion that the abolition would be unjust to some classes and of very little value to any; that a large measure of dependence upon foreign lands for a supply of the prime staples of life would be dangerous and suicidal; and that a very great extension of our manufactures, and forcing the rural population into them, would be mischievous to the health, the morals, and the happiness of the people. But arguing upon the severest principles of political economy, it is not proved that the predicted blessings would ensue, much less be permanent. For ourselves, notwithstanding we think the corn-laws were enacted upon short-sighted principles, yet we do not believe that if they had not existed there would have been less distress in the nation than at present, other things remaining the same; but rather that there would have been equal distress, and spread over larger numbers. For a time their abolition would open new marts to labour; and Mr. Noel's predictions proceed upon the hypothesis that these marts would be inexhaustible; but we see very rapidly converging limits to them; and after a very few years, population largely augmented would again equally press upon sustenance, and the misery be as severe as ever. We have said "other things

remaining the same;" for if circumstances were so altered that the new population was to become sober, moral, thrifty, religious, and self-denying, there would, by God's blessing, be a correspondent increase of happiness; and this is indeed a truly religious question, and one which Mr. Noel cannot be accused of undervaluing either in theory or practice; and here both himself and the Manchester conference may strongly urge every consideration of Christianity and humanity; but the argument on the corn-laws does not become thus sanctified till the predictions of the abolitionists are admitted; up to that point it is one of political economy: and, as such, were better left to parliament, the press, and public intelligence, than made a thesis of stimulating discussion by a conference of divines assembled from all parts of the kingdom in order to bear their united influence upon it, as they might upon the question whether the people should be deprived of the word of God in their own tongue, or any other religious or spiritual matter. For ourselves, we are quite content to leave the question to the wisdom of the legislature, without provoking a religious warfare upon it.

ANSWERS TO CORRESPONDENTS.

Pastor; B.; J. T. P.; Less than the Least; B. Y.; Azelon; Extract of a Letter; R. N; Vindex; M. P.; Lux; and several Constant Readers, are under consideration.

It is true in many other cases besides that in which our blessed Lord declared it, that unprovoked offences will come; and we lament to say, that as conductors of a periodical publication, we are sometimes made to feel this; for no care, no courtesy, can always prevent the most unjust and groundless charges, which we must either repel, to our own vexation and that of our readers, or else be left to labour under for want of explanation. One of these causeless and unprovoked attacks has been made upon us in a long advertisement sent to the Record Newspaper, headed "To the Readers of the Christian Observer," and signed "R. F. Jameson." If any of our readers have read Mr. Jameson's indictment, they may think it due to ourselves, and respectful to them, that we should reply to it; otherwise we should leave it to that best reply, the style and temper of the writer.

We received in Dec. 1839, (and printed in our succeeding Jan., Feb., and March Numbers,) a manuscript entitled "A Fortnight in England, by a French Protestant." That it was what it declared itself to be we could have no doubt, as we had the guarantee that it was remitted for publication from Pau, in the South of France, by Mr. Jameson, whose notices of the French Reformation we had lately and favourably reviewed; and who, in his prefatory remarks to it (which we request our readers to re-peruse, Jan. 1840, p. 14,) affirms that there was a French "original," written by a French Protestant; that the French Protestant earnestly requested him, Mr. Jameson, to translate it into English; that he had done so; and that he now sent it to England for publication. Nothing can be more distinct than the whole statement. Mr. Jameson says, for example, (see as above) "I send you a Manuscript, entitled 'A Fortnight in England,' &c. The following letter from the writer will afford the best explanation of the circumstances under which the letters came into my (Mr. Jameson's) hands, and are now transmitted to yours." Then follows in French, a letter purporting to be the French author's reply to Mr. Jameson's encomium on his manuscript, and yielding to Mr. Jameson's solicitations to publish it. He says to Mr. Jameson in this letter: "Je visitai l'Angleterre pour mon plaisir; j'écrivis mon petit narré pour mon plaisir, et, sans doute, aussi, pour celui de mes amis." "Voila donc, vous avez mon ouvrage; manuscript bien aimé." "*Traduisez*, mon ami, *traduisez*, avec votre plume de fête; habillez mes idées Françaises au dernier gout Anglais; qu'elles soient *papillottées* par le meilleur libraire de Londres—et donc—envoyez moi une jolie copie par la première opportunité."

Mr. Jameson goes on to affirm, that he in consequence became the translator of his friend's French manuscript. "I have executed," he says, "the task, and if the narrative is read by others, in English, with as much pleasure as I had in perusing it in *the original*, my task will be doubly grateful. The opinions which my friend formed, during his short sojourn in England, are the result of his impressions; and although one can scarcely expect *a foreigner* to be a complete *tabula rasa* in that respect, yet I think the author has as few specks in his

speculum as can well exist. Whatever national prejudices might distort; religious affinities have set right, &c."

Mr. Jameson concludes his prefatory remarks to his pretended translation, by saying: "I have taken the liberty to omit some portions of his manuscript which I considered would be uninteresting to English readers—such as descriptions of buildings, &c.; and I have appended some notes, as occasional illustrations, which will be known by being signed 'Editor.'" To prevent the translator's notes being confused with our own, we wrote "Translator" for "Editor," never dreaming of any fraud or falsehood in so doing. As it turns out it actually prevented one falsehood; for Mr. Jameson was no more Editor than Translator; he was simply the author, or fabricator;—though by the way he makes himself as "Editor" speak of the "Author" as another person. It is a sad jumble.

The above statement, from Mr. Jameson's own pen, as it appears in print, left no doubt upon the mind of any person to whom we shewed the papers, of their genuineness; and Mr. Jameson did not give us the slightest private intimation that they were spurious. They profess throughout to be a translation of a French original, written by a French Protestant; Gallicisms are affected; the writer declares again and again that he is a Frenchman; ("I told her," p. 25, "that I was a Frenchman") he asserts his ignorance of English manners and customs; he deposes to conversations which he says actually took place, often mentioning persons well known to our readers (as for instance, the dinner party at Mr. Strachan's,—which it would have been an insult to Mr. Jameson's veracity for us to have supposed to be a fabrication, though such it was), nor was there any thing in the narrative in the slightest degree implying ironical invention. Mr. Jameson is indeed pleased to say, in his advertisement, that "the manuscript had been sent to the Christian Observer, as a slight return for the favour of a review of a former work of mine; which phrase, I think, you will allow implied that I was the author of it; there was not a word or allusion of its being a translation." Does any reader think this "phrase" did so imply? So far from it, it implied that the author living in France, happened to meet with a French manuscript, written, as the papers themselves declare, and Mr. Jameson declares in his published prefatory remarks, by a Frenchman, and that he had translated them and sent them to the Christian Observer. There might be no allusion in the private letter to the papers being a translation; but there was nothing said or implied to the contrary; and Mr. Jameson had declared in the preface itself, that they are a translation, and we did not suspect his veracity. Could we conjecture that when he affirmed there was a French "original," there was not one? that the "foreigner" whom he spoke of was not a foreigner, but himself? and that when he said in his own person as "Editor" that the French letter which he prefixed to it would afford "the best explanation of the circumstances under which the letters came into his hands," that this "best explanation" was a falsehood; that the letter did *not* come into his hands as that letter stated; and that there were no letters to come into his hands at all?

On receiving the papers, never doubting, after Mr. Jameson's editorial guarantee, that they were genuine, we printed them. We assuredly should not have done so if he had informed us of the truth; for all the papers of a similar kind which we have ever published in our volumes, have been genuine narratives; and what would our readers have justly thought, if we had palmed on them such a narrative, knowing it to be fictitious? There was also much in the papers that we disliked; there were unfair and flippant remarks upon the Church of England; upon her ritual, her prayer-book, and her clergy; and, as it was, we were obliged to omit what was said of the Bishop of London; but being the supposed opinions of a Protestant foreigner, we yielded him some latitude.

Nothing more passed upon the papers till our Number for April 1840, when in reply to a reverend correspondent who considered that we had dishonoured our pages by admitting some remarks which we had no right to make even of Mr. O'Connell, as that "he had been brought before a magistrate for the seduction of a female and the abandonment of his offspring," we replied that it was as expressing the opinions of a French Protestant that we admitted the papers, and without the pruning they required; thinking his remarks might lead to some useful lessons. We certainly should not thus have admitted a fellow-countryman's strictures, had we suspected them to be such.

Thus stood matters till November 1840, when we received a letter from Mr. Jameson, dated from Paris. We had not heard before from him since the publication of the papers, and we concluded that his present letter was a friendly

acknowledgment of our courtesy in printing them, or some other matter of civil communication; instead of which, to our astonishment, without the slightest provocation on our part, he burst upon us in a style of the most extraordinary invective. We had inflicted on him a series of studied insults; we had not sent him the numbers that contained his papers; we had falsified his signature, for he had never represented himself as the translator, but only as the Editor, (whereas our readers have seen his own printed words, saying that he had "executed the task" of translation in the very same address in which he also calls himself Editor) and that what we printed in November in our Answers to Correspondents—namely that it was the production of a French Protestant, was a known and deliberate falsehood. This, we repeat, was the first time we had heard from him after printing the papers. We defy him to shew that we received any previous letter from him. Who delivered it? or when? or to whom? He might have judged, from the alacrity and indignation with which we informed our readers of the fabrication the moment we discovered it by his letter of November, that we should not have let the matter sleep till that time if we had known, or even suspected, it in March preceding; and it was an insult greater than we ever remember to have received, to be told that we had an explanatory letter from him in our hands in March, when we wrote and printed a deliberate falsehood to appear on the first of April. We will quote the conclusion of his letter of November, to shew the extraordinary style in which he wrote to us. The only intercourse, we repeat, which had then taken place had been our courteous reception and immediate insertion of his papers, so that we had absolutely done nothing whatever to anger him. He says:

"A due consideration for my own character and station in society (I am a retired colonial judge) will not allow me to pass this insult over in silence. You have manifested rudeness in return for courtesy; ingratitude in recompense for a pecuniary favour (which a contribution the length and nature of mine is); treachery in a matter of trust; and, added to all, the commission of the grossest insult which one gentlemen can offer to another."

The whole of this was, and is, to us inexplicable; there must be some delusion in the writer's mind;—for be it remembered, it was written previous to our making known the fabrication to our readers, or knowing it ourselves, for till we received this letter we never suspected it. As to the alleged incivility of not sending him copies of the Christian Observer, it were absurd to suppose that the conductors of periodical works can send to every correspondent the Number which contains his paper. It is concluded that correspondents see the work they write for. The matter never entered into our minds; but if it had, how were we to send Number after Number of a magazine to the foot of the Pyrennees? nor indeed did we know that he was there, or where he was. And then as to his pecuniary estimation of his manuscript; if he had set a price upon it, it would have been returned unopened; for our correspondents do not trade in their papers. He courteously tendered, and we courteously inserted, his communication; which was admissible only as being a supposed genuine document; but as a fabrication it was worse than valueless, for nothing could have induced us to mislead our readers by admitting it. And here perhaps we ought to add, that we were under no great obligation to Mr. Jameson; for the manuscript had first been submitted to "the trade" for publication; but the work was not thought marketable; and this we knew; so that our burden of obligation was not overwhelming.

Mr. Jameson's letter of November was not marked private, but it professed to be addressed to the conductor of the Christian Observer as "a private individual rather than as an Editor," and the writer has followed the same personal style in his advertisement. He says in that advertisement, that the manner in which we expressed our disapprobation, in our January Number, at having been made the vehicle of conveying a fictitious narrative to our readers, "was beneath the character of a gentleman to make or suffer." Our readers, after perusing the above from Jameson's letter of November, will perhaps give us credit for some forbearance in having not so much as alluded to it—but passing over and forgiving the injury. After that letter he was not entitled to much forbearance at our hands; but if our readers will turn to our January Number they will find nothing ungentlemanly or unchristian in our disclaimer. Having received an abusive letter, it would have been no violation of honour to have printed and remarked upon it; for an Editor is not to be abused in editorial matters, by name, in letters or advertisements, and then to be precluded a reply by the assailants choosing to say that he writes to him as Mr. ——, and not as

Editor. But we took the quieter and more peace-loving course, and said nothing whatever of the provocation; we did not even so much as allude to his letter; nor should we now, if he had not addressed our readers in print in another publication. We would even have written to him privately; but as he most wantonly asserted that we had penned and printed what we knew to be false, it was clear that he was not likely to credit a personal communication; nor do we see that we were obliged, even by Christian meekness, to write to a person who so grossly disputed our veracity, and without our having given him the slightest provocation. The strength with which we disclaimed all participation in the fabrication was rendered specially necessary by Mr. Jameson's statement that he was about to republish the French Protestant's Fortnight in England, with the addition of a second visit to England and a tour in Ireland; and we should have been justly considered as conniving at the deception, if we had not spoken our mind. Mr. Jameson, indeed, says in his advertisement to our readers, "It is probable that you may think it matters not under what ideal character an author presents himself, whether as a Robinson Crusoe, &c." And he adds in another extraordinary letter addressed to us, June 1, 1841, that upon our principle "the parables of our blessed Saviour could not escape your indignation." These are serious words. Our reply is very simple: whatever is meant to deceive is a lie. Our Saviour never meant us to believe that anything happened which did not happen, say, for instance, a conversation at Mr. Strachan's table. If Mr. Jameson did not so write that any person could believe there was a French Protestant, or an "original," or a translation, or that the things asserted to have happened did happen; then there was no deception; but if he did, he applies to our Saviour a parallel which we shudder to think of. We will leave to the Editor of the Record, to whose columns Mr. Jameson has sent his advertisement, to decide whether St. Paul would have been justified in writing to the Romans that Jesus Christ made a visit to Tarsus, and drew up an account of it in Syriac, and requested St. Paul to translate it into Greek, which he had done, and added notes as the Editor, and sent it round for the instruction of the churches, when every syllable of this was a fabrication. Christ's Parables and Robinson Crusoe! But Mr. Jameson has a right to form his own opinion and we ours. If he chose to fabricate a narrative, that was his matter; but he had no right to make us, unsuspectingly, the vehicle of giving it to the world.

Upon our receipt of Mr. Jameson's letter of June the 1st, though it was couched in still more offensive terms than the former,—terms of gross personal insult, which we are wholly at a loss to account for; we were even then desirous, if possible, of putting him right by a few words of peaceable remonstrance; but all reply was precluded by his having wound up his letter with an expression of his intention of bringing an action against us *in a court of law* for a "defamatory libel," (!!!) because we had made known that *the pretended* letters were not genuine, and had expressed our determination to prevent the public being deceived by the intended republication of them, with a new batch from Ireland; in which we suppose the episcopal church is to be again sneered at, under the pretended character of a French Protestant. Defamatory libel!! This may be Mr. Jameson's "colonial" law; but happily it is not British; and we suppose, upon consulting an English attorney, he has been advised to modify his intended appeal to a "court of justice" into an advertisement in a newspaper. We grieve that by his address to our readers he has forced us to make this painful reply. The matter is not of our seeking.

We had forgotten to notice that Mr. Jameson says, in his advertisement, that the French letter, prefixed to his address, was really written by a Frenchman. Now there is something in this statement which we will not characterize in words. 'How could a Frenchman, who had not written a tour in England, request Mr. Jameson to translate his manuscript? There was no manuscript to translate: and both parties knew it. The French letter was only a sham letter concocted for the occasion; and yet Mr. Jameson actually alludes to it as if it were a genuine document imploring him to translate a French work!

THE

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

OUR LORD'S SECRET VISIT TO JERUSALEM.

For the Christian Observer.

OUR blessed Lord had for some time confined His ministry to Galilee, "for he would not walk in Jewry, because the Jews sought to kill him." The epoch of the ecclesiastical year which now summoned Him to an attendance upon the public duties of the temple worship, was the feast of tabernacles. It was that feast of tabernacles upon which His worldly-minded and unbelieving brethren urged His attendance, that His disciples in that great and populous city, that crowded theatre for exhibition and advancement, might see His works; and that, in furtherance of their ambitious desires, He might shew Himself unto the world. Our Lord's *reply* and *conduct* on this occasion, invite our special attention.

Our Lord's *reply*, "Go ye up unto this feast: I go not up yet unto this feast;" and the motive upon which that reply is grounded, "the world cannot hate you; but me it hateth, because I testify of it that the works thereof are evil;" involve a principle which it would be well were deeply considered; and especially by those whose whole religion resolves itself into a regular discharge of the more palpable duties, and an unrestricted commerce of the amiabilities, of social or domestic life. His reply teaches that there can be no concord between Christ and Belial; no sympathy of affections or tastes between him that believeth and an infidel. In every society, however limited or extended, whether it be a nation, a city, a family, where all are not led by the Spirit of Christ, the individual "faithful found among the faithless;" who, unawed by numbers, and unseduced by example, keeps his loyalty, his love, his zeal; who will not only study to keep *himself* pure, but will not suffer sin upon his brother's soul, but will "reprove, rebuke, exhort, with all long-suffering and doctrine;" who with the meekness of genuine humility, and the prudence of Christian love, but yet with the uncompromising fidelity of sincerity and truth, will testify of the world, "that the works thereof are evil;" he, instead of complacency, gratitude, and affection, will more frequently encounter aversion, enmity, and contempt. He who "will live godly in Christ Jesus," must be prepared to suffer persecution, and to pass through the hostile battalions of a world at enmity with God, not

cheered by the shout of approbation, or the smile of complacency, but pointed at by the finger of indignant scorn. The world's favourite character, that of an amiable, inoffensive, benevolent man, which it sometimes substitutes for a religious character, and sometimes pits against it, is often the purchase of an utter dereliction of religious duty. And but too frequently the boasted harmony of social or domestic life, where it *does* exist, and where all is not the specious but hollow varnish of mere conventional politeness, is not the full and swelling chorus of the temple, where hearts unite below that they may ascend together on the wings of faith and *holy* love to the mansions of the blest; but it is the awful stillness of the sepulchre; the peace which reigns in the gloomy mansions of the dead, and seals the wretched inmates in the deep stupor of an unbroken and eternal sleep.

Does then the principle which our Lord's reply involves sanction rudeness, peevishness, and unkindness? Is it the necessary tendency of its development to disturb the peace of society, and to desolate the paradise of domestic life? Far otherwise. There is indeed a sense and a season in which we must hate father and mother, wife and children, brethren and sisters. There is a sense in which Christ has come "not to send peace on earth but a sword:" "to set a man at variance against his father, and the daughter against her mother, and the danghter-in-law against her mother-in-law." Where the higher claims of a duty to God, or where the interests of their own immortal souls, clash with what would then be but a carnal and earthly affection, we have no choice. We must dissipate the dense and darkening cloud which hangs over the dead calm of a godless intercourse, and let in the quickening rays of light and truth, however they may pain for a time the diseased and darkened orbs of vision, that ultimately they may enlighten, and convert, and save, and bless. All this, however, is far different from assaulting with rude or ruffian hand the peace of society, and making havoc of the charities of life, by the indulgence of selfish interests and inordinate desires of arbitrary and uncontrolled tempers, of unmortified and unresisted passions. The one, with all its consequences, is the Christian's duty. the other, with all its palliations, counterbalances, and compensations, is the worldling's sin.

But the *conduct* of our Lord on this occasion is not less pregnant with useful practical instruction than His reply. It furnishes an useful hint to those whom a wet day, a trivial or merely fancied indisposition—neither of which would be permitted to interfere with their ordinary occupations or amusements, or what in despite of God's express command, "Remember the Sabbath day to keep it holy," they will still call necessary and unavoidable business—furnishes a self-satisfying excuse for their neglect of the Sabbath services and most sacred ordinances of God's house.

A ceremonial institution of the law summoned our Lord to Jerusalem; but the most imminent danger, in all human calculation even of His life, opposed His compliance. Surely it is interesting and important to observe the conduct of our Lord in such a predicament. We should record in our judgment, or our conscience, as the degree of sincerity in religion to which we individually have attained may render most needful for each, the decision practically made by Him. In a conflict of obligations, to which in some shape each and all are daily sum-

moned, we have here the benefit of our Lord's practical decision as to which is paramount. The grand question, Which is the paramount obligation? he plainly determines; for while, both by his cautious and prudent conduct, and by the express terms of the reply to His brethren, He distinctly recognizes the danger which attended His journey, yet He neglects not the call of duty. In His zeal "to fulfil all righteousness," and to put honour upon the ordinances of God, He omits to plead, as many in his circumstances would, in favour of carnal fear or carnal indolence, the admitted inefficiency of the temple ministers. He seems, as it were, for the moment to forget, that they who now sat in Moses's seat were but whited sepulchres, hypocritical impostors who said and did not: that they were dumb dogs: blind leaders of the blind. At the summons of a festival by no means of the highest importance in the Jewish calendar; a festival in a ceremonial dispensation, which had now decayed and waxed old, and was ready to vanish away; a festival in a dispensation which it was the avowed object of His coming to supersede and abrogate; in despite of recognized, and cautiously avoided, risk, He goes to Jerusalem.

Nor is it the naked act of our Lord, as establishing the principle, which alone merits our attention. The cautious and prudent *manner* of its performance does not serve merely to prove his recognition and avoidance of the danger, and thus to relieve and define the alternative of His choice;—it does not merely enhance the importance of the duty by declaring the terms on which He was content to purchase its fulfilment; but it serves still further to indicate the spirit and temper of mind in which He discharged the duty; thus furnishing a principle, applicable to the line of conduct through its minutest details, by which those conflicting obligations, in their daily recurrence, may be practically reconciled by us also, and God reign paramount.

In the conduct of our Lord, at this delicate and critical conjuncture, we discern none of that rash forwardness, that dazzling heroism, panting to seize the martyr's crown, which too often indicate a vain and selfish, or, at the best, an ardent but untamed mind. To fulfil a sacred duty, which upon a calm balance of particulars He judged to be paramount, seems from His whole conduct to be the one *end* which He keeps steadily in view. To fulfil this at the least possible expense of conflicting obligations seems to be the principle which as steadily regulated Him in the adoption and selection of means. The reply to His brethren, "Go ye up unto this feast: I go not up *yet* unto this feast," with the most delicate scrupulousness avoids the slightest compromise of veracity: for even life—this frail, fleeting, transitory life—is not to be redeemed by a sacrifice of eternal, immutable, immortal truth: yet it leaves His attendance upon the feast uncertain: and His subsequent conduct, to such as would take upon them to interpret hastily by His actions the undetermined intention of His words, leaves it improbable: for "when he had said these words unto them, he abode still in Galilee." Thus, to all who with hostile motives looked for Him at Jerusalem, His appearance seemed highly improbable. The feast had already commenced. His brethren appeared without Him: and to every inquirer—to the Jews who, as we are told in the following verse, "sought Him at the feast, and said, Where is he?"—they would in full sincerity, untutored by our Lord to falsify or to equivocate, (for this He could no more teach

than practise,) they would express their unfeigned belief that His attendance was unlikely. By this cautious and reserved conduct He dissipated much of that hostile spirit which would have been condensed into cabal and conspiracy, or have exploded in tumult or assault, had an assured expectation of His appearance been permitted to ferment in their minds, or had the irritating stimulus of His actual presence been applied to their passions. Still the duty, if possible with safety, if not, in despite of every risk, is to be performed: and therefore "when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret."

But does this *secret* attendance upon the feast, while indeed it dissolves the links of dark conspiracy, and dissipates the forces and the fury of insurrectionary violence—does this secret attendance upon the temple worship magnify the law and make it honourable? Does it meet to their full extent the obligations on Him who came "to be the light of the world:" whose mission was to call sinners to repentance: like the material sun in the firmament of heaven, to go about doing good: to heal the sick, and to preach the gospel? Was it during this secret attendance upon private religious duties that He delivered the beautiful and important discourses of that day which St. John records? Certainly not. Our Lord had a public duty to discharge. Thus it became him to fulfil all righteousness. When Christian prudence, calmly exercised, had done its office, and drawn around Him every protecting shield which Providence supplied; when the time for action has arrived, and the trumpet call to duty sounds; when his "time is full come," with deliberate resolution and holy zeal He enters into the thickest of the field: "About the midst of the feast Jesus went up into the temple and taught."

But while we are thus occupied in attentively observing the caution and prudence of our blessed Lord, is there not a danger lest our narrow minds, too contracted to take in at a single view the whole moral field, much less to span the extremes and comprehend the nature of Emmanuel, should lose sight of the omnipotent arm of the overruling Providence who "sitteth between the cherubim, be the earth never so unquiet:" who when "the kings of the earth stood up, and the rulers were gathered together against the Lord and against his Christ," permitted them but "to do whatsoever his hand and his counsel determined before to be done?" Is there not a propensity, even in the sincere and enlightened mind, to indulge the warm glow of an unbelieving interest in the prudence and success of the means adopted? Does it not need, with the too ardent apostle, to be called back to recollection by the mild reproof of Christ, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Undoubtedly there is this propensity, and this danger. But it is worthy of our most grateful observance, as indicating the watchful care of Him who "knew what was in man," that the very chapter which thus ministers fuel to this propensity, and furnishes an accidental cause of this danger, contains also the most powerful guard against it which is perhaps to be met in the sacred writings. In the thirtieth verse we are told, that "no man laid hands on him, *because his hour was not yet come.*"

One of the instances which I had in view, when I alluded, in my former paper, to the satisfaction which the attentive mind derives from the discovery of a new vein of thought in some apparently ex-

hausted portion of the mine of Scripture, was *that* of the force and importance which an isolated fact is sometimes found to derive from the mere local position which it occupies, in relation to other facts with which it appears to be morally unconnected: the elucidation, the force, or the qualification, which some isolated truth receives from its mere local neighbourhood to other apparently isolated truths, in that volume which is a divinely revealed exhibition of essential truth.

The plan of Scripture,—and does it not afford a strong presumption of the high pretension and Divine authority of its original?—is not to prove but to assert; not to reconcile but to qualify: nicely to adjust, in the balances of the sanctuary alone, the bearings and proportions of essential truths, whose intimate blendure and full dimensions are far above out of our sight: to reconcile but by juxta-position conflicting doctrines, the common root of whose diverging branches lies deeper than the scanty reach of human intellect can penetrate,—as the freeness of Divine grace, and the sovereignty of the Divine will, with the moral accountability and free agency of man: to call upon you, for instance, to "work out your own salvation with fear and trembling," and then tell you that "it is God which worketh in you both to will and to do of his good pleasure:" to teach Paul to say, "Be of good cheer, for there shall be no loss of any man's life among you, but of the ship:" and shortly after, to declare, "Except these abide in the ship, ye cannot be saved:" to exhibit the Omnipotent, when He appears as the model and representative of man, moving through difficulties with all the guarded circumspection that befits the creature; yet referring His safety to the unchangeableness of the Divine purpose alone,—"no man laid hands on him, because his hour was not yet come."

When one who has realized the truth of Scripture, and consequently the vast and overwhelming importance of that truth, hears the Saviour declare, "All that the Father giveth me shall come to me," he cannot but feel painfully anxious to be assured whether *he* is included in this gift to Christ, this decree to salvation, and his name written in the book of life: whether, while "many be called, but few chosen," he shall obtain, in the grand and final decision, "the prize of the high calling of God in Christ Jesus:" whether, in fact, he is one of that little flock to whom it is their Father's good pleasure to give the kingdom. These to an awakened soul are painful doubts. But when he hears the Saviour close His declaration with this gracious assurance, "and him that cometh unto me I will in no wise cast out:" and when he remembers that no man can come unto Him except the Father which hath sent Him draw him, fears and doubts vanish. He feels removed from the darkness of fatalism, to the light of faith. He no longer views the dispensation under which he is placed as a mere lottery of souls, where, to him, all must be wrapped in impenetrable gloom till the moment of final decision, when the die is to be cast, and his lot determined for ever. But he views it as a system of infinite wisdom as well as love; revealed to the diligent and devout soul, *in* the word, and *by* the Spirit; so that it is his blessed privilege to know the things which are freely given him of God: to know whom he has believed, and to be persuaded that he is able to keep that which he has committed to him unto that day: that necessity is not laid upon him indolently to remain in stupid ignorance or painful doubt as to his infinitely highest inte-

rest, his "one thing needful;" but that he may give diligence to make his calling and election sure. He no longer looks to the decrees of eternity with trembling apprehension, lest he find the page which his name should occupy a gloomy blank; and thus all his efforts prove abortive; his faith hypocrisy, his hope delusion, his love selfishness: lest, for some deep degeneracy of nature, he has been quickened into partial life but to taste more keenly the bitter pains of eternal death: and been thus "exalted unto heaven" *for his sins*, by delusive hopes, unfruitful means, and common influences of the Spirit, only that he may be thrust down into a deeper hell. But now, if he looks into the decrees of eternity, it is but to quicken his incipient gratitude; to kindle in the warm beams of free and sovereign grace the purer flame of a more ardent, generous, enthusiastic love. He now rests satisfied that there is no secret flaw in his title deed; no hidden defect in the registry of heaven, to bar his admission to the freedom and privileges of his citizenship, the possession and enjoyment of his inheritance among the saints in light. His fervent and daily increasing desire is, more and more to love Christ, to be like Christ, to be with Christ. These, he knows by a fearfully contrasted previous experience, are not the spontaneous product of corrupt nature, but the fruits of the Spirit divinely implanted in the renewed soul. His spiritually enlightened understanding, his regenerated affections, assure him that he has come unto Christ by faith, and he can repose his soul in peace upon the Saviour's gracious promise, "Him that cometh unto me, I will in no wise cast out."

Those to which I have alluded are but a few from amid numberless instances of a similar character which Scripture furnishes, and which the diligent soul daily contemplates with edification and delight. By this divinely ordered juxta-position of superficially conflicting or morally disconnected truths, which in a wider local interval would have distracted the moral vision by their dim and divided light, a beacon is set upon the watch tower, which pours its friendly cheering light upon the dark waters of a doubting and struggling soul. Their blendure dissipates its midnight glooms and stormy terrors; their concentrated effulgence enlightens, guides, and gladdens the heart.

Of this juxta-position the chapter before us furnishes a remarkable instance, in the cautious provision which it makes, as it were incidentally and without design, for the supremacy of an overruling Providence over human means and human exertions, where, in the thirtieth verse, it states, "no man laid hands on *him*, because his hour was not yet come;" while at the same time, by the conduct of our Lord himself, unqualified by any comment or restrictive observation, it plainly establishes the absolute necessity for the adoption of means: and thus suffers both to stand out, without any attempt at reconciling them, in all the self-derived strength and conspicuous prominence of independent and isolated truths.

J. M. H.

CORRESPONDENCE ON THE AFFLICTING CONSEQUENCES OF OXFORD TRACT DOCTRINE.

To the Editor of the Christian Observer.

I SEND you an extract from a letter recently addressed to a clergyman, respecting a lady who has been carried away (I would earnestly hope and pray only for a little moment) by the mournful delusions of the Oxford Tract system; together with his reply, which appears to myself and others who have perused it so scriptural and valuable, that (with the kind permission of the pious and able writer) we are desirous of seeing it inserted in your pages; and may it please our Heavenly Father to bless the perusal of it "to strengthen such as stand, to comfort and help the weak-hearted, and to raise up them that fall."

A. W.

My Dear Friend,—* * * * I went last week to spend a day or two with that amiable Christian lady —— ——; but how changed is she in her spirit since my former interview! Then there was all you could wish to see in a young convert—love to "the brethren," a token of her having "passed from death unto life"—an earnest following after Christ, with an humble confidence that He would be found of her. Since those days she has been thrown with some of our clergy who embrace the views of Dr. Pusey and Mr. Newman. It made my heart ache to hear the tone of despair in which she now expresses herself. "They tell me," she said, "that there are but two seasons when sin *can* be pardoned; those are at Baptism and the day of Judgment; if so, what will become of *me!* Then we are to fast, and use other species of self-denial; but after all I may come short in these duties, and then I am lost for ever!" At this her tears flowed afresh, and I longed for some one at hand more able than myself, and upon whose judgment she would depend, to "shew her the way of God more perfectly."

The above extract occasioned a reply in substance as follows:

My dear ——,—I was much interested in your account of ——'s mind. It is affecting indeed to see tender spirits scourged by the lash of those worse than Egyptian task-masters. I can hardly repress a feeling of indignation at their proceedings; but charity should lead one rather to pity and pray for them—for those amongst them at least, who seem to be sincere, though misguided.

You ask me to mention some books on the subject. Isaac Taylor has undertaken the case in a work called "Ancient Christianity," which I have heard very highly spoken of. There is also a valuable pamphlet called "A Letter to the Lord Bishop of Oxford, containing strictures on Dr. Pusey's letter to his Lordship." The author, with whom I am acquainted, is a man of very cool judgment as well as piety, and has been on terms of friendly acquaintance with Mr. Newman and Dr. Pusey, and others of the party, for many years past: so that his testimony, while it is in the highest degree authentic, cannot be impugned as prejudiced. Do you know the sermons of the late excellent Mr. Howels? They are not controversial, but they are as a hammer to break in pieces every *human* system of justification;

so clear, forcible, and comprehensive, in the statement of first truths. There is something *grand* in his manner of illustrating the truth.*

But I have never found anything serve instead of the *soul-satisfying* declarations of the word of God itself. Other books throw light, but it is only to introduce us into those parts of the inspired volume which are capable of being elucidated by historical research, critical knowledge, or argumentative deduction. Let us never suffer any wolf in sheep's clothing to rob us of the comfort and privilege of "searching the Scriptures," in humble dependence on the teaching of the Holy Spirit, to see "whether these things be so." I was once myself startled into alarm by a sermon of Dr. Pusey's on the subject of sin after baptism, &c.—a sermon which probably none will soon forget who heard it: but I thank God that before the day was over I was enabled, by the simple light of Scripture, to see that these things were *not* so as Dr. Pusey represented them. The Epistle to the Galatians is especially in point—and Luther's commentary probably a good companion. The early chapters to the Romans also are an invaluable gift to the Church, as a shield against the attacks of those who would plunder us of the simplicity of the faith which is in Christ Jesus our Lord.

But after all, the burden of proof surely lies on the propounders of the theory that "there are but two periods of absolute cleansing, viz., baptism and the day of judgment." Baptism, indeed, is confessedly a period of cleansing (*faith* being supposed:)—but where have these false teachers discovered that the day of judgment is a "period of cleansing?"—such an assertion is utterly without scriptural foundation. It is a presumptuous figment of human invention: and as untrue as it is presumptuous. For the word of God is Truth: and that word not only gives no countenance to Dr. Pusey's doctrine, but completely overthrows it.

For example: Rom. v. 1, "Being justified by faith, we have peace with God," &c. How can this be, if cleansing from guilt is deferred till the day of judgment? Peace without cleansing, is impossible.

Again: Rom. viii. 1, "There is therefore now no condemnation to them that are in Christ Jesus." But if "*now*," at this present time, there is "no condemnation" to believers, then it follows that there is to believers *now*, at this present time, "*absolute cleansing*" from guilt. I need not multiply similar quotations.

Again there is a rich mine of truth and consolation in that most significant declaration of our Blessed Saviour, after washing His disciples' feet, "he that is washed (Greek, "hath been washed") needeth not save to wash his feet, but is clean every whit. And ye *are* clean, but not all." What else is this but the clear admission of

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* Since this was written, Dr. Mac Ilvaine, the able and apostolic Bishop of Ohio, has published the labours of his powerful pen, in a book intituled "Oxford Divinity compared with that of the Churches of Rome and England." If this work should pass into a second edition, would it not be well if the excellent bishop would do justice to the University of Oxford by altering the title, which seems to attribute to that orthodox body a doctrine held by a certain party amongst its members. The Heads of Houses have unanimously condemned and repudiated Mr. Newman's opinions as expressed in No. 90.

the sinner to "absolute cleansing" *after* baptism, and *before* the day of judgment?

Again: John xv. 3, "Now ye are clean through the word which I have spoken unto you." Here is *faith* justifying, cleansing from guilt, because it believes the testimony ("the word") of God concerning Christ. The cleansing, or justification, of the penitent believer is not deferred till the day of judgment, but is perfect and complete *now*—that is, as soon as he believes "the witness of God which he hath testified of His Son."

The whole testimony of Scripture on this point fully establishes this cheering and blessed truth, that the sinner who through grace accepts the offer of pardon through the atonement of Christ, repents, and is baptized, is then "absolutely cleansed," and hath been washed from all his sins, both original and actual: and that afterwards he has need, and is permitted, to come day by day to "wash his feet," i. e. to obtain "absolute cleansing" from the sins and pollutions contracted in his daily walk in the midst of this miserable and naughty world. The same fountain in which he first was washed is still "opened for sin and for uncleanness," and loses not its efficacy, when applied by faith, to cleanse him day by day from every stain. Notwithstanding the daring assertions of Mr. Newman and his followers, I venture to believe that there is not a word in all the Bible which can give their doctrine about sin after baptism so much as room to set a foot upon. And, "if God be for us, who can be against us?"

Once more. If these men are right, what becomes of "the adoption of sons?" For "when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." At some time or other, then, believers in Jesus are to be made sons of God by adoption. But *when* is this to be? Are they to wait till the day of judgment, when, according to Dr. Pusey, they are to obtain the only absolute cleansing after baptism? For if we are yet in our sins *till* the day of judgment, it is plain we cannot *before* that day be adopted to be the sons of God. Away with such mischief! What says the Scripture? "Beloved, NOW *are* we the sons of God." And if so, we must be already cleansed: for without the forgiveness of sins there is no adoption to sonship. They who are yet in their sins are enemies to God, and not sons. If, indeed, there be any persons so pure as never to have sinned since their baptism, then the case is different: and this, one is almost driven to suppose that the followers of Mr. Newman must believe, under their monstrous notion of preserving baptismal purity! They tell us, that if we have fallen into grievous sin after baptism, there is no cleansing till the day of judgment: but since they would not deny that there have been, and are, some persons on earth who are true Christians, and sons of God, it must follow, that sins are of two kinds —either too trifling to forfeit the favour of God!—or else too great to be forgiven! For if they are not forgiven before the day of judgment, it is certain that they will *not* be forgiven *then*. "Then shall it be *too late* to knock when the door shall be shut: and too late to cry for *mercy* when it is the time of justice." (Commination Service.) "Then shall they call upon me, (saith God) but I will not answer: they shall seek me early, but they shall not find me." (Prov. i. 28.)

The fact seems to be that they have followed the steps of the Gala-

tians, and have slidden off from Calvary to Sinai, from Jerusalem which is above, which is the mother of us all, (who are justified by faith) to Jerusalem that now is, and is *in* bondage with her children. Their system allows that by grace we are made salvable; nay, saved; yet *not* saved! (see Dr. Pusey's Sermon, "The Day of Judgment;") but they do not allow that we are actually saved throughout by grace. They tell us that we are "saved once" at baptism, but for the rest of our lives must save ourselves by our fastings, and austerities, and alms-deeds, and baptismal innocence! What a fearful perversion of the apostolic doctrine, "By grace ye are saved, through faith; and that not of yourselves, it is the gift of God." Their doctrine cuts away at once the whole ground of evangelical obedience from under their feet. They cannot "stand fast in the liberty with which Christ hath made us free;" they cannot "walk at liberty" in the way of God's commandments; they cannot be "followers of God as dear children;" for they are "entangled again in the yoke of bondage." Having "begun in the Spirit" (being "saved at baptism" by grace) they try to be "made perfect by the flesh," i. e. by their own good works, building up by these a "continuance," (see Dr. Pusey's "Letter to the Bishop of Oxford") in a justified state. It is to be feared they have need to go and learn what that meaneth, "*the* JOY of the Lord is your strength." Their system is absolutely *withering*—prostrating at once every energy for obedience, by bringing every effort under the curse of the law, and making us "debtors to do the whole law" for justification; thus casting us again under the power of the law of sin and death, instead of enabling us to exult with the apostle, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

Whatever powers of imagination Mr. Newman may possess, he is a very bad reasoner. His opinions spread from the same causes which procure acceptance for Popery—because they feed the carnal pride of self-righteousness,—which would rather scourge itself to death with ropes and knots, than submit itself to the righteousness of God by faith in the Lord Jesus Christ. Humble minds give up to these men because they carry a great sanctity of outward behaviour: but it should be remembered, that the usual means by which heresies spread is the apparent sanctity of their promulgators. Satan is too crafty to make use of instruments whose character would disgrace his cause. The self-denial imposed by the doctrines of Mr. Newman is a "voluntary humility," which is condemned by the Scriptures. Whatever else they require, they do *not* require the denial of *self*-righteousness: and to deny that, is an incomparably harder matter than to live an austere life without any honour to the satisfying of the flesh.

The whole subject is one of the most vital importance to every Christian. Wrong here, wrong altogether. But many, I believe, go a little way with Mr. Newman, but leave him before they come to the turning-point of justification. The Lord be *our* guide.

Believe me, yours, &c.

*** We are not surprised at hearing of the mournful effect produced in the mind of the lady alluded to, by the awful doctrines of the Oxford Tracts; for from the first we predicted that such must be the result. The following was a portion of our reply to Mr. Newman's Letters addressed to us more than four years ago. See page 331, &c. of our Vol. for 1837.

"Popery has provided "pains" and "self-discipline," and all the appliances of the confessional, to heal the conscience, and to sign the sinner's pardon under the seal of priestly absolution. The Oxford Tracts adopt the spirit of this delusive system, with only a few modifications, which do not render it Scriptural, but reduce it to a more refined species of Pharisaism; and as Pharisaism is not a system which can apply, a suitable remedy to a wounded conscience, they leave to the most humble and sincere penitent nothing but that dreadful state of despondency which Dr. Pusey so graphically describes.

"The word Pharisaism, we admit, sounds harshly; but we know of no other word that truly expresses the idea; for the system under consideration involves throughout the notion of self-justification; with the mere exception of the three or four first weeks of infancy, or whatever time elapses, up to the date of baptism. To that date everything may be of grace, through faith; but after that date our salvation is essentially of works. There may be wire-drawn distinctions; but, reduced to its elements, the system necessarily comes to this. We might apply the matter at once to the Oxford-tract writers. What is your hope of salvation? Is it not that you were justified, cleansed, and renewed, in baptism; and that grace was then given you to work out your salvation; which grace you have not forfeited by sin; so that you are 'entitled' to the covenanted mercy of God? We say that such a system necessarily involves unscriptural notions respecting sin; and that it virtually embodies those Popish doctrines which the Sixteenth Article, 'Of Sin after Baptism,' was expressly intended to oppose."

"We repeat, that nothing but the most delusive Pharisaism can shut out despair under such a system. We wish that Mr. Newman had told us, in his own case, how he reconciles the inconsistency of uttering confessions in which, as often as we use them, we acknowledge that we have erred and strayed from God's ways like lost sheep, that we have offended negatively and positively, that there is no health in us, and that we are tied and bound with the chain of our sins; with the doctrine that a second sin after baptism reduces the penitent to the state described in the tracts. Does Mr. Newman consider himself in that condition? Assuredly not: he speaks in his last letter (in palpable opposition to the Ninth Article) of the state of the Christian upon earth as being most accurately described by calling it 'an angel's nature;' and the tracts make the believer's confidence towards God depend upon the alleged retention of baptismal grace pure from sin. How the writers reconcile these things we cannot understand."

"The Tract doctrine is Protestantism rejected and Popery spoiled. It yields the post-baptismal penitent neither the sacrament of penance, nor the Scriptural appropriation of the blood of Christ.

"Much and strongly as we have written upon this portion of the Oxford-tract system, we have not conveyed the intensity of feeling which it excites in our minds. We will not take the case of a long-hardened miscreant, who has at length, through the mercy of God, been led to deep and genuine repentance, and whom these tracts must consign to despair, plainly telling him that the ministers of the Gospel are not warranted to declare that the blood of Christ is available for post-baptismal sin, at least for more than one; and that henceforth there remains only 'the baptism of tears.' We pass over such a case—though even there the system is as awful as it is unscriptural—and we will suppose the instance of a young female as pure and irreproachable in heart and life as can be admitted by any who really believe, with the Ninth Article, that the 'infection of nature doth remain, yea, in them that are regenerated:' and who do *not* believe, with Bishop Jebb and the Council of Trent and the Oxford Tracts, that in baptism is conveyed such grace and renewal of nature that the recipient may live all his life long without sin—for we reject, as anti-Protestant and unscriptural, the distinction of some classes of sins that he may fall into, and some that he may not. This young female, we will suppose, in reading the word of God, or in the use of the prayers of the Church, is 'convinced of sin,' and comes to her minister for spiritual advice and consolation. How does Professor Pusey address her? He tells her that 'she has not slighted the voice of God's Spirit,' that her 'baptismal grace is still fresh;' that her 'conviction of sin,' as it is called, is a Calvinistic fancy; that she has not that 'wilfulness of the old nature' which she complains of, for that it is not 'natural' to any baptized person (a direct contradiction to the Ninth Article), since every such person is 'in deed, as well as in name, Christian;' so that her alarms are unfounded, and her inquiry, 'What must I do to be saved?' a vain suggestion of Calvinism, or worse; for that she is saved already in baptism.

"Now, if she listen to this Syren song, she is deceived into practical Pharisaism, and becomes a self-satisfied formalist, unconscious that, with all her virtues,

she is a sinner before God, and needs daily and hourly to repair to the fountain opened for sin and for uncleanness: which is as requisite for her, innocent as she is pronounced to be, with her baptismal grace fresh upon her, as for Mary Magdalen, or the thief upon the cross.

"But suppose that she is not thus deceived; but is so 'spiritually-minded' as to believe herself to be a sinner; not, indeed, on account of gross viciousness of life or thought, but from a Scriptural comparison of herself with the holy law of God. In this case how do these tracts address her? The Bible is full of blessed promises;—yes, but they are not to be applied 'plenarily' to sinners after baptism. The blood of Christ cleanseth from all sin;—yes, from all sin before baptism, but more is wanting after. He who is touched with the feeling of our infirmities says, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest;'—but Professor Pusey interposes between Christ and the penitent, saying, 'the way of repentance must not be made so easy;' and, holding the keys, to open or shut, to remit sins or to retain them, he does not see his way, he says, to apply to a penitent after baptism 'the gracious words which invited those who had never known Christ, and so had never forsaken him' (as our penitent fears she has too often done); and that, in fact, these gracious words are not a communication direct from Christ to the penitent, but only a declaration that '*through his church*'—[think of the presumption of thus thrusting the priest between Christ and the human soul]—'through his church, he still invites his true disciples to the participation of his own most blessed body and blood'—the priest again must interpose, teaching that 'spiritual communion' with God is not coming to Christ in faith and prayer, but sacramentally; thus perverting a text which can only by remote accommodation be applied to the Lord's Supper, in order that 'the church' may be made—we had almost said, the mediator between God and man. Yet, even with this gracious promise before him, Dr. Pusey does not think he is to admit this post-baptismal penitent to a joyful hope of pardon through Christ: he tells her, that, having been baptized, 'he has no fresh baptism for the remission of sins to offer;' and therefore tears, and fasts, and pains, and ever-during terrors, must do the rest. Oh! it is a dreadful doctrine! And if so dreadful in the hands of a Keble or a Pusey, what must it be when administered by priests of sterner mould? The flinty rocks covered with the gore of Popish pilgrims will answer the question. The hair-shirt and knotted scourge of so powerfully-minded a man even as Sir Thomas More, enslaved by this anti-Evangelical system, will answer it. The edicts of Trent and the cells of the Inquisition will answer it. Or, to close the subject, let it be answered by one who knew the system well, having long groaned under it; by Luther, who says, in his Commentary on the Epistle to the Galatians, 'What I here say from St. Paul's words I have learned by experience, my own and that of others, in the monastery. I have seen many, who, with the utmost diligence and scrupulosity, have omitted nothing which might pacify conscience; have worn hair-cloth, fasted, prayed, afflicted and exhausted their bodies by various severities, so that, even if they had been made of iron, they must at length have been destroyed; yet the more they laboured the more fearful they became. And especially as the hour of death drew nigh, they were so full of trepidation, that I have seen many murderers condemned for their crimes meet death with more confidence than these persons, *who had lived so strictly.*' Well might Luther, in his anxiety to deliver 'the secret ones of Christ' from a system which led to effects like these, urge almost to exclusionism the doctrine of justification by faith, and the availableness of the blood of Christ to all who come to God by him.

"But why recur to Luther? Take the instance of Dr. Johnson, who lived all his life subject to bondage under the 'galling chain' of a system very nearly resembling that of the Oxford Tracts, and which, though it inspired him with terror on account of his sins, furnished not those blessed motives and consolations which might have led him to forsake them. Boswell gives the following dialogue in 1778:—

"I expressed a horror at the thought of death. *Mrs. Knowles.* 'Nay, thou should'st not have a horror for what is the gate of life.' *Johnson.* (Standing upon the hearth, rolling about, with a serious, solemn, and somewhat gloomy air.) 'No rational man can die without uneasy apprehension.' *Mrs. K.* 'The Scriptures tell us, The righteous shall have hope in his death.' *J.* 'Yes, madam, that is, he shall not have despair. But, consider, the hope of salvation must be founded on the terms on which it is promised that the mediation of our Saviour shall be applied to us; namely, obedience: and when obedience has failed, then as suppletory to it, repentance. But what man can say that his obedience has been such as he would approve of in another, or even in himself, upon close exa-

mination; or that his repentance has not been such as to require being repented of? No man can be sure that his obedience and repentance will obtain salvation.' *Mrs. K.* 'But Divine intimation of acceptance may be made to the soul.' *J.* 'Madam, it may; but I should not think the better of a man who should tell me on his death-bed, he was sure of salvation. A man cannot be sure himself that he has Divine intimation of acceptance; much less can he make others sure that he has it.' *Boswell.* 'Then, sir, we must be contented to acknowledge that death is a terrible thing.' *J.* 'Yes, sir; I have made no approaches to a state which can look on it as not terrible.'"

"Blessed be God, Johnson did find peace in death; but not by weighing his repentance in one scale, to ascertain whether it equipoised his offences in the other; but by trusting alone in the sacrifice of Christ for the pardon of all his iniquities, without any quibble of mortal or venial, or before or after baptism.

"Be it remembered, in conclusion, that the Scriptural doctrine of repentance is not diluted by being rightly, and not Popishly, stated. We will urge as strongly as the Oxford Tracts can do, the fearful aggravations, not only of post-baptismal sin, but of all sin, and more especially of sins against light and grace; but the Scriptural and Protestant doctrine of repentance was not intended to lead men to despondency, but to Christ; nor does it urge the difficulty which the Papists and the Oxford Tracts so awfully dwell upon, of deciding when the repentance has reached the exact standard of forgiveness."

The system which leads the penitent to such fearful issues is not that which the sacred writers describe as full of peace in believing. Our Blessed Lord said, "Come unto me, ye that are weary and heavy-laden, and I will give you rest;" but the Oxford Tractators only invite men to fetter them with chains too galling, and to bind on them burdens too heavy, to be borne. Their system does not allow them to say to the penitent, without doubt or hesitation, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Our readers will find, by reference to the reviews and papers in our Volumes, a much larger list of valuable anti-tractarian publications than that in the above letter. We do not specify a few, lest we should do injustice to others.

MINOR INNOVATIONS IN CONDUCTING THE CHURCH SERVICES.

To the Editor of the Christian Observer.

I WAS lately put out, in reading prayers for a friend in a country town, at finding the clerk and congregation, instead of "saying after me," as I went on, in the Lord's Prayer, the Belief, &c., waiting till I had finished each clause, and then, after a pause, repeating it. This was not the old custom; and to my ear it sounds formally and coldly. My friend, I found, had taught his clerk, and through him the congregation, this habit, on the ground that the old practice is irreverent; making, he said, "a jabber of words, painful to the ear and to the understanding." I differ from him in regard to both these charges; for the ordinary way, if the clerk and people keep the right distance behind the clergyman, where in music a second voice would take up the strain and the words after the leader, is rhythmically pleasing; and the full chorus of voices coming in, is warm and hearty; whereas, to wait till a clause is finished, and then after a silent pause to repeat it, is unnatural, mechanical, and unexpressive of feeling. What can be less devotional than "Our Father which art in heaven;—*Our Father which art in heaven:*—Hallowed be thy name;—*Hallowed be thy name:*—Thy kingdom come;—*Thy kingdom come?*" Whereas, if, as in a piece of music, after the leader says "Our Father;" the other voices accordantly, and in right pitch,

burst out "Our Father," and press on as it were after him, in due measure, as the words fall from his lips, catching his time and accent, the effect is not only musically good, but it is full of heart and life; nor is there the slightest confusion, or, as my friend calls it, "jabber." In Handel's Hallelujah chorus, there is no confusion or jabber even when the different voices are actually singing different words; some, for instance, animatedly repeating "Hallelujah," while others are slowly rehearsing that "the kingdoms of this world are become the kingdoms of our Lord and of his Christ;" the effect of the whole being an intensity of devotional pathos and sublimity; and strange would be my friend's notion, either of music, or of "singing with the understanding," if he insisted upon altering the piece by each division "waiting till the other had done." Of course such complication in ordinary congregational recitative, would be impracticable; it would even be absurd; but the accustomed mode of *taking up* the theme after the minister, instead of waiting till he has done and then repeating the sentence, is easy, natural, and causes a social glow, which adds much to the animation of congregational worship.

I mention this trifle, because I find that not a few clergymen have some little hobby which they ride out in bye-paths, instead of journeying in the beaten track.

NOTATOR.

ON EXAGGERATION IN PRAYER—THE OCCASIONAL PRAYERS AND THANKSGIVINGS.

To the Editor of the Christian Observer.

THERE is nothing more abhorrent from the language of prayer than inflation of thought or language. The heart-felt breathing of the soul towards God is often in groanings that cannot be uttered, and also in words the most simple;—words, it may be, intensely strong, but still unaffected and such as the feelings dictate. In these respects the prayers of the Church of England are singularly beautiful and befitting; they are earnest, but chaste; intense, but unexaggerated. I have occasionally heard the public unwritten prayers of some eminent Dissenters, and was pained to listen to an address—I had almost said a declamation—which, though recited without book, and perhaps never actually penned, was, as to the substance at least, precomposed in a systematic style to my mind far from prayerful. There was first an elaborate display of the divine attributes and perfections; then a brilliant paragraph on man's weakness, sinfulness, and impotency; then—but I will not go through the heads, which may be found in the books of directions for composing prayers. I do not object to useful suggestions or due attention to orderly arrangement; but when a prayer is composed after this set fashion, as a school-boy makes a theme from a theme-book, inserting something under all the heads of exordium, distribution, argumentation, illustration, tropes and figures, and so on to peroration, as directed, the piece becomes a declamation, not a prayer.

Our church prayers are in happy contrast to this; but there is sometimes a strength of expression in a few of the forms for occasional use, which circumscribes their application. The same remark applies to the occasional offices added to the Prayer-book, but which

a correspondent in your last Number, says form no part of it. When those forms were drawn up, under the pressure of recent events, they were naturally couched in terms, which, however just in themselves, an after age cannot easily make its own.

But my chief intention was to apologize for myself, and some of my brethren, who did not use the occasional prayer and thanksgiving last month in reference to the weather. The long continuance of wet and cold was extremely unfavourable to the corn—though in my own neighbourhood, where there is not much corn, there was great rejoicing at its good effects upon the potatoes for man and the turnips for cattle—but I could not call it, without some feeling of exaggeration in my own mind, "a plague of immoderate rain and waters;" and the allusion to the deluge which "once drowned the world, except eight persons," and to God's promise "never to destroy it again," appeared to me not appropriate to the circumstances. So again in the thanksgiving for plenty, a fall of a few pence, or even a shilling, in a bushel of wheat—which is more than the range of many seasons—can scarcely be called "turning our dearth and scarcity into cheapness and plenty." There is nothing exceptionable in the formularies themselves; they are excellent when occasion arises for their application; but the strength of expression in which they are couched circumscribes their use. This I think is to be regretted; but, at the same time, it must be remembered that we have constant supplications in regard to the weather and the fruits of the earth, and also a general thanksgiving, so that the church provides for ordinary exigencies, leaving the forms under notice for times of special pressure.

VICARIUS.

TABLE-TALK OF BENGELIUS.

For the Christian Observer.

THE writings of the celebrated Bengel (or as his name is usually latinized, Bengelius,) once highly valued by biblical scholars, and some of them still deserving careful perusal, are locked up from the vernacular English reader, except those portions of his Exposition of the Apocalypse which were translated into our tongue by Dr. Robertson, and published in 1757. He was born in Wirtemberg in 1687, and died in 1752. There have been various biographical notices of him, but no adequately copious narrative appeared till the year 1831, when his fellow-countryman, the Rev. J. Burk, set forth a memoir of him, compiled principally from manuscripts never before published. The work was translated into English by the Rev. R. Walker, of Purleigh, but we fear is little known.

Bengelius was a man of profound learning and eminent piety; but often fanciful in his expositions of Scripture, particularly in regard to unfulfilled prophecy; as time has proved in his fixing the forty-two months of the number of the Beast on the 21st of May 1810, and the destruction of the Beast on June 18, 1836. We may possibly take occasion to draw up a brief account of his life from the valuable materials now extant; but in the mean time we have thought that a few pages extracted from his table-talk will interest and benefit our readers.

The vacant Seats in Heaven.—A lady of rank being once in company with

Bengel, addressed him as follows: 'I hear, Mr. Provost, that you are a prophet; therefore perhaps you can tell us whether, in the world above, there are any reserved seats for people of quality.' He replied, 'I certainly, madam, am no prophet, though I acknowledge that God has granted me some acquaintance with his revealed word; and this informs me that reserved seats indeed there are; and that, alas, most of them are sadly in want of occupants. So I read in Matt. xix. 24, and 1 Cor. i. 26.'

The poor Sinner.—When he was at Tubingen in 1748, a peasant of the neighbourhood came up to him just as he was leaving the town, and said, how happy he was for once in his life to get a sight of him. 'Well, my good friend, you have only seen one more poor sinner that depends entirely upon the mercy of God.'

Provision for the current Day.—'I act,' he said, 'like the mistress of a family, who, when a visitor comes in unexpectedly, sets before him the provisions she happens to have at hand. For I always, when any friends call upon me, converse with them just about what my mind is engaged in at the time. As I live by the actual use of my breath, without having to consider what quantity of air I have inhaled in time past, so for my present spiritual life I am not obliged to recur to what I dwelt upon yesterday or the day before, but have only to receive as from God, and to make use of, what he gives me every hour for myself, or for ministering to others. When any person has received a profitable word of mine, so that the little seed in the good ground begins to make its appearance, I have often to admire that power from on high, which has rendered beneficial what did not take its origin from me, but of which I, in much weakness and unprofitableness, was only the medium.

Jesus the Standard of our Self-knowledge.—In trying and proving my own conduct, I endeavour to realize some situation in which our blessed Saviour stood; I think of the variety of characters he had to deal with, and how in every case he judged righteous judgment. Then I inquire of conscience how I should have acted had I been one of those characters, and how the Saviour would have replied or acted by me in return. The answer I thus get from myself, in agreement with the tenor of his written word, is of more value to me than any opinion that can be formed of me by others.

Benefit of Retirement.—Retirement secures me from what would be too much of this world's din. Thus I get leisure for building up myself in a recollected consciousness of God: without which, we are liable to pass away our term of life we know not how. Very important is it to discern the golden opportunities which God gives us for this purpose, as well as the precious moments of day or night, when he is specially nigh to us. Meditation is sweet to me at all times, but particularly in the night season. Matt. xiv. 13.

Concealment from the World.—Often have I much wished that I could pass along my appointed way through this world, and be so little noticed as to be no object for the attacks of slander and misrepresentation. This is why I have now heartily declined all learned correspondence with the great doctors of the age, and confined myself principally to correspondence with my former pupils. I feel in this respect like that ancient Father, who desired a disciple of his to bury him directly after his decease, and to raise no monument, not even the mould, over his grave.

Bengel to his Biographers.—If friends of mine should ever choose to write any memoir of my life, I can only say, with respect to what they may notice of me as a Christian, that I sincerely hope they will spare themselves the trouble of all eulogy; and let God be glorified. I wish no one to think of me beyond what he seeth me to be; and that what he does see in me, may be referred entirely to the divine mercy; for I am but a vessel of that mercy. All I am and have, both in principle and practice, is to be summed up in this one expression—*the Lord's property.* My belonging totally to Christ, as my Saviour, is all my salvation and all my desire. I have no other glory than this, and want no other.

With respect to my writings, as taken notice of in any such delineation of my character, perhaps it will be difficult entirely to acquit me of over-curiousness. But whatever may be said of me as having laboured conscientiously to communicate what I had learnt, the staple nourishment of my spiritual life has been sought, as my friends well know, in gospel truths of the plainest kind. These have I embraced with sincere simplicity of heart and singleness of mind, apart from all subtile refinement and curious investigation. Faith, hope, love, meekness, and humility, have been my cardinal points.

Bengel's own way of Thinking and Acting.—To learn thoroughly one's own disposition, requires constant self-observation. My principle has been all along,

neither to take any individual Christian for my peculiar model, nor to obtrude myself as such upon others. For in the former case we may incur the error of servile imitation, under the idea that the person whom we regard as our model has good reasons for everything he does, while, perhaps, he has no reasons of the kind; and in the latter case, we may do many a thing ourselves from no better motive than to have in it numerous followers and imitators.

My own personal mode of thinking varies totally from that even of some pious people, who are apt to be mere imitators of another. Our fundamental principles are the same; but we act upon them quite differently. In this respect I am as a loaf baked apart from the batch; or as a Hanse town with its own laws and usages. Still allow me, beloved younger brethren, to press along with you side by side, for the prize of our high calling.

Inward Purification.—Is it said to me, "Surely, as one of God's children, you too must have had your share of trial and trouble?" Well, I can reply in the affirmative. But in so doing, I am not particularly thinking of outward trials. It is true I have all my lifetime had a weak constitution; but not many illnesses serious enough to lay me aside from my work. Neither do I here particularly allude to the mournful events which befell me between the years 1716 and 1726, I mean, the sufferings and deaths of six of my children in their infancy; for God blessed these visitations with an abundance of his own vital comforts. Neither do I reckon among my special troubles the undeserved reproach heaped upon me by some of my opponents; for such things are common in mere learned controversy; and as I have always forgiven the persons concerned, and am ready to do them as much service of love as if nothing had happened, so any disagreeables I have suffered that way are more than compensated by the acceptance which my works have everywhere met with. No, *my* chief suffering was of a spiritual and secret kind. It came on slowly, and continued long. More particularly at times an unaccountable pang would surprise me at the thought of an approaching eternity; not that I had any perplexing dread of future misery, though I cannot say I was able cheerfully to look forward to the happiness of a future state. But simple absolute eternity used to overwhelm me with such an awe of its unutterable importance, that I cannot imagine it possible for any of the usual afflictions of life to have given me a spiritual purification so severe as this was. I seemed to be quite in a purgatory of my own.

Family Devotion.—Bengel not only read daily in his closet a portion of Scripture for his private edification, but was also a regular maintainer of family worship. For occasions of this sort he made use of Arndt's "True Christianity," "Franke's Sermon's," Muller's "Hours of Refreshing," and similar works; in reading which, he sometimes added a few remarks of his own. Thus, one day when reading to his family the 149th meditation in Muller's "Hours of Refreshing," he said—"This is worth repeating again and again. But how will it be when God brings us to the full fruition of the things here expressed! How little will it then matter what has been said, either for or against me, in the journals of literature! How delightful will it be in the blessed world above to meet with pious souls that have reached it, one from *this* place, and another from that! What a blessing to arrive in the regions of eternal rest, were it only on account of having escaped out of the confusion of this troublesome world! And what a love of God will glow in the heart of every person thus escaped! Yes, he will feel more of it in a single moment, than can be experienced in the whole term of this earthly pilgrimage."

Prayer, and Answers to it.—Some friends staying at his house being amused to see his tame doves fly so familiarly to the open window, and eat out of his hand, he said—"This exemplifies how we may do many a pleasure to others, if they have confidence in us. So if we honour God by putting confidence in Him, he becomes easy of access in prayer, and gives us what we want. Again, as we find our fellow-men communicative proportionately to their confidence in us, so (to compare infinitely great things with small,) all flesh will certainly come and be communicative to the blessed God, in proportion to the confidence they have in him, as a God who heareth and answereth prayer."

Ejaculation with devout recollectedness.—When one of his children began saying grace while walking up to the table, he said, "My dear, we don't find it written, 'When ye *walk* praying,' but 'when ye *stand* praying.'"

(*Why we should specially pray for Kings, and for all who are in authority.*)—"God will have all men to be saved, and to come to the knowledge of the truth." (1 Tim. ii. 1—5.) Oral teaching can seldom be used effectually for instruction of "the mighty upon the earth;" this deficiency, therefore, must be supplied by the intercessions of believers for them.

The true Medium in religious Feeling.—How invaluable is it to possess that entire confidence in God, that implicit trust in him, which is balanced by holy fear before him! To be neither too bold, and over confident, but at the same time not too diffident and deficient in holy boldness! He who keeps constant watch over himself will soon learn how it is with him in this respect.

Implicit reference to Divine Direction.—Bengel having observed, respecting the ways of Providence, how much often depends upon a single minute circumstance; "look, for instance, (he said) how frequently all the events relating to a young clergyman's marriage and future condition in life, and perhaps the destinies of many hundreds of souls, may be traced up to the apparent accident of a vacancy in some pastoral charge." Here a friend replied, "This is what renders it so serious a matter to decide for oneself; that one is perplexed to know whether one ought to proceed according to one's best judgment immediately, or take more time to wait." "This (said Bengel,) is the very thing which makes it so desirable to pray without ceasing."

Reverence at the Name of God the Father.—It is still a custom with many to bow at the name of Jesus, and of the Holy Spirit. This custom was adopted in ancient times by the orthodox, to distinguish themselves from those heretics who denied the second or third hypostasis in the Godhead. I use likewise the same outward expression of reverence—why not?—at the name of God the Father. This, I hope, no one will take amiss in me.

Casting Lots.—Bengel had let the business of a letter, which he had written, depend upon whether the letter should be called for or not; now it was forgotten to be called for, therefore Bengel resolved to take no further notice of it, but said—"This is my way of casting lots in all doubtful cases. What amounts to lot-drawing with the Herrnhuters, is with me the leaving a matter entirely to the Divine disposal; that while God is ordering everything, my own will may have no concern in it."

Contentment.—At any trying occurrence, I represent to myself its worst possibilities; and as many of these as I do not realize, I account as so much gain. In this way contentment is not difficult.

At the present scene of scarcity, one is most awfully afraid to be receiving from God, not only any superfluities but any conveniences, beyond what are necessary for the support of life. Besides, let me consider that temporal enjoyments, however numerous, at my disposal, are no *essential* part of my portion as a child of God; they are merely appendages to the substance of the promise. As such, however, they shew the exuberant goodness of the Lord. Hence it is quite as wrong to be unnaturally abstemious, as to forget self-denial.

Calmness and Equanimity.—A person expressed to Bengel his sympathy for him at being so virulently written against. He replied—"You will not regret this when I tell you, that such very trials teach me only the better how to gather up and strengthen the testimony of my conscience. I have learnt a good method of cheerfully enduring reproach—I think of the reproaches and revilings which the Son of God has been receiving from the Jews for 1700 years, and of his wonderful long-suffering with them all this while. Thus I learn not to fret at a few relics of the same which may be thrown at *me*.

Let us keep ourselves from *real guilt*, and we need not be disturbed about any idle reports raised against us. Such reports, whether believed or not believed, are easily forgotten, for the world has always some fresh business in hand. It is right to prevent or correct them, if we can do it becomingly; otherwise it is not worth while to think about them."

Charity hopeth all things.—In passing by the place of execution at Stuttgart, Bengel turned to his companion and remarked, with much emotion, "Will it not be said of many a one in the world above, '*all was well with him* HERE?'"

On another occasion he observed, "Statesmen and rulers are not always actuated by sinister motives upon vitally religious questions that come under their notice. What with their variety of avocations, party entanglements, comprehensive commissions, and so forth, they have often neither time nor opportunity for looking properly into the true bearing of such questions; thus, for want of adequate information to proceed upon, they are sometimes perplexed even to anxiety, at not being able to find the *punctum saliens*, the gist of the matter in hand; and the regret they have expressed at not being obliged to refrain from taking any active or preventive part in it, has been perfectly sincere.

Eleemosynary Compensation.—I neither forget, nor ever mean to forget, that the grace of God is not to be purchased with money, or works of righteousness that we have done. Only as some portion of the unrighteous mammon adheres to all

our temporal enjoyments, I am accustomed to give away more than usual when ever any sickness occurs in my family.

A Signal from the Finger of God.—On the tenth of June, 1742, a very large oak in the manor wood of the abbey seminary at Herbrechtingen, was struck by lightning, and considerably damaged. A herdsman shortly afterwards passed under it with his drove, and Bengel observed, that "the word of Jesus (with which he cursed the fig-tree) was in its nature more powerful than this thunder-bolt; for that the fig tree instantly withered to the roots. That all the force of the elements issues from the personal word of God, the Logos; and that a tree, thus struck, ought not to be cut down for common use, but to be allowed to stand as a signal to point at the majesty and power of the Almighty." The oak was accordingly suffered to stand.

One Consequence of the Fall.—As a labouring person was carrying home upon his shoulders a heavy truss of grass for his cattle, Bengel observed, "See how man is obliged to be servant to the brutes. Surely there is a meaning in this. God intends it for our humility; for it may remind us how the Fall has abased us."

THE MORAL JUSTICE OF THE BIBLE.

To the Editor of the Christian Observer.

I HAVE heard many sermons, and read many books, in which were described the tenderness, the charity, the consideration for the poor and the helpless, which characterize the Holy Scriptures; but I do not remember to have seen described the moral justice to which pity itself ought to be subordinate, and which the Bible inculcates as much as what I may call the more popular virtue.

Holy writ abounds in denunciations against the rich who oppress the poor, the strong who injure the weak, and the high-born who despise the low-born, one of its special objects being to abase those that exalt themselves, and to exalt those who are lowly in their own estimation, or are treated with contempt by their more successful worldly-minded neighbours. The narrative of Naboth's Vineyard, the parable of Lazarus and the rich man, the book of the Proverbs, the denunciations of the prophets, the woes pronounced by our Lord himself, and the Epistle of St. James, are illustrations of this: and well may the Bible be called "The poor man's friend;" for no where have the lower classes of society been treated either with justice or mercy, but where the principles inculcated in holy writ have obtained some degree of influence in the social weal.

But in adjusting the scales, men usually give the turn, so to speak, to the one side or the other; they either take the part of the poor against the rich, or of the rich against the poor, not according to the strict merits of the case, but with some bias; whereas in the word of God the balance is held firmly and unflinchingly.

I was led to these observations by that remarkable injunction, Exodus xxiii. 3, "Neither shalt thou countenance a poor man in his cause." It is one of a series of admirable precepts—if such an epithet may be used in reference to what is divinely inspired—respecting our duties to our fellow-men, chiefly those connected with the ninth commandment. We are not to raise a false report, or to bear unrighteous testimony, or to follow a multitude to do evil; that is, to yield to popular outcry, or to vote with a majority, against our conscience; or to wrest judgment; or to take a bribe; or to oppress a foreigner; with various other directions, in the midst of which is inserted that above-mentioned.

There is a right and just leaning to the side of the poor and weak, which is not condemned by Scripture, but inculcated; and yet it ought not to be called a "leaning;" for *righteousness*, as the word implies, is *uprightness*, not leaning: but there ought to be a due consideration of those circumstances which are necessary to put the poor man's case in a fair light. We are to remember the difficulties he has to contend with in a contest with his rich neighbour; and to endeavour to place him upon level ground with his opponent—level ground, not vantage ground. This our law attempts in some measure to do, by allowing a needy man to plead *in forma pauperis;* so as to equalize, as far as possible, the benefits of professional skill, which the rich man can procure by his wealth.

But truth is not to be set aside, because it happens to be in favour of the rich instead of the poor. Justice is due to all, as well as compassion to the afflicted. We are not to "countenance," that is, inequitably to side with, any man against his neighbour; but to be "true and just in all our dealings."

This maxim is not always regarded. There prevails to a wide extent in our land, a selfish, or contemptuous, or revolutionary spirit, which delights in imposing upon the rich, mortifying those who are raised to elevated stations in society, and "speaking evil of dignities." This unjust spirit is evinced in the exactions often made upon a purchaser or employer, not according to the value of the article or the service, but the supposed ability of the party to pay for it. How often do we hear such remarks as the following: "Oh he is rich, and can afford to pay extra;" or, "I charged him as a gentleman, not as I should a tradesman;" with many similar expressions, indicative of a settled feeling among a large body of persons that it is quite warrantable to cheat those who are in higher stations than themselves, though very possibly they may be ill able to bear the imposition. Many upper servants in families exhibit strongly this class-interest spirit. They allow tradesmen to furnish commodities which they would not receive if they themselves were the purchasers; or to charge beyond the fair price; or to defraud in weight and measure; and they permit under-servants to waste, destroy, or make unfair advantages; and all this, not only as they are themselves gainers by their unjust connivance; but in a levelling spirit, and with a sort of malignant pleasure in making "gentlefolks," as they call them, pay for their privileges; and as though a poor man has a good right, if he can with impunity, to cheat his richer neighbour. Even juries are sometimes carried away by this unjust spirit; not as deliberately intending to violate their oath, but as acting under an habitual bias. A nobleman or gentleman, perhaps, has a son at college; the youth is raw and inexperienced; and his parent wishes, not for stinginess' sake, but upon principle, and for his best welfare, to prevent his launching out into habits of ostentation and riotous luxury. But a tradesman of the same station in life as the jurymen, relying upon what he calls the honour of the parties, or probably their loathing at being dragged before the world about a tailor, or jeweller, or wine-merchant, or horse-dealer's bill, counteracts the wise and parental wishes of the father; inveigles the youth into immoderate expences by lavish credit, and charges swindling prices for the accommodation. In various such cases, notwithstanding the judge charged the jury strongly against the unjust creditor, a verdict wasgiven in his favour;

and in many others parents have been recommended to pay the bills rather than run the risk of such a verdict.

In all such matters the Bible is an infallible directory. It knows nothing of party prejudices or class-interests. It requires, in matters of justice, that we should be just; and in all matters that we should be charitable. It says (Deuteronomy i. 16, 17,) "I charged your judges, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment, but you shall hear the small as well as the great; you shall not be afraid of the face of man, for the judgment is God's." Here we are guarded against being led by fear or favour to take part unjustly with the rich; as in the passage above commented upon, we are forbidden to allow compassion, falsely so called, much less a jealous and insubordinate spirit, to countenance the poor where he is wrong, so as to screen him from due punishment, or to injure others for his sake.

FIAT JUSTITIA.

[ON THE SPIRIT ENGENDERED BY CLASSICAL STUDIES.

For the Christian Observer.

IT must astonish every seriously thinking person, that notwithstanding the widely-spread revival of piety in our land, not one hopeful step has been taken towards rescuing our generous youth from the gross contamination of heathen studies. This supineness, or worse, cannot be imputed to entire ignorance in regard to the evils which result from the study of classical literature, as conducted in most of our public and private schools; for so much has been said and written upon the subject during the last fifty years, and the matter is so notorious, that no intelligent parent can be supposed to be wholly unaware of the grave importance of the subject.

In saying that no hopeful step has been taken to remedy the evil, I would not be ungrateful to those learned and good men who have attempted to expurge particular books, or have introduced amended editions into scholastic establishments. But nothing has been yet achieved upon an extensive scale, either in purifying the books, or even in eliciting a general wish for their purification, upon the part of those who influence or preside over our public schools, and who give the key-note to national education throughout the higher and middle classes of British society. Flagitious and demoralising passages are still read in our school and lecture rooms; and even where a few words or lines are passed over for decorum's sake in the oral repetition, they pollute the page to the eye, and carry mischief to the heart, and often wickedness to the lips, and perhaps the life, of the students; who, after all, might just as well have learnt the beauties of the language, and whatever is worthy to be learned of the subject-matter, by means of depurated editions.

I am willing, however, to confess that even a depurated edition of a bad book is not always unexceptionable; and there is this inconvenience attending the use of such texts, that the reader, unconscious of what is omitted, may be betrayed into quoting or alluding to passages, which he would have shunned had he been aware of the omitted context; and thus expose himself to the unjust charge of

revelling in unseemly reading. The same inconvenience often results in private families from perusing extracts from exceptionable books; or hearing them read by an instructor who carefully leaves out the most deleterious matter. A lady has been known to damage herself by quoting a moral and beautiful passage from Shakespear or Lord Byron, not being aware that it occurred in company with other remarks of so different a kind, that she would have been much pained at having made the reference had she been aware of the juxta-position.

This may serve as a salutary caution against too readily quoting extracts, however excellent in themselves, from popular poets, and others, whose writings are known to be contaminating. Still, if we *must* be acquainted with a bad book, it is best to be acquainted with it in its least evil form; and therefore if Aristophanes, Juvenal, and Terence, are to be school-books (the necessity for which, however, I do not concede) let us at least have them defecated from a portion of their grossness—if indeed defecation be possible, which I much question; for the whole staple is often vicious. John Bowdler, in his purified Shakespear, was obliged to omit altogether some pieces. Who could moralize the "The Merry Wives of Windsor," or the second play of Terence?

But the arguments which have been used against too deeply indoctrinating Christian youth, at the most susceptible age of life, in classical lore, have been too much confined to the evil effects of passages of indecency; whereas it is the general spirit and temper of the Greek and Roman writers which are most to be dreaded. War, ambition, revenge, and other abominations, are painted in all the glowing panegyric of eloquence and poetry; and a temper the very opposite to that inculcated in the Sermon on the Mount, is generated both by precept and example. The Iliad is one of the least exceptionable of classical school-books; and its unrivalled excellencies as a poem, and the many fine and generous sentiments which adorn it, need no eulogy; and yet, as a whole, I fear that it has been one of the most mischievous books in the world, by enkinding a pagan, warlike, and vindictive spirit in the minds of youth, and generating many an Iliad of woes.

I have observed, also, another evil which I do not remember to have seen noticed in this connexion in regard to the manner in which the classical writers are studied in our schools; namely, that they are often brought into comparison, or juxta-position, with holy writ, in a manner which I cannot but think disparaging to the latter.

I ought not perhaps to speak thus without adducing proof; but proofs will be familiar to the minds of my readers. I will, however, present a passage as a specimen, though not of the extreme kind, from the "Introduction to the Study of Greek and Classic Poets, designed principally for the use of young persons at school and college, by H. N. Coleridge, Esq., M.A., late Fellow of King's College, Cambride," dedicated to the late Dr. Keate, Head Master of Eton. Mr. Coleridge, says:

"The Iliad being then so ancient a book, it should be read *with patience and a simple mind. Nay more, we should approach it with something of the kind of reverence which we yield to the Hebrew Genesis, and be perpetually familiar with its contents as with the secular bible of mankind.* So vivid are the rays which flow from this globe of light, and so strong its powers of attraction, that we neither see nor measure the thousands of years, which have rolled away since its creation and to day; we forget the extreme antiquity in the uncommon

luminousness of Homer, and almost believe that the Iliad, *like the Bible*, is collateral with all time, is for now and for ever.

"There are some instances and striking particulars of the similarity, or rather the identity of the manners of the Iliad and of the early ages in Asia, but beside these, there are many others as remarkable, though perhaps less peculiar, and indeed parallelisms of thoughts and of imagery occur in almost every page of the Greek and Hebrew writer. Jupiter, indignant at the injustice and impiety of men, has poured a deluge of waters on the earth, *and fixed the rainbow in the cloud to be a sign to mortals*. . . . . Instances of this sort might be multiplied to any extent, but the student will find it a pleasing and useful task to discover them for himself; and these will amply suffice to demonstrate the existence of that correspondence of spirit and manners between the Homeric and the early ages of the Bible history to which I have adverted. It is real and important; it affords a standard of the feelings with which we ought to read the Iliad, if we mean to read it as it deserves, and it explains and sets in the true point of view numberless passages, which the ignorance or frivolity of aftertimes has charged with obscurity, meanness, or error. *The Old Testament and the Iliad reflect light mutually, each on the other;* and both in respect of poetry, *and of morals*, it may with great truth be said, that *he who has the longest studied, and the most deeply imbibed, the spirit of the Hebrew Bible, will the best understand, and the most lastingly appreciate, the tale of Troy divine.*"

It would be impossible for Mr. Coleridge to pen a line of intentional irreverence to the book of God;* yet to a Christian who has not been embued with classical literature, the above parallel will sound almost profane; it is like the monkish line "Teste David cum Sibyllâ;" nor will he be able to comprehend how a believer in Jesus Christ, in looking forward to the closing scenes of life, should account it among the amenities of the prospect that he shall be able to resume the study of heathen writers which had been suspended from his school-boy days by the pressure of worldly concerns. I would not exclude an occasional recurrence to the classic page; far from it; but assuredly the Bible should be emphatically the old man's book; and if it becomes so, the heroic virtues of heathen lore, however much admired in youth, will lose much of their zest. I will, however, quote a passage from Mr. Coleridge on the subject.

"These inestimable advantages, which no modern skill can wholly counterpoise, are known and felt by the scholar alone. He has not failed, in the sweet and silent studies of his youth, to drink deep at those sacred fountains of all that is just and beautiful in human language. The thoughts and the words of the master spirits of Greece and Rome are inseparably blended in his memory; a sense of their marvellous harmonies, their exquisite fitness, their consummate polish, has sunken for ever in his heart, and thence throws out light and fragrancy upon the gloom and the annoyances of his mature years. No avocations of professional labour will make him abandon their wholesome study; in the midst of a thousand cares he will find an hour to recur to his boyish lessons—to re-peruse them in the pleasurable consciousness of old associations, and in the clearness of manly judgment, and to apply them to himself and to the world with superior profit."

* I am sincere in this remark, for I highly respect Mr. Coleridge; but it were to be wished that classical men would refrain from using scriptural phrases detached from their proper office, just to point a sentence, as if they were no more sacred than an apt classical allusion. Mr. Coleridge occasionally offends in this respect; as where he calls "The Knight's tale, and the Troilus and Cresseida," the productions "of the bright and morning star of English literature;" or where he says that with the classic poets, "the eternal dwellers of Olympus spoke, *and moved, and had a being*;" or where he writes, "Homer's verses were universally admired, except at Smyrna, where he was a prophet in his own country." Even prayer-book phrases ought not to be parodied, as where Mr. Coleridge very judiciously wishes that "after a boy has worked out a book or other portion of a classic poem, he should read it through once more without *the let or hindrance* of verbal difficulties."

"Of all the Greek poetry, I, for one, have no hesitation in saying that the Iliad and the Odyssey are the most delightful, and have been the most instructive works to me; there is a freshness about them both which never fades, a truth and sweetness which charmed me as a boy and a youth, and on which, if I attain to it, I count largely for a soothing recreation in my old age."

If we would see the tendency which classical reading has to pervert the mind in its estimates of vice and virtue, we must turn to the pages of infidel writers, who not having the Bible in their hands and hearts as a counterpoise, have learned to call good evil, and evil good; sweet, bitter: and bitter, sweet. Thus the sneering infidel Lord Shaftesbury says, in his profane style of banter in his "Essay on the freedom of wit and humour," "I could almost be tempted to think that the true reason why some of the most heroic virtues have so little notice taken of them in our holy religion, is because there would have been no room left for disinterestedness, had they been entitled to a share of that infinite reward which Providence has by revelation assigned to other duties." A Christian would have informed his lordship that the reason why the Bible does not applaud what his classical reading had taught him to regard as "the most heroic virtues," is, that many things, which heathens and infidels account splendid, are poor, mean, and above all, sinful, when measured by the standard of unerring truth. Oftentimes "that which is highly esteemed among men is abomination in the sight of God." "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." After drinking deeply into the spirit of the Homeric heroes, it may sound strange to read "Blessed are the poor in spirit," "blessed are the meek," "blessed are the merciful," "blessed are the peace-makers;" yet the divine Founder of "our holy religion" so taught; nor was his severance of a blessing from "the most heroic virtues," as the author of the "Characteristics" calls them, grounded on the reason ironically assigned, that "there would then be no room for disinterestedness;" for He who made man, and knew what was in man, did not wish him to be so disinterested as not to regard the favour of God and his own best welfare; on the contrary, we are taught that "in keeping his commandments there is great reward;" and that "godliness hath the promise of this world as well as of that which is to come." If "Achilles' wrath," and his revengeful spirit, the source of so much misery and bloodshed, had been regarded by the Judge of all the earth, as a school-boy in his classical ardour is too apt to regard them, they would not have been forgotten among the "other duties" which Lord Shaftesbury so lightly accounts of.

PATER.

MISPLACED INGENUITY IN INTERPRETING THE SCRIPTURE;—THE NUMBER OF THE BEAST.

To the Editor of the Christian Observer.

Is there no book which men can select for making riddles and conundrums upon but the book of God? Can divines really believe themselves justified in fixing ingenious interpretations upon holy writ, which they would instantly see to be ridiculous if applied to any other

book? If they were to read that "a majority of 91 voted against the late ministers," would they dream that some mystery lurked in the words "majority" and "ministers," and proceed to dissect those words letter by letter to find out a hidden meaning; adding a variety of cabalistic significations couched under the number 91; as that the nearest square roots of it are nine and ten, which being raised to their first power are eighty-one and a hundred; both which numbers indicate very remarkable things. Yet this would be quite as rational and edifying as some of the fanciful comments on that holy book, which has God for its Author, salvation for its end, and truth without error for its contents.

I was lately inquiring into the various interpretations which have been given of the Apocalyptic Beast, hoping to discover one which should satisfy my mind as to its probable correctness. I believe I examined thirty, some of which are so exceedingly far-fetched and absurd, (such as the numerical application, asserted by divers parties, to the Lutherans, to Trajan, to Mahomet, to Archbishop Laud, to Louis XIV.—Ludovicus; so said the Hugonots,—to Napoleon Bonaparte, and so forth) that they need no serious consideration. They are made out by arbitrary spelling, and all sorts of clever devices, which no man in sober search of truth can approve. If the number *666* is to be thus made out by letters composing some name or word, I conceive that the celebrated and generally adopted solution of Irenæus is the best; though I doubt whether he is quite justified in writing Λατεινος for Λατινος, which he is obliged to do, for the latter gives only 661. I however infer the Bishop of Rome's title to the number, rather from the graphic application of the prophecy than from alphabetico-numerical computation. But whatever may be the true solution, can anything be more nonsensical, or more calculated to turn the Scripture into ridicule, than to set about extracting square and cube roots, and contriving all sorts of tricks to eke out particular numbers, whether this number of 666, or 1260, or any other?

Perplexed with these vagaries of injudicious interpreters, I turned to the pious and learned Brown of Haddington's "Dictionary of the Bible," the most popular and highly commended work of its class. I have not his "Self-interpreting Bible" at hand to refer to; but his Dictionary presents, under the word "Number," his mature thoughts upon the passage in question. I have turned to several works on sacred bibliography, the writers of which highly eulogize Brown's Dictionary, without any drawback on the score of fancifulness; and he himself, in his preface, remarks, "Few fancies of the Christian Fathers, or of the Jewish or Mahometan writers, are here inserted, as I know not how they could be of use." From Professor Brown, therefore, I hoped to derive some solid instruction; but what was my surprise to be put off with such fancies as the following, which are quite as puerile as any of those which he has refused to insert from the Fathers, or the Jewish or Mahometan writers.

"It was perhaps in A.D. 666, that Pope Vitalian restricted their public Liturgy to the Latin language, and so marked the church with an implicit subjection to Rome. From the time that John had his visions in Patmos, to A.D. 756, when the Pope became a civil prince, was precisely 666 years. This number, too, may denote a vast number of offices, errors, and corruptions, which, to carnal view,

have a regular, well-connected, and beautiful appearance; as 666 has *a more regular-like gradation and appearance* (!!) than 144,000, the number of the Lamb's followers. Moreover, if the square-root of 666 be extracted it will turn out 25, *with a small fraction* (!!). Now multitudes of things in the Popish system are precisely *twenty-five*. The twenty-five articles of faith. The Council of Trent that established them had twenty-five sessions. It was begun with twenty-five Prelates; and its acts were subscribed by twenty-five Archbishops. Rome has twenty-five gates. There were originally twenty-five parishes in Rome. The College of Cardinals consisted of twenty-five persons. The cross of St. Peter's church is twenty-five hand-breadths in height. In this church are twenty-five altars, and twenty-five marks of Christ's wounds are imprinted on each altar. The celebration of their jubilee was reduced to every 25th year. The 25th day of months is peculiarly marked with their supersition."

Can anything be more preposterous than these quibbles? "It was *perhaps* in A.D. 666;" but "perhaps" it was not; and a person should be pretty sure of dates before he interprets Scripture from them. And then the precious argument that three sixes have "a more regular-like gradation and appearance" than the number applied to the followers of the Lamb; and that therefore men prefer the symmetry of these three figures to heaven! But, worst of all, the square root "with a small fraction!" so that the wonder-working twenty-five is not the square root after all; though, if Mr. Brown is correct, it is "precisely" (without a fraction) the number of a great quantity of mysterious things, up to the height in hand-breadths of St. Peter's cross! The square of 25 is 625, which is only 41 short of 666, so that it does exceedingly well to hang these arguments upon! What must the Pope think of such Protestant interpretations? and what should we think of such arguments against Protestantism? What too must infidels think of a book which its defenders say is to be interpreted after this fashion? Why not affirm that Babylon is intended, because that city had twenty-five gates on each side; or that London is meant, because by prefixing the M in Londinum to 666, which is quite as allowable as omitting "a small fraction," we have 1666, the date of the great fire; or that the Quakers are meant, because Penn joined them *that very year*; or might we not just as well say that the Crusades are meant, for that if we turn 666 upside down we have 999, when Pope Sylvester projected the plan in an "Epistola ex persona Hierusalem devastatæ ad universalem ecclesiam?" I feel no compunction in ridiculing such crotchets, because they burlesque Scripture, and are foolish and mischievous. If it be said they are the fancies of good men, I reply, so much the worse; I would they had been the fabrications of infidels; for then the Gospel would not be wounded by means of them.

But I must shear Professor Brown of a portion of his expository honours; for this notable algebraical interpretation is not, after all, his own, though he gives no reference to the inventor. He declines following the fancies of Jews, Fathers, and Mahometans, but he has picked up and adopted this notion, which was first set forth by Francis Potter, in a work published at Oxford in 1647—a year which, according to the cabalistic system under consideration, I might call eminently mystical, as in that year the Quaker Fox began to preach, the Westminster confession was approved in Scotland, and the civil war was raging in England. I am sorry to say that Dr. H. More, Mede, and other divines, applauded and adopted this square root discovery. The inspired writer says that the number of the Beast is 666; but all these annotators say that its square root, or

rather the square root of 625 (which is doubtless all the same as 666) is the number of the Beast. Again, St. John says, "Count the number;" whereas these expositors say, "Extract its square root." Brown adds several twenty-fives of his own to Potter's enumeration; whereas he omits one of them which I doubt not is as good as any, namely, "Five and twenty thousand furlongs, the perimeter of which cube is the circuit of Rome." I cannot make out the meaning of this; but I adduce it to shew that in dropping one thousand from the fire of London, I was only following precedent; for if twenty-five may be converted to as many thousands, it is hard if one thousand may not be legitimately dropped.

I should be deeply grieved to close such a topic as this in any seeming spirit of levity. Every part of the word of God is infinitely important; and an especial blessing is attached to the devout study of the apocalyptic page. Not only its doctrines and precepts, but even its chronological statements, demand our serious consideration. But computations in regard to things future are often not without great difficulty, and perhaps will not all be cleared up on this side heaven. But we must not on that account cut Gordian knots which we cannot untie; or dovetail applications by cabalistical devices. It is far better that we should not know what is meant by the number of the Beast, and should humbly acknowledge our ignorance; than that we should wander up and down amidst all possible conjectures, in hopes that by much guessing truth will at last be elicited. But in the mean time, how severely is truth wounded; and I may add how much controversy and other evils are brought into the church: and what grievous stumbling-blocks are placed in the way of the world!

SOSIPATER.

ON THE EFFECTS OF MINISTERIAL FAMILIARITY WITH SACRED THINGS.

For the Christian Observer.

I HAVE made choice of a subject which, according to my recollection and belief, has never been separately handled in the pages of your useful miscellany. My especial reason for selecting it, is the growing sense which I entertain of the importance of the pastoral office on the point under consideration. My mind is well nigh overpowered when I seriously put the following question to myself, "If the work of a minister of Christ does not spiritualize his soul, must it not, by the very force of habit, produce the opposite effect to a degree that it is frightful to contemplate? The subject also applies, in its measure, to the private Christian; so that I trust it will be found generally profitable.

If, then, my meditations on this momentous subject are worth the attention of your readers, they shall now honestly be laid before them; and first as it regards the *good effect* of familiarity with sacred things" on the spirit of the Christian minister.

Though he is truly represented by St. Paul (Acts xiv., xv.) to be "a man of like passions" with those who are committed to his care, being himself "born in sin, a child of wrath:" still, if "inwardly moved by the Holy Ghost" to take on him the sacred office; if made new by His power, and habitually brought under His influence, he

will deeply feel the pressure both of his work and his responsibility. To such a man every thing connected with the care of souls wears an aspect so solemn as to command his fixed thoughts and most serious regard. I am far from approving of the superstitious zeal of some, who are for carrying a sort of manual and emblematical religion into everything connected with religion, a system of which popery has made awful use; but I may truly say, that from right and profitable associations, the sanctuary in all its parts, the unrivalled prayer-book, the inspired volume, nay the very robes with which he is invested in the Holy Temple, seldom meet his eye without awakening in his mind some corresponding reflections of a profitable kind. The knell, the graves, the funeral, also speak audibly to the faithful shepherd of the flock, and deepen his impression of the great and much forgotten truth, "The Lord is at hand."

To descend to a few particulars. The devoted clergyman will be spiritualized more and more by his familiarity with the work of prayer. He will indeed frequently complain of the infirmities which compass him about; of thoughts too apt to wander from the Lord his God, and too slow to return; of feelings comparatively lifeless; of affections naturally attracted by things earthly rather than by things heavenly; of a will but imperfectly bent in accordance with the will of God; of occasional chilliness of heart, even when entreating his Redeemer, "by thine agony and bloody sweat, by thy cross and passion—good Lord, deliver us;" and of a host of temptations that beset him even in the house of prayer. Still he never visits it without *some* spiritual improvement. Does he, in the commencement of the public services of our church, read those passages of Scripture which breathe the deepest humiliation under a sense of sin,—the liveliest hope in the view of the divine mercies, and of that "great salvation" that is in Christ? His soul is humbled afresh, through the grace of an Almighty Sanctifier, if not begirt with fresh joy and confidence in God his Saviour. Or can such a minister fail to exhort himself, while exhorting his brethren, to join him in praise and supplication; to listen to the word of God; yea, "with a pure heart and a humble voice," to accompany him to "a throne of grace:" and still more, when entering on the Confession made use of in the church of England. If ever he is conscious of a mighty devotional impulse in the house of God; if ever he bows before Him in self-humiliation, in self-abhorrence, and in adoration of the grace of Jesus; if ever he is led by the Spirit intensely to pray not only for his own flock, but for the whole race of his fellow sinners, and that with a joyful remembrance of the price paid for their redemption, it must be when addressing the Lord in our general "Confession." In that admirable vehicle of penitential sighs and sorrows, in that reviving record of the fatherly compassion of our God, there is enough to animate the minister in his dullest frames, and to cheer him when saddened by the view of all the sins of his flock, and of all "the terrors of the Lord."

Not to notice in detail the liturgy of our Established Church, I may still glance at certain portions of it which are calculated to impress the heart of a clergyman who possesses the spirit of supplication. In the Psalms, for instance, can he fail to discover much that, under the grace of God, may either elevate and enlarge his mind, and comfort him in the view of Christ, or humble him under a fresh consciousness of his own apostacy from his Maker? If called on to select

those parts of our liturgical service which are most mighty in God to stimulate the holiest feelings of the renewed bosom, I should at once name the compositions of "the sweet Psalmist of Israel." In them the Christian minister may learn more and more how great, how powerful, how holy, how just is God, how good to His faithful, how merciful to His fallen creatures.

Next, as the "true evangelist" reads aloud the appointed Lessons, together with the Epistles and Gospels; his "familiarity" with such divine extracts must serve powerfully to strengthen all that is spiritual within him. The thought of delivering the word of God to his fellow-sinners must produce a similar result. Not seldom will the sacred sound reverberate in the ear of faith, "Thus saith the Lord."

What, again, is the effect of psalmody on the soul of a devout minister? That effect may be supposed to vary with his musical talents, and even with his constitutional peculiarities, both of mind and body. Some are naturally far more susceptible than others of religious joy and sorrow; and that in immediate connection with the melodies of sound. Yet, if the heart of the officiating clergyman be engaged in his sacred occupation, he must be proportionably affected by the work of praise and thanksgiving; especially if he has succeeded in establishing *congregational* singing in his church. Must he not be conscious of somewhat of spiritual elevation, as he hears the voice of the people exercised in sacred song, and, at certain favoured seasons, delightfully antedate the praises of the eternal world?—praises which shall be offered without ceasing to God and to His "dear Son." Well may he apply, on such occasions, the inspiring words of the Psalmist, "My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips." (Is. lxiii. 5.)

And what will be the feelings of the pious ambassador of Christ, while unfolding the glorious Gospel to all ranks and conditions of his hearers: and thus growing in "familiarity" with its inspiring topics? Being alive to the reality and importance of the message intrusted to him by God, he is at one time greatly humbled, at another lifted up in spirit. Now he mourns for the obstinacy and indifference of those to whom he is sent, and again he rejoices over those whose hearts are opened, like that of Lydia, by the Holy Ghost; yea, the very proclamation of the mercy offered to offending man by a forgiving Saviour, must communicate some sense of joy, some breath of consolation, and some fresh spiritual pulse, to those who preach "Him in sincerity."

I might offer like observations, and come to similar conclusions, with regard to the spiritual administration of both the sacraments of the Gospel. Well may the soul of an "evangelist" be warmed by the cheering contemplation of 'a child of wrath' being now brought to the font, in order that he may be received, by baptism, into the visible Church of Christ,* and so have placed within his reach all those "spiritual blessings" which the Saviour purchased for His people, even with His own blood.

Nor can such a minister consecrate and distribute the elements in the Lord's Supper without some deep reflection on the cross of Jesus, some penetrating remembrance of His love, and some new resolution

* See Jones of Creaton's little tract on "Infant Baptism."

henceforth to act more consistently as His professed servant and ambassador. In spite of all his infirmities, his views of the wonders of redemption perhaps, generally speaking, are the most affecting and constraining at the Lord's table.

Again, the faithful shepherd will be impressed, in a spiritual sense, by means of his private ministrations. In this instance also his "familiarity with sacred things" will prove a stimulus to his faith, his love, and his zeal for his Redeemer's glory. When communicating with the awakened sinner, when witnessing his sore lamentations on account of sin, his prostration of spirit beneath its "intolerable" burden, his anxiety to "have peace with God," his earnest inquiry respecting the way of salvation and the extent of the Gospel promises, his longings for spiritual emancipation, and the new devotions of his heart,—the bearer of the glad tidings of salvation must so tenderly sympathize with the penitent, as to be more alive than before to the fall of man, the evil of sin, the wiles of Satan, and the unbounded grace of Jesus.

Or let the minister visit the established and the growing Christian. Will he not learn much from his hungering and thirsting after righteousness; from the record of his spiritual conflicts, and from his peace and joy in believing; and thus become more conversant with the reality of things unseen, and the mighty and mysterious operations of the love of Christ? In like manner, in scenes of sorrow, at the couch of the suffering and dying, when imploring for them and with them the all-sufficient grace of Jesus, or reading to them His word, or speaking to them of His 'great salvation,' His devoted messenger must be conscious, if not of an immediate increase of religious feeling, yet assuredly of a growing conformity to the will of God. Such scenes would generally appeal, with a force not to be resisted, to the best ministerial energies which the Spirit has implanted in the heart.

Yet, if such be the effect of "familiarity with sacred things" on those who "preach Christ" seriously, affectionately, practically; they cannot but occasionally tremble, lest they should, on the other hand, be deadened by that round of spiritual occupations which is inseparable from their office. None, therefore, will pray more earnestly the prayer of David, "quicken me according to thy word," than the most enlightened, exemplary, and successful minister of Christ.

What, then, must be the effect of that 'familiarity' which I am now considering, on those ministers who are not yet faithful? I shudder as I put this most necessary question.

Their darkness is increased. This, at first sight, may have the appearance of a contradiction; since it is hard to reconcile the ideas of at once performing services of a most enlightening kind, and yet actually advancing in the paths of darkness. But the fact establishes the proposition. For does not the unenlightened minister (a character, blessed be God, more rare than formerly) usually become more dim in all his spiritual perceptions, as he continues publicly to make use of the Scriptural liturgy of our Church, and to read aloud the appointed portions of the word of God, and to administer the Christian sacraments. So that, in spite of those inspired lessons, and of those devotional petitions which are continually proceeding from his lips, his mental film seems to be gradually thickened. Well then are we directed by the Church to pray, in her invaluable Litany,

"that it may please thee to illuminate the minds of all bishops and curates, &c., &c.;" a prayer that can never be unsuitable even to the most enlightened inhabitant of this fallen world, that 'ministers in holy things.'

Next, 'familiarity' with the solemn services of the sanctuary, if, unhappily, it fail to quicken, must fearfully deaden the spirit of a Christian minister. Without carrying details to a tedious and unwarrantable length, I may observe, that divine ordinances, when perverted from their proper use, may perhaps be compared to the hammer, that, by being repeatedly applied, hardens the steel upon the anvil. This is the direct consequence of the obstinacy of the human will, and of the indifference of "the natural man" to the realities of an eternal world. Where the minister is thus destitute of true devotion in public, is it not because he is regardless of the exercises of secret prayer, and closet meditation on that word which he is alike ordained to preach, and pledged, by the obligations of his ordination (see the service for that occasion), to study. No blame, therefore, can attach to that liturgy which he so formally makes use of in the house of God; and still less to that inspired volume, from which, on each returning Sabbath, he reads certain appointed extracts. With *him* the fault must rest; and to *him* will it unquestionably be imputed on the great day. Then only shall we estimate aright the miserable condition of that minister, who now calls upon the Lord in strains of the most intense devotion, and yet feels them not. The deadness of such a soul will then find no parallel except in the desperate condition of apostate spirits. For, if now he can present to his Redeemer such prayers as are redolent with his grace, and which also record the concentrated agonies of His death; if, now, he can utter such expressions of Holy Writ, as powerfully relate to both, and his heart make *no response*, is it unjust, is it uncharitable, to infer that he is "past feeling?" If I say with my lips only, "Thou *Lamb of God* that takest away the sins of the world, have mercy upon us," is not my heart unhappily a heart of stone? On the point of *preaching the Gospel* with an obdurate heart I think it unnecessary to dwell, as ministers who are not faithful *seldom* preach it fully.

However delicate the subject (I deeply feel its delicacy) I must yet venture to inquire respecting the effect of commemorating the sacrifice of the death of Christ upon the bosom of the faithless minister. If *such* a memorial of the love of Him who "died for the ungodly," leave the officiating clergyman, unawakened, and unimpressed in spirit, at what other conclusion can charity herself arrive, than that he has yet practically to learn "the power of the Holy Ghost," and to discover the true signification of the Gospel covenant? Of all melancholy and disheartening sights, the chief, perhaps, is that which I am now contemplating. It affords no relief as it regards the person of the minister, except it be in the reflection, that the grace of his forgotten Master can yet rouse him to the consideration of things unseen and eternal.

Accordingly we find from history, that unholy ministers of *God* have outstripped other persons in the race of sin and vanity. So it is to the present hour, and so it will be even to the end of time. If the heart of the reader and preacher of the "everlasting Gospel" be not touched and penetrated as he proceeds with his solemn work, who can measure his obduracy, who can gauge his shame, who can conceive

his wretchedness, more especially in the hour of death, and in the day of judgment?

I might also glance at his attendance in the chamber of sickness, and at the grave of his departed neighbour. Alas! that *such* speaking scenes should speak in vain to him, that *such* demonstrations of the fall of man from God should not awaken the *minister* to consider his latter end. What but the last trumpet will rouse him from his "fatal slumber?"

Truly the work I have in hand is too dreadful to pursue: very reluctantly have I entered on it, and, perhaps, too generally have I conducted it, particularly in the latter part. But my theme is so pregnant with horrors, as well as with abominations, that I must abruptly take my leave of it.

I would still do so, by entreating the younger ministers of Christ, and all who may be preparing for ordination, to *think of* these things. By lending their attention, their closest attention, to the subject, they must clearly see, and, I would hope, deeply feel, the ministerial privileges and dangers, on which I have attempted to expatiate. Thus, under the seasonable guidance of the Holy Spirit, and in the exercise of intense prayer, will they not surely rise to high and holy contemplations, both of their duty and responsibility, and in the spirit of self-dedication say, at the feet of their Redeemer, "Lord, thou knowest that I love thee?"

Πιστις.

PRELIMINARY CONSIDERATIONS ON ALLEGED PRETERNATURAL PHÆNOMENA.

To the Editor of the Christian Observer.

I DO not address you with a desire to prolong the discussion of a subject, the very stirring of which, from the innate dread of spiritual existences which possesses the human mind, tends to counteract the object I have in view,—but for the purpose of promoting truth, and of bursting the bands of a superstitious fear, in which not a few are bound, by urging some considerations which seem to me to settle the much debated question of spectral phænomena.

Before entering on the discussion, I would premise that the argument proceeds on the supposition that all supposed supernatural communications which are effected through the agency of the disembodied inhabiters of the world of spirits, are effected at the commission of the Divine Being, and not under the warrant and authority of devils; for I am not aware that any hold the latter opinion. Indeed the professed object of those appearances, whenever it has been distinctly made known, has been such as an evil and malicious spirit would not be likely to countenance or promote. Now in judging of the probability of any alleged supernatural event, it will be acknowledged on all hands that we may assume that if God be the author of it, the end must be worthy of the means; and the means must not be trifling, undignified, or unworthy of the end.* And as

* [Our correspondent is indisputably right in asserting that of whatever God is the author "the end must be worthy of the means; and the means must not be trifling, undignified, or unworthy;" but it must be remembered

we cannot conceive any other object that such an extraordinary interposition of Divine power could have, than to make known God's will, or to discover his superintending providence; we may lay down as a third axiom, that all supernatural communications, whether from spectres or voices, must not be contradictory to, but in strict agreement with, prior revelations as contained in holy writ. It appears to me that these three rules are sufficient to test the truth of all that class of supernatural appearances comprehended under the popular term of ghosts; and I am inclined to think that few, if any, can be found which will stand the threefold test. Not one of those which have recently made so much noise, and been the cause of some perplexity, and have baffled the searching scrutiny of the shrewd and intelligent, will bear the trial.

With regard to the first of the series, the noises or disturbances, no one that I have heard of has ever attempted to assign any end or object for which they were made either worthy or unworthy of a divine interference. Yet if they really had a supernatural origin, that end must have been manifested to the individuals intended to be warned or instructed by them: or why should they be disturbed at all? To me it appears little less than wicked to suppose that God should interpose in an extraordinary and supernatural way for the accomplishment of an ordinary every day purpose; a purpose with which the subjects of the interposition were left unacquainted, notwithstanding a divine manifestation. The information intended to be conveyed must be communicated intelligibly, otherwise the end is not attained. If the object of the visitation be to intimate some extraordinary good or evil which is about to befall the parties to whom the revelation is made, whether the precise kind be specified or not, the only end which such an intimation can answer, is to discover to those individuals, or to mankind at large, the watchful guardianship of an especial providence,—a truth which Scripture gives us no ground to expect any new supernatural demonstration of, but rather to the contrary, as I shall shew hereafter.

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that man is not an infallible judge what means or ends fall within this description; nor are we to bound the operations of Infinite Wisdom by the limitation that "We cannot conceive any other object" than such or such a one which appears to us worthy of divine interposition. It is true, in point of fact, that we may discern constant traces of wisdom and goodness in the disclosures of divine revelation; but still there might be many things which we could not account for, and some which might not seem to us congruous, or cohere with our views of "the fitness of things," but which might form part of a divine revelation, and may be rendered lucid to us in a brighter world. We intercalate these remarks, to obviate unsound inferences, knowing how unfairly infidels deal by revelation in its totality, and Socinians and others in portions of its detail, by testing it, not by the weight of its evidences, but by their preconceived views of what a revelation ought to be. The exact boundaries of the argument from internal evidence have not been, and perhaps cannot be, abstractedly defined. Consentaneousness to our views of what is befitting, or discrepancy from them, is not proof, any further than our judgment is correct; but our reason is not infallible, and men's judgments may differ; so that much caution must be exercised in applying the argument of our correspondent.]

The Dublin noises and spectre seem to me the most extraordinary of any, and quite as well attested as those at Windsor. But if we apply the third test, we shall find sufficient reason to suspect trickery, and the designing interference of cunning men who lie in wait to deceive. The avowed design of this vagrant and troubled spirit in alarming and disturbing the peace, and causing the members of a household to be all their life time subject to bondage (for to be under apprehension of such visitations is the most galling mental slavery which men can be subject to,) was to gain admission into heaven! from which he was excluded on account of having died leaving debts to the amount of seven shillings unpaid, some of which were not more than three pence, and many of which the creditors had forgotten. Now if the interpretation which the Protestant Church has given of the revelation contained in the Bible be received as the true one, there cannot exist a doubt as to whether the transactions at Dublin were really supernatural, or the machinations of wicked men. For in the statements of the spectre are contained, by implication, the three popish doctrines of the efficacy of human merit for the salvation of the soul, the existence of purgatory, and that survivors can help and benefit those who are gone to their account after their death, which of course involves prayers, alms, and so forth, for the dead. Now if these are not scriptural doctrines, the alleged appearance and voice were false; and if so, none will hesitate to allow that the noises were the result of human contrivance and agency. And if these were, why not also the Windsor disturbances? for the cause of the one was, and is, quite as inexplicable as that of the other.

But laying aside the argument derived from these three criteria for testing professedly supernatural visitations, I will proceed to glance at the probabilities of the case on other considerations.

That the dead are ignorant of the things of this life, is distinctly stated in many passages of Holy Writ, as in Job. xiv. 19—21; Eccles. ix. 5, 6; Psalm cxlvi. 3, 4; and with the exception of the appearance of Samuel to the witch of Endor, there is not a single case of a divine communication, by means of departed spirits, mentioned in the Bible. Even the lips of those who were raised from the dead seem to have been sealed on the subject of their condition in the regions of the tomb, and their thoughts appear to have perished (as the Psalmist says) "when their breath went forth." If then the the dead are in a state of forgetfulness of the things of time, how can "the spirits which are in prison" (1 Pet. iii. 19) become vagrant sojourners in the places of their former habitation, and possess an interest in the unimportant concerns of time and sense? That they are not employed in matters relating to the spiritual welfare of mankind, is sufficiently evident from the answer of Abraham to the rich man, when he said, "If they will not hear Moses and the Prophets, neither will they be persuaded though one rose from the dead." After this assurance of the inutility of visitations from the regions of the dead, and the sufficiency of even Moses and the Prophets for doctrine, reproof, and correction in righteousness, there remains but little doubt in my mind as to the falsity of all pretended revelations by the spirits of the dead now that life and immortality have been brought to light by the Gospel. No! it is the Holy Spirit who is the means of spiritual communication, and to whose enlightening

influences we are to look for guidance and direction, and to expect the intimations of the Divine will.

There are two or three considerations which, though they do not satisfactorily account for all the phænomena attendant on some cases of alleged spectral appearances, yet are sufficient to make us pause, independent of scriptural testimony, before we admit a supernatural agency in any. The first is, that there have been many most extraordinary manifestations of human ingenuity and craft, which for a time have baffled the most searching scrutiny, and have appeared so far to exceed the scope of human agency, that no alternative remained but to attribute them to the operation of spiritual existences, which nevertheless have eventually been discovered to be the machinations of designing and wicked men. As a remarkable example, I may refer to the proceedings at Woodstock. Secondly, the fact that there are many diseases which are attended with spectral phænomena, as fevers, disorders of the brain and nerves; and even a disordered stomach will sometimes produce the unwelcome appearance of apparitions. This being the case, a morbid imagination has but little to do to transform what was perhaps an undefined and shapeless form, into the figure of a monster or a demon. Lastly, that as Christianity in its purest form advances or retrogrades amongst any people, we find a corresponding rejection or reception of the doctrine of supernatural intercourse with the world of spirits: or in other words, as men cast off the works of darkness and put upon them the armour of light, so they cast off a superstitious dread of the spirits of darkness; as the history of our own and other nations, civilized and savage, abundantly proves. How easily a superstitious mind persuades itself of the existence of the object of its dread, is remarkably illustrated by the fact, that, whilst a belief in witchcraft formed part of the popular creed in England, witches were not scarce: but since the doctrine was universally rejected, none have ever been found. The belief in goblins has not been so completely discarded, and we consequently hear now and then of their appearance; but their frequency has been diminished just in the rates of the diminution of the popular faith in such visitations. This remark is fully borne out by the recent coincidence of three or four alleged cases; for the account of one would naturally excite fear in the minds of the superstitious, and that fear would easily lead them to imagine they saw what did not really exist.

Hoping that I may not have written in vain, but that my labours may be the means of delivering those who are bound in the thrall of a slavish fear, I remain, &c.

C.C.P.P.

ON OMITTING THE ATHANASIAN CREED AND EMBER-WEEK PRAYERS.

To the Editor of the Christian Observer.

THE excellent clergyman whose ministry I have the happiness to be blessed with, omitted the Ember-week Prayer where it occurs this month (September), and the Athanasian Creed a few weeks ago where it occurred on a Sunday, St. James's Day; and I find that

many of his brethren in the neighbourhood where I live were equally negligent. The mistake could only have occurred through inadvertence; but such inadvertence ought to be guarded against. The Church ought not to lose the benefit either of the creed or the prayer because some of its ministers are careless.

ROBERTUS.

*** We would recommend those of our brethren who have short memories, and those who have not for the sake of others who are thus afflicted, to write in their Church Prayer-book, in the margin opposite the Apostles' Creed, the days on which the Athanasian Creed is to be read; and against the Ember-week Prayers, the dates and times so called. These marginal notifications will readily catch the eye in reading.

REVIEW OF NEW PUBLICATIONS.

BIBLICAL RESEARCHES IN PALESTINE, MOUNT SINAI, AND ARABIA PETRÆA.

Biblical Researches in Palestine, Mount Sinai, and Arabia Petræa; a Journal of Travels in the year 1838, *by* E. Robinson and E. Smith; *undertaken in reference to Biblical Geography; drawn up from the original Diaries, with Historical Illustrations, by* E. Robinson, D.D., Professor of Biblical Literature in the Union Theological Seminary, New York; author of a Greek and English Lexicon of the New Testament, &c. *With new maps and plans.* 3 vols. 8vo. London, 1841.

We had not thought so soon to have addressed ourselves to another book on the geography and antiquities of the Holy Land, and the neighbouring countries of biblical interest; but the elaborate volumes in our hands are of too much importance to be pretermitted. Of tours and compilations an ample store is extant, and in every variety of taste; from the dry dissertations of innumerable statists, geographers, and antiquaries, to the imaginative sentimentalism of Chateaubriand; from the flippant anti-Christian infidelity of Volney, to the glowing omnivorous credulity of Geramb; from the debasing materialism of philosophists, who see in man only a terrestrial machine, to the pious philanthropy of Christian missionaries, who regard him as a compound being, endued with an immortal soul, which must be happy or miserable for ever, and for whose everlasting welfare the Almighty and merciful Creator has bestowed a revelation of the divine will, giving Jesus Christ the Son of God to be a ransom for his transgressions, and proffering to him the grace of the Holy Spirit to enlighten, soften, regenerate, and purify him, and to make him meet for the inheritance of heaven. Many travellers in the east have happily combined the qualifications of accurate intelligent observers, with the exalted feelings and sympathies of Christians; among whom several of our own countrymen, both in

former days, and in modern times, have been honourably distinguished.

It might seem that another work upon the Holy Land and its vicinity could be well spared, when it is remembered that the books already printed on the subject would form a little library. Dr. Robinson, confining his attention to the writings of the earlier visitors, and to "the most important or popular works" of the last three centuries and a half, enumerates more than a hundred and fifty; all of which, he says, have been consulted in the preparation of the present volumes. But this multiplicity defies reference, so that it might not be superfluous even yet for several compilers, eminent in the chief departments of literature and science, profane and human, to analyze the mass of facts, and to condense them into a complete encyclopedia of the Holy Land and its contiguities.

If an editor duly qualified, and aided by learned and scientific confederates, were to undertake this laborious task, a work might be produced which would supersede many of the tours and compends to which the careful student is obliged to have recourse. The work however in our hands is not precisely of this character; for though Dr. Robinson, with his eminent diligence and ability, has sifted the vast heaps of materials collected by his predecessors, the specific feature of his volumes is their fidelity in original investigation, by means of which many important particulars have been confirmed, doubts have been resolved, and much new information has been collected.

Professor Robinson's qualifications for the service which he undertook, are well known to biblical scholars from his former publications; and of the present work he says, "It is the fruit of studies and plans of life running back for nearly twenty years; and for the last four years it has occupied, more or less exclusively, well nigh all my waking hours." He was accompanied by the Rev. Eli Smith, one of the American missionaries at Beyrout, whose valuable researches in Armenia and Persia, in twain with Mr. Dwight, his fellow-traveller, were published in England; and whose intimate acquaintance with the Arabic language, and his familiarity with the manners and customs of the people of Syria, afforded great facilities for the successful prosecution of the interesting labours recorded in the present volumes.

It is due to Dr. Robinson and his colleague, and also to our own readers, that we should give some account of this publication; because from its character it is not likely to flit glibly through book-clubs, or to be in large demand at circulating libraries; for though Dr. Robinson has been persuaded to interweave personal incidents, instead of confining himself, as he at first intended, to the results of their researches, yet the work is rather for information than amusement; it embodies comparatively few of those facetious or extraordinary circumstances which some travellers are pleased to invent or exaggerate in order to embellish a dry narrative; its dates and measurements, its Arabic lists of names and amendments of latitude and longitude, are not popularly attractive; nor perhaps will even the important portions connected with historical geography and topographical tradition, though enriched by much learned statement and some novel discoveries, greatly interest those who have not acquired so much previous knowledge of these mat-

ters as to wish for more, or at least induce them, in these busy days of hasty reading, to peruse about two thousand pages upon these subjects. Our statements and extracts will therefore have the advantage of novelty, while they will aid those who wish to pursue such researches to ascertain how far these volumes will answer their purpose.

Dr. Robertson arrived in England with his family from New York in July 1837, and made a short stay in this country, visiting, among other places besides the metropolis, the University of Oxford, where he spent a few days "amidst the calm dignity of its scholastic halls." Proceeding on his tour, he left his family with some friends in Germany, and repaired to Trieste, where he embarked in a steam-vessel for the Levant. As the learned Professor is too much occupied with serious business to allow himself very often to be romantic, we must, by way of episode, quote his matin musing on the altitudes of the Acropolis. Like Dr. Johnson at Iona, he evinces that lexicography does not dry up the sluices of taste and poetry, of imagination and feeling; though to be sure a steam craft landing its passengers at the Piræus, and an "omnibus" conveying them thence to the city of Pallas, detract something from classical associations.

"On one of the last mornings of our stay in Athens, I went very early to the Acropolis, to see the sun rise over Mount Hymettus. The morning was clear and cold; a frost, for the first time, had left slight traces of ice in the streets. I was alone upon the Acropolis, in the midst of the solemn grandeur of its desolations. Seating myself within the ruins of the Parthenon, where the eye could command the whole horizon through the columns of the eastern portico, I waited for the rising sun. The whole sky was so resplendent, that for a long time I could not determine the point where the orb of day would appear. The sunlight already lay upon the eastern plain and on the northern mountains, falling between Hymettus and Pentelicus. Small fleecy clouds came floating on the north wind; and, as they hovered over Hymettus and met the rays of the sun, were changed to liquid gold. At length the first beams fell upon the Parthenon, and lighted up its marbles and its columns with a silvery splendour. It was one of those moments in the life of man which can never be forgotten."

The Professor set his foot on the shores of Egypt on the last day of the year. We will not reiterate the ordinary routine of sight-seeing at Alexandria or Cairo, at Thebes or Memphis; nor are we bound to say one word of the Sphynx, the pyramids, or Mohammed Ali, regarding the good and evil of whose rule, Dr. Robinson concurs with most reflecting persons, that though he is harsh and oppressive to his subjects, and the most grinding monopolist in the wide world, yet that his encouragement of commerce and European science and literature; his toleration to Christians; his power and justice in curbing the wild Arabs, South, East, and West; and his opening his territories to European travel, so that a Frank may wander alone through his dominions without molestation; are preparing the way for the rapid civilization and prosperity of Egypt, and, we trust, for the fulfilment of those prophecies which tell of the downfall of the Mohammedan Antichrist, and the enlargement of the kingdom of the Messiah. Our author repels as follows the scoffing remark that Ali Pacha, in seizing the produce of the land, only follows the example of Pharaoh of old acting under the counsel of Joseph.

"The people of Egypt, formerly the owners as well as the tillers of the soil, would seem to be an object of peculiar and wanton oppression to the government, or at least to its subordinate

ministers. Whenever requisitions are made upon the people by the former, the latter are sure to extort nearly the double. By a single decree, the Pacha declared himself to be the sole owner of all the lands in Egypt; and the people of course became at once only his tenants at will, or rather his slaves. It is interesting to compare this proceeding with a similar event in the ancient history of Egypt under the Pharaohs. (Gen xlvii. 18—26.) At the entreaty of the people themselves, Joseph bought them and their land for Pharaoh, so that 'the land became Pharaoh's;' but he gave them bread in return, to sustain them and their families in the time of famine. 'Only the land of the priests he bought not;' but the modern Phoraoh made no exception, and stripped the mosks, and other religious and charitable institutions of their landed endowments, as mercilessly as the rest. Joseph also gave the people seed to sow, and required for the king only a fifth of the produce, leaving four fifths to them as their own property; but now, though seed is in like manner given out, yet every village is compelled to cultivate two thirds of its lands with cotton and other articles solely for the Pasha; and also to render back to him, in the form of taxes and exactions in kind, a large proportion of the produce of the remaining third. And further, not only is every individual held reponsible for the burdens laid upon himself, but also, as the inhabitant of a village, he is bound to make good in part or in whole, as the case may be, the delinquency or arrears of every other inhabitant. Sometimes, too, a village which has paid up all its own dues, is compelled to make good the arrears of another village. As might be expected, in such a state of things, there is among the peasantry an utter depravation of morals and degradation of character."

We next track our author, accompanied by Eli Smith, to Suez, on their way to Mount Sinai. The Professor had long meditated a work on biblical geography, and was desirous of satisfying himself by personal observation as to many points on which he could not find information in the books of former travellers; but neither he nor his companion had thought of making new discoveries; so that they carried out no scientific instruments except some compasses, a thermometer, a telescope, and measuring tapes. But when they came to Sinai, and observed much that had been left undescribed, and afterwards discovered in the deserts, as they felt assured, the names and sites of long-forgotten cities, they determined to enlarge their plan, and to treasure up all that was in their power, each keeping a journal of whatever was memorable. It was not till Dr. Robinson compiled these volumes that he perused his friends' observations, which he found strikingly coincided with his own; the latter however being more full in regard to what they *saw*, and the former to what they *heard*; Mr. Smith's acquaintance with Arabic enabling him to collect knowledge from the natives by the ear, while his old college-tutor was making observations with his eyes.

Our travellers being now fairly embarked upon the deserts, in their march from Cairo to the Red Sea, we will give a sketch of their party.

"Our Arabs, as they walked by our side, were full of song and glee, at the idea of being once more free from the city, and abroad upon their native wastes. To me also it was a new and exciting feeling, to find ourselves thus alone in the midst of the desert, in the true style of oriental travel; carrying with us our house, our provisions, and our supply of water for many days; and surrounded by camels and the wild 'sons of the desert,' in a region where the eye could find nought to rest upon but desolation. It was a scene which had often taken possession of my youthful imagination; but which I had not dared to hope would ever be realised. Yet all was now present in reality; and the journey which had so long been the object of my desires and aims, was actually begun.

The evening had already closed in, and the moon was shining brightly, when we halted for the night. The tent was soon pitched; a fire kindled; and as it was now too late to let the camels browse, they were made to lie down around the tent, and were fed with a small quantity of beans in a bag

drawn over the nose. To secure them for the night they are usually fastened one to another; or a halter is tied round one of the fore legs, as it lies folded together, in order to prevent the animal from rising. It was too late, and the situation too new, to think of much comfort in this our first night in a tent; and therefore arranging our beds, each as he best could, we soon laid ourselves down to rest."

Dr. Robinson proceeds to inquire by which route the children of Israel passed from Egypt to the Red Sea; and comes to the conclusion, now generally received by biblical scholars, that the land of Goshen lay on the Pelusiac arm of the Nile, and was the part of Egypt nearest to Palestine, whence the route is obvious. He says:

"We were quite satisfied from our own observation, that they could not have passed to the Red Sea from any point near Heliopolis or Cairo in three days, the longest interval which the language of the narrative allows. Both the distance and the want of water on all the routes, are fatal to such an hypothesis. We read, that there were six hundred thousand men of the Israelites above twenty years of age, who left Egypt on foot. There must of course have been as many women above twenty years old; and at least an equal number both of males and females under the same age; besides the 'mixed multitude' spoken of, and very much cattle. The whole number therefore probably amounted to two and a half millions, and certainly to not less than two millions. Now the usual day's march of the best appointed armies, both in ancient and modern times, is not estimated higher than fourteen English, or twelve geographical miles; and it cannot be supposed that the Israelites, encumbered with women and children and flocks, would be able to accomplish more. But the distance on all these routes being not less than sixty geographical miles, they could not well have travelled it in any case in less than five days.

"The difficulty as to water might indeed have been obviated, so far as the Israelites were concerned, by taking with them a supply from the Nile, like the caravans of modern days. But Pharaoh appears to have followed them upon the same track with all his horses and chariots and horsemen; and this could not have taken place upon any of the routes between Cairo and the Red Sea. Horses are indeed often taken across at the present day; but then a supply of water must be provided for them, usually about two water skins for each horse."

"That the land of Goshen lay upon the waters of the Nile, is apparent from the circumstance, that the Israelites practised irrigation; that it was a land of seed, figs, vines, and pomegranates; that the people ate of fish freely; while the enumeration of the articles for which they longed in the desert, corresponds remarkably with the list given by Mr. Lane as the food of the modern Fellahs. All this goes to shew, that the Israelites, when in Egypt, lived much as the Egyptians do now; and that Goshen probably extended further west and more into the Delta than has usually been supposed."

"From the land of Goshen, as thus defined, to the Red Sea, the direct and only route was along the valley of the ancient canal. The Israelites broke up from their rendezvous at Rameses 'on the fifteenth day of the first month, on the morrow after the passover;' and proceeded by Succoth and Etham to the sea.

"From Rameses to the head of the Gulf, according to the preceding data, would be a distance of some thirty or thirty-five miles; which might easily have been passed over by the Israelites in three days. A large portion of the people were apparently already collected at Rameses, waiting for permission to depart, when the last great plague took place."

Having followed the Israelites to the Red Sea, Dr. Robinson offers the results of his reflections respecting their passage through it. He thinks that the spot where they crossed could not be far from Suez, and he reasons upon the facts as follows:

"In this narration (Ex. xiv. 11, 12. 21—28.) there are two main points on which the whole question may be said to turn. The first is, the means or instrument with which the miracle was wrought. The Lord, it is said, caused the sea to go (or flow out) *by a strong east wind.* The miracle therefore is represented as mediate; not a direct suspension of or interference with the laws of nature, but a miraculous adaptation of those laws to produce a required result. It was wrought by natural means supernaturally applied. For

this reason we are here entitled to look only for the natural effects arising from the operation of such a cause. In the somewhat indefinite phraseology of the Hebrew, an east wind means any wind from the eastern quarter; and would include the N. E. wind, which often prevails in this region. Now it will be obvious from the inspection of any good map of the Gulf, that a strong N. E. wind, acting here upon the ebb tide, would necessarily have the effect to drive out the waters from the small arm of the sea which runs up by Suez, and also from the end of the Gulf itself, leaving the shallower portions dry; while the more northern part of the arm, which was anciently broader and deeper than at present, would still remain covered with water. Thus the waters would be divided, and be a wall (or defence) to the Israelites on the right hand and on the left. Nor will it be less obvious, from a similar inspection, that in no other part of the Gulf would a N. E. wind act in the same manner to drive out the waters. On this ground, then, the hypothesis of a passage through the sea opposite to Wady Tawârik would be untenable.

"The second main point has respect to the interval of time during which the passage was effected. It was night; for the Lord caused the sea to go out 'all night;' and when the morning appeared it had already returned in its strength; for the Egyptians were overwhelmed in the morning watch. If then, as is most probable, the wind thus miraculously sent acted upon the ebb tide to drive out the waters during the night to a far greater extent than usual, we still cannot assume that this extraordinary ebb, thus brought about by natural means, would continue more than three or four hours at the most. The Israelites were probably on the alert, and entered upon the passage as soon as the way was practicable; but as the wind must have acted for some time before the required effect would be produced, we cannot well assume that they set off before the middle watch, or towards midnight. Before the morning watch, or two o'clock, they had probably completed the passage; for the Egyptians had entered after them, and were destroyed before the morning appeared. As the Israelites numbered more than two millions of persons, besides flocks and herds, they would of course be able to pass but slowly. If the part left dry were broad enough to enable them to cross in a body one thousand abreast, which would require a space of more than half a mile in breadth, (and is perhaps the largest supposition admissible,) still the column would be more than two thousand persons in depth; and in all probability could not have extended less than two miles. It would then have occupied at least an hour in passing over its own length, or in entering the sea; and deducting this from the largest time intervening before the Egyptians must also have entered the sea, there will remain only time enough, under the circumstances, for the body of the Israelites to have passed at the most over a space of three or four miles. This circumstance is fatal to the hypothesis of their having crossed from Wady Tawârik; since the breadth of the sea at that point, according to Niebuhr's measurement, is three German or twelve geogr. miles, equal to a whole day's journey.

"All the preceding considerations tend conclusively to limit the place of passage to the neighbourhood of Suez. The part left dry might have been within the arm which sets up from the Gulf, which is now two thirds of a mile wide in its narrowest part, and was probably once wider; or it might have been to the southward of this arm, where the broad shoals are still left bare at the ebb, and the channel is sometimes forded.

"Our own observation on the spot, led both my companion and myself to incline to the supposition, that the passage took place across shoals adjacent to Suez on the south and south-west. But among the many changes which have occurred here in the lapse of ages, it is of course impossible to decide with certainty as to the precise spot; nor is this necessary. Either of the above suppositions satisfies the conditions of the case; on either the deliverance of the Israelites was equally great, and the arm of Jehovah alike gloriously revealed."

It is not always satisfactory to reason upon the accompaniments of a miracle. We believe that Dr. Robinson has been charged with sometimes verging too near the edge of the boundary which separates orthodox criticism from what is popularly known by the name of Neology; and it is not impossible that the charge may be repeated in reference to some passages in the present work, where the sutures between what is supernatural and what is not, are attempted to be traced. We

ourselves are so deeply impressed with the insidious and mischievous tendency of much of the elaborate German criticism which has of late years found its way to some English and American academical lecture rooms, and to many students' libraries, that we think it safer to err, if it be an error, on the side of the non-explication of what may be fairly explicable upon natural principles, than to run the risk of explaining away what can only be solved by the admission of supernatural interposition. Now Professor Robinson has distinctly guarded himself against the accusation of not recognizing the interposition of the Almighty in a miraculous manner in the passage of the Israelites through the Red Sea; and as the inspired narrative relates that God caused the sea to go back by an east wind, and made the sea dry land, and the waters were divided, he is "entitled," as he justly states, to consider what would be the natural effect of such a wind upon the waters; but when he goes into a detail of reasoning, proceeding upon the supposition that though the cause of the wind was miraculous, all the phænomena which were produced by it, or were connected with it, are to be accounted for upon ordinary principles, he proceeds farther than the narrative leads him by the hand. The east wind is but one part of the preternatural machinery; and the waters continued as a wall till Moses again "stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared:" and as Moses assuredly did not do this till the people were safely landed, time was given for them, however great their number, or wide the passage, to make their escape; so that we cannot argue as in the ordinary march of an army, or the ebb and flow of tides, or the characteristics of winds. Dr. Robinson professes to give, in the words of his table of contents, "the character of the miracle." But the character of a miracle is, that it is miraculous, and not to be explained by the application of common laws.

Again, in regard to the arguments to prove that the flight across the desert must have taken place from such a point to such a point, and not in any other direction, on the ground that it was impossible such a large miscellaneous body of persons could achieve the journey in the longer route, on account of the absence of wells and other difficulties, though an annotator is "entitled" to say that it is not declared that water was miraculously supplied, or that the people were miraculously enabled to live without it, or to make marches beyond the ordinary powers of human endurance; yet he is not "entitled," when we consider the miraculous character of the whole transaction, certainly to infer from the existence of certain difficulties, or even what now seem to be natural impossibilities, that they were not surmounted; for, to say nothing of the likelihood that there might once be wells where now there are none, and that the tracts of land between the Nile and the Red Sea were then less parched and sterile than they now are, the conciseness of the narrative, which is bound up with a general miraculous interposition, does not every where distinctly specify the limits of that interposition. So also in the miracles of the manna, the quails, the water which followed the people when the rock was smitten, and many others, the solutions of the Neologists, who endeavour to shew that ordinary phænomena, miraculously directed, were equal to

the effect, leave the real difficulty just where they found it; while the attempt at a solution which fails upon trial, exposes the narrative to the objections of unbelievers. We doubt whether even the well-meant efforts of Bishop Wilkins and others, to shew by measurement how all the terrestrial and winged animals in the world, with adequate supplies of food for them, could be contained in the ark, are judicious or convincing. There must apparently have been a miracle somewhere; for how could Noah, without preternatural aid, not only finish the ark, but collect "of every living thing of all flesh two of every sort," including every bird, insect, and reptile, with an adequate supply of food for each according to its nature? and if we acknowledge a miraculous interposition in the general, we do not gain anything by attempting to reduce the special, in every minute particular, to ordinary facts, and reasoning upon the circumstances as if they were of every-day occurrence. Some of the Jewish expositors,—or rather mystifiers,—pretend to explain the passage through the Red Sea, by guessing that the waters were frozen, as they were driven back by the east wind, and thus formed a wall, and that another wind thawed the ice. We do not remember whether Mr. Milman notices this hypothesis in his history of the Israelites; but he philosophizes upon various other miraculous events in a similar spirit.

We have not thought these remarks ill-timed; because though Dr. Robinson fully asserts miraculous agency, he sometimes reasons upon natural causes as if they would afford a sort of *rationale* of the miracle. He also sometimes speaks of the laws and customs of the Jews in a manner which, if we did not know that he regards them as of divine origin, might be interpreted neologically. Thus he says, for example, that "The ancient blood-revenge of the Hebrews was so firmly fixed in all their habits of life, that even the inspired lawgiver did not choose to abolish it directly, but only modified and controlled its influence by establishing cities of refuge." What does he mean by Moses's "choosing?" Moses did not originate the cities of refuge; they were of Divine appointment; and ought we to say that God did not "choose" to abolish a custom because it was inveterate? God might see fit to appoint these cities, among other reasons, as one among the many types of the anti-types under the Gospel dispensation.

Perhaps we ought here to add, in order not to return to matters of exception, that, considering the subject-matter of these volumes, we could have coveted a larger portion of devout remark than occurs in them. The author might be afraid of too much "sermonising," as it is called; but as in the regions which he visited he must everywhere have found emphatically "sermons in stones," he might advantageously have given us a larger portion of their pious eloquence. We would not imply that he is not susceptible of sacred impressions, or that he does not occasionally record them, and in vivid language; nor would we wish that his work had been a mere rhapsody, like that of Baron Geramb; but could have desired somewhat more for the heart, where we have so much for the understanding; more of spiritual edification blended with the materials for biblical criticism.

The next division of our author's journey was from Suez to Mount Sinai; and here at the outset we have great pleasure in

copying a passage worthy to be transcribed in honour of these pious travellers, and as an example to others; we say "in honour," for though to keep God's Sabbaths is a duty, and the violation of them a sin, yet he is pleased himself to say of the endeavour to obey this or any other of his commands, "Them that honour me, I will honour."

"*Sunday, March 18th.*—We remained encamped all day in Wady Sûdr. We had determined, before setting off from Cairo, always to rest on the Christian Sabbath, if possible; and during all our journies in the Holy Land, we were never compelled to break over this rule but once. Strange as it may at first seem, these Sabbaths in the desert had a peculiar charm; and left upon the mind an impression that can never be forgotten. We had made no agreement with our Arabs on this point; leaving it to time and circumstances to open the way for such an arrangement. On mentioning to them yesterday our wish to lie by for to-day, they made no objection, and were quite ready to gratify us."

We will now select a few passages from this portion of the journey.

Arab guides.—"With our Tawarah guides we had every reason to be satisfied. They were good-natured obliging fellows, ready and desirous to do for us every thing we wished, so far as it was in their power. Beshârah had the command, and took charge of the arrangements for encamping at night and setting off in the morning; but, in other respects, all seemed to be much on a footing. They walked lightly and gaily by our side; often outstripping the camels for a time, and then as often lagging behind; and they seldom seemed tired at night. Like all the Tawarah they wore turbans, and not the Kefîyeh of the northern and eastern deserts. Shoes and stockings are luxuries which neither their poverty nor their habits permit them to indulge in; and their sandals were of the rudest and most primitive kind, made of the thick skin of a species of fish caught in the Red Sea. Some of the men had old muskets with matchlocks; the barrels mostly very long, and apparently of Turkish or western manufacture; while the stocks and locks were ruder, and evidently made among themselves. Several of our Arabs, and others whom we saw, carried in their hands a small stick or staff about three feet long, having a crook at the top, with an oblong head parallel to the staff, and cut in a peculiar form. This is only worth mentioning, as presenting a remarkable instance of the permanency of oriental customs; for this very stick, precisely in the same form, appears in the hands of figures sculptured on the walls of the Theban temples."

Mysterious Egyptian remains.—"We reached a broad sandy valley called Wady Sûwuk, running from S. E. to N. W. within the skirts of the mountains into Wady Nusb. On the further side of this valley we left our camels at half past 1 o'clock, and crossing on foot a ridge of deep sand towards the west into a rocky ravine, we began the difficult ascent of the mountain at its S. E. end. The mountain may be some six or seven hundred feet high: and is composed entirely of precipitous sandstone rock, mostly red, but alternating occasionally with strata of different shades. A track leads up the toilsome and somewhat dangerous ascent along the face of the precipice at the head of the ravine, marked only by small heaps of stones. Climbing slowly and with difficulty to the top, we found ourselves, at the end of three quarters of an hour, upon a level ridge, connected with a tract of high table-land of sandstone formation, much resembling the Saxon Switzerland, and like it intersected in every direction by deep precipitous ravines; while higher peaks of irregular and fantastic form lay all around us. A short distance westward, on this ridge, with a deep chasm upon either side, are situated the singular and mysterious monuments of Surâbît el-Khâdim.

"These lie mostly within the compass of a small enclosure, one hundred and sixty feet long from E. to W. by seventy feet broad, marked by heaps of stones thrown or fallen together, the remains, perhaps, of former walls or rows of low buildings. Within this space are seen about fifteen upright stones, like tomb-stones, and several fallen ones, covered with Egyptian hieroglyphics; and also the remains of a small temple, whose columns are decorated with the head of Isis for a capital. At the eastern end is a subterranean chamber excavated in the solid rock, resembling an Egyptian sepulchre. It is square; and the roof is supported in the middle by a square column left from the rock. Both the column and the sides of the chamber are covered with hieroglyphics; and

in each of the sides is a small niche. The whole surface of the enclosure is covered with fallen columns, fragments of sculpture, and hewn stones strewn in every direction; over which the pilgrim can with difficulty find his way. Other similar upright stones stand without the enclosure in various directions, and even at some distance; each surrounded by a heap of stones, which may have been thrown together by the Arabs. These upright stones, both within and without the enclosure, vary from about seven to ten feet in height; while they are from eighteen inches to two feet in breadth, and from fourteen to sixteen inches in thickness. They are rounded off on the top, forming an arch over the broadest sides. On one of these sides usually appears the common Egyptian symbol of the winged globe with two serpents, and one or more priests presenting offerings to the gods; while various figures and cartouches cover the remaining sides. They are said to bear the names of different Egyptian kings; but no two of them to have the name of the same monarch. According to Major Felix, the name of Osirtisen I. is found on one of them, whom Wilkinson supposes to have been the patron of Joseph. Not the least singularity about these monuments is the wonderful preservation of the inscriptions upon this soft sand-stone, exposed as they have been to the air and weather during the lapse of so many ages. On some of the stones they are quite perfect; on others both the inscription and the stone itself have been worn away deeply by the tooth of time.

"This spot was first discovered by Niebuhr in 1761, who, inquiring for the inscriptions of Wady el-Mukatteb, was brought by his guides to this place as one of still greater interest and wonder; or rather, as it would seem, from ignorance on their part of the real object of his inquiries. The next Frank visitor appears to have been the French traveller Boutin in 1811, who was afterwards murdered in Syria; and he was followed by Ruppell in 1817. Many other travellers have since been here on their way to Sinai. So Lord Prudhoe and Major Felix; and after them Laborde and Linant, who have given drawings and views of the place and several of the monuments. All these travellers, with the exception of the two Englishmen, have pronounced this to be an ancient Egyptian cemetery, and these monuments to be tomb-stones, connected with a supposed colony near the copper mines in Wady en-Nusb. That these upright stones resemble the tomb-stones of the west in form, is true; and this would seem to be the chief circumstance which has given rise to the hypothesis. There is nothing of the kind in Egypt; nor can they well be sepulchral monuments, unless excavated tombs exist beneath them; which there is every reason to believe is not the case. What then could have been the intent of these temples and these memorial stones in the midst of solitude and silence? in this lone and distant desert, with which they would seem to have no possible connection? This is a point wrapped in the darkness of time, which the hand of modern science has not yet unveiled.

An ingenious hypothesis was mentioned to me by the English nobleman named above, viz. that this was perhaps a sacred place of pilgrimage for the ancient Egyptians, just as the mountain near Mecca is to the Mohammedans at the present day; and to it the Egyptian kings made each his pilgrimage, and erected a column with his name. A slight historical ground for such an hypothesis may perhaps be found in the fact, that Moses demanded permission for the Israelites to go three days' journey into the desert in order to sacrifice,—a demand which seems to have caused no surprise to the Egyptians, as if it were something to which they were themselves accustomed. Still all this can claim to be nothing more than conjecture. Yet this lone spot, although inexplicable, is deeply interesting; it leads the beholder back into the grey mists of high antiquity; and fills him with wonder and awe as he surveys here, far from the abodes of life, the labours of men unknown for an object alike unknown."

Illustration of Arab customs.—"In the valley a flock of sheep and goats were feeding, tended by two young girls, whose tents were not far off. The owner of the flock soon made his appearance; and after some chaffering we bought a kid, intending to give our Arabs a good supper. Mounting at 4¾ o'clock, we proceeded S. E. up Wady Sûwuk to its head. One of the Arabs led the kid by a string, and as the poor animal trotted nimbly by their side, they were elated at the thought of the savoury meat in prospect.

"All was activity and bustle to prepare the coming feast; the kid was killed and dressed with great dexterity and despatch; and its still quivering members were laid upon the fire, and began to emit savoury odours, particularly gratifying to Arab nostrils. But now a change came over the fair scene.

The Arabs of whom we had bought the kid had in some way learned that we were to encamp near; and naturally enough concluding that the kid was bought in order to be eaten, they thought good to honour our Arabs with a visit, to the number of five or six persons. Now the stern law of Bedawin hospitality demands, that whenever a guest is present at a meal, whether there be much or little, the first and best portion must be laid before the stranger. In this instance the five or six guests attained their object, and had not only the selling of the kid, but also the eating of it; while our poor Arabs, whose mouths had long been watering with expectation, were forced to take up with the fragments. Beshârah, who played the host, fared worst of all; and came afterwards to beg for a biscuit, saying he had lost the whole of his dinner."

Mount Sinai.—"The interior and loftier peaks of the great circle of Sinai began to open upon us,—black, rugged, desolate summits; and as we advanced, the dark and frowning front of Sinai itself (the present Horeb of the monks) began to appear. We were still gradually ascending, and the valley gradually opening; but as yet all was a naked desert. Afterwards a few shrubs were sprinkled round about, and a small encampment of black tents was seen on our right, with camels and goats browsing, and a few donkies belonging to the convent. The scenery through which we had now passed, reminded me strongly of the mountains around the Mer de Glace in Switzerland. I had never seen a spot more wild and desolate.

"As we advanced, the valley still opened wider and wider with a gentle ascent, and became full of shrubs and tufts of herbs, shut in on each side by lofty granite ridges, with rugged, shattered peaks a thousand feet high, while the face of Horeb rose directly before us. Both my companion and myself involuntarily exclaimed: 'Here is room enough for a large encampment!' Reaching the top of the ascent, or water-shed, a fine broad plain lay before us, sloping down gently towards the S.S.E., enclosed by rugged and venerable mountains of dark granite, stern, naked, splintered peaks and ridges, of indescribable grandeur; and terminated at the distance of more than a mile by the bold and awful front of Horeb, rising perpendicularly in frowning majesty, from twelve to fifteen hundred feet in height."

Sunday in the Monastery of Sinai.—"Sunday, March the 25. Having expressed a desire to attend the service in the great church this morning, we were welcomed to it, with the remark, that this was something unusual with travellers. We had already been invited to breakfast afterwards with the fraternity in the refectory. The service commenced in the church at 7 o'clock, and continued an hour and a half. It was simple, dignified, and solemn, consisting in great part in the reading of the Gospels, with the touching responses and chants of the Greek ritual. The associations of Sinai came strongly in aid of the calm and holy influence of the service; and everything tended to awaken in the breast feelings of veneration and devotion. The antique yet simple grandeur of the church is also imposing. The monks seemed each to have his particular seat or stall; and two very old men struck me in particular, who chanted the responses and *Kyrie eleison* with great simplicity and apparent fervour. The service included also the high mass, or consecration of the sacrament of the Lord's Supper. But the monks did not commune; only one stranger, a Greek from Tûr, partook of it. Just at the close of the service, Father Neophytus, the Prior, as a mark of special favour, called us of his own accord into the sacristy, and shewed us the relics of St. Catherine; whose body the monks suppose to have been transported by angels from Alexandria to the summit of the mountain which now bears her name. The relics consist of a skull and hand, set in gold and embossed with jewels.

"We now repaired to the refectory, and were seated at the long table next below the priests; the lay brethren and pilgrims taking their seats still further down. The table was neat and without a cloth; some of the larger vessels were of tinned copper; but the plates, spoons, basins, mugs, and porringers for drinking, were all of pewter. An orange and half a lemon lay by each plate, with a portion of coarse bread. After a grace, a large basin of soup or stew, made of herbs and a species of large shell-fish, was set on; from which each helped himself at will. This, with a few plates of olives and raw beans soaked in water till they sprout, formed the whole repast. The good monks seemed to eat with relish; and some of the very old ones set away their plates with the remains of these tit-bits in drawers beneath the table. During the meal the young monk or deacon, whom we had met with on the way, read from a small pulpit a sermon or homily in modern

Greek, in praise of Chrysostom. On rising from the meal a taper was lighted on a small table at the head of the room, around which all gathered, and a prayer was said over a piece of bread and a very small cup of wine. These were then carried around to all standing; every one (including ourselves) breaking off a morsel of the bread and tasting the wine. This was explained to us as a sort of love-feast, a mere symbol of the enjoyment of wine, of which the monks are not permitted by their rules to drink. The ceremony, however, has no reference to the sacrament of the Lord's Supper; as has been erroneously supposed by some travellers. After this, on leaving the room, each one received separately the benediction of the Superior, and we all retired to the adjacent ancient piazza, where coffee was handed round; the deacon following and continuing his reading the whole time.—There was a simplicity and seriousness during the whole repast and its accompaniments, which were quite pleasing.

"After an hour or two the Superior came and took us to visit the different parts of the interior of the convent. We now saw the great church with more attention. It is massive and solid, dating from the time of the Emperor Justinian, about the middle of the sixth century; although it has since received many additions and repairs. The alcove over the altar exhibits in mosaic a large picture of the transfiguration, said to be of the same date with the church itself; and also portraits of Justinian and his wife. This has been copied by Laborde. There are many paintings of saints, great and small; and the church is richly furnished with silver lamps suspended around the altar and in various parts. The floor is very neatly paved with marble of different colours, wrought into figures; and was said to have been laid only some sixty or seventy years ago. The ceiling had been quite lately repaired. Back of the altar we were shewn the chapel covering the place where the burning bush is said to have stood, now regarded as the most holy spot in the peninsula; and as Moses put off his shoes in order to approach it, so all who now visit it must do the same. The spot is covered with silver, and the whole chapel richly carpeted. Near by, they shew also the well from which (as they say) Moses watered Jethro's flocks. Besides the great church, there are twenty-four chapels in different parts of the convent; some of which formerly belonged to the Latins; and some also earlier to the Syrians, Armenians, and Copts. At present all are in the hands of the Greeks.

"In the afternoon we were left undisturbed to the enjoyment of our own thoughts, and our own more private exercises of devotion. Thus passed to us the Christian Sabbath amid this stern sublimity of nature, where the Jewish Sabbath was of old proclaimed to Israel. We were here in the midst of one of the oldest monastic communities on earth; where, however, all we saw and heard tended only to confirm the melancholy truth, that through the burden of infirmity, even the holiest and most spirit-stirring scenes soon lose by habit their power to elevate and calm the soul.

"The Prior returned to us in the evening, as we sat at tea, and accepted the cup we proffered, on condition that it should be without milk; it being now the fast of Lent, during which the tasting of every animal substance is strictly avoided. A tea-spoon which had been dipped in milk was sent out to be washed for his use; but in order to be on the safe side, he chose even then to stir his tea with the handle of the spoon."

Having thus skirted the Gulf of Suez towards the south, and explored the western side of the Sinaitic peninsula, our travellers, pursuing the usual track, passed round the mountain, and progressed northwards by the Gulf of Akabah, to the city of that name; the Elath of Scripture, and proximate to the ancient Ezion-geber. Near the road, at the distance of eighteen hours on this route (camel travelling is about two geographical miles an hour) there is a fountain which Burckhardt conjectured to be the Hazeroth of Scripture, the third station of the Israelites after leaving Sinai. The radical letters of the Hebrew name correspond with those of the present Arabic designation; and the locality accords well enough with the hypothesis. If this suggestion be correct, the disputed question as to the whole route of the Israelites between Sinai and Kadesh is determined; for

they must have pursued the march followed by Dr. Robinson, to the sea and along the coast to Akabah; and thence to Kadesh. Poor Burckhardt, who attempted the journey from Sinai to Akabah in 1816, was obliged to turn back before reaching that place, owing to the unsettled state of the country and the jealousy and hostile habits of the native tribes; and it was only by stealth that he could make or record any observation. At present this tract is, in comparison, almost as safe as an English road; and many visitors have accomplished the journey. As we have passed along with our American Christian travellers the route traversed by Burckhardt, seeing them retaining their ordinary dress, professing themselves Christians, and regularly ceasing from their journey, and encamping with their wild Mohammedan attendants, on the Lord's day, as peacefully as though they were in a Christian village in their own or in our land, we have contrasted in our minds their faithful testimony for their God and Saviour, with the distressing and degrading spectacle of their enterprising, able, and amiable predecessor travelling in disguise as a follower of the false Prophet, and inventing any lie which he thought convenient at the moment for effecting his object. He was a trader, a mendicant, an Aleppine, an Indian Mohammedan merchant, a pretended spy of Ali Pacha, an infidel in secret, but a devout Mussulmaun before his Arab fellow-travellers; but with all his stratagems, it is doubtful whether he achieved more than would have been attainable by a man of his extraordinary powers, fortitude, and perseverance, had he gone forth, like Mungo Park, without falsehood or deception. Times, it is true, have changed; and Burckhardt had not the facilities for oriental peregrination which are now afforded; on the contrary, he had the most formidable, and perhaps insuperable, difficulties to contend with; but we say now, as we said in our review of his Nubian Sketches in 1820, that "Every Christian, however anxious for the acquisition of knowledge, will instinctively feel that it were better every region on the globe should remain for ever unexplored,—if such were the will of God—than that religion and sincerity should be sacrificed in the investigation." Three other travellers, Horneman, Rontzgen, and Eastlake, who attempted to penetrate Africa under the same disguise as Burckhardt, all perished at the outset of their undertaking. We greatly pity poor Burckhardt; his father was a French refugee, who escaped with difficulty from the revolutionary scaffold; and his son, abominating the atrocities which he daily witnessed upon the continent under the sway of the French, repaired to England in 1806, bringing with him a high character from the Universities of Leipsic and Gottingen where he had studied, and introduced himself to Sir Joseph Banks, through whom he engaged his services to the Society for the Exploration of Africa. The conductors of that institution were much to blame for allowing their agents to go out under the character of Mohammedans. Burckhardt, or as he called himself, Sheik Ibrahim, when strictly examined by learned professors of Mohammedan law, at the command of Ali Pacha, who suspected he was a European and a Christian, gave such satisfaction by his replies, that they pronounced him to be a faithful and erudite disciple of their prophet; which result could not have taken place without his using the most awful and blas-

phemous declarations. Yet to him we are indebted for the brilliant discovery of the ruins of Petra, since explored by other travellers, particularly Laborde, which have shed a flood of long-concealed light upon the fulfilment of the prophecies of Holy Writ.

Dr. Robinson and his companion's next journey was from Akabah to Jerusalem. There are several different routes from the peninsula of Sinai; but the one which they took embraced a portion of the deserts the geography of which has hitherto been nearly a blank upon the map, and to which they have made some valuable additions. Near Ruhaibeh, where all the roads from the desert, after having been for some distance united, diverge to Gaza and Hebron, and where therefore numerous travellers pass by, they discovered the ruins of an ancient city, which probably once contained twelve or fifteen thousand inhabitants, but which has not been described, or apparently seen, by any former traveller. It is now a wide field of utter desolation, tenanted by lizards and owls. The name Ruhaibeh suggests the Hebrew Rehoboth, one of Isaac's wells near Gerar; but the well would seem to have been much further north, and there is no mention in Scripture of a town called Rehoboth. Dr. Robinson is unable, after much inquiry, to cast any light upon the subject.

We now track our travellers to Palestine, which they entered by the usual route, at its proverbial frontier town of Beersheba.

"Our road had been among swelling hills of moderate height. We now began gradually to ascend others higher, but of the same general character. The herbs of the desert began to disappear, and the hills were thinly covered with grass, now dry and parched. The ascent was long and gradual. We reached the top at a quarter past one o'clock; and looked out before us over a broad lower tract; beyond which our eyes were greeted with the first sight of the mountains of Judah, south of Hebron, which skirted the open country, and bounded the horizon in the east and north-east. We now felt that the desert was at an end. Descending gradually, we came out at two o'clock upon an open undulating country; the shrubs ceased, or nearly so; green grass was seen along the lesser watercourses, and almost green sward; while the gentle hills, covered in ordinary seasons with grass and rich pasture, were now burnt over with drought. Arabs were pasturing their camels in various parts, but no trace of dwellings was anywhere visible. At 2¾ o'clock we reached Wady es-Seba', a wide watercourse, or bed of a torrent, running here W S.W. towards Wady es-Sŭny. Upon its northern side, close upon the bank, are two deep wells, still called Bîr es-Seba', the ancient Beersheba. We had entered the borders of Palestine!"

"We had heard of no ruins here, and hardly expected to find any, for none were visible from the wells; yet we did not wish to leave so important a spot without due examination. Ascending the low hills north of the wells, we found them covered with the ruins of former habitations, the foundations of which are still distinctly to be traced, although scarcely one stone remains upon another."

"Here then is the place where the patriarchs Abraham, Isaac, and Jacob, often dwelt! Here Abraham dug perhaps this very well; and journeyed from hence with Isaac to Mount Moriah, to offer him up there in sacrifice. From this place Jacob fled to Padan-Aram, after acquiring the birthright and blessing belonging to his brother; and here too he sacrificed to the Lord on setting off to meet his son Joseph in Egypt. Here Samuel made his sons judges; and from here Elijah wandered out into the southern desert, and sat down under a shrub of Retem, just as our Arabs sat down under it every day and every night. Here was the border of Palestine proper, which extended from Dan to Beersheba. Over these swelling hills the flocks of the patriarchs once roved by thousands; where now we found only a few camels, asses, and goats!"

As the journey from Beersheba, through Hebron to Jerusalem, is trite, and nothing very striking occurred upon it, we will only pause to witness our travellers'

leave-taking of their Arab attendants. It is a pleasing picture, and honourable to both the groups in it.

"We found no difficulty in satisfying all our Arabs, whose camels had brought loads from the convent; but an unexpected question arose in the case of Tuweileb..... We had already paid him enough, as we supposed; but this was a higher claim, touching his honour as a Sheikh and as a Bedawy. He had been understood to come as the Sheikh of our party; he had consented that his dromedary should bear a burden for our accommodation; and now both he and his dromedary would be for ever degraded in the eyes of his tribe, unless we made him a fitting present for a Sheikh. To all this we had nothing to reply, except the words of our contract, which he could not read. We cut the matter short at last, by giving him our old pistols, which he had usually paraded in his girdle on the way, and which we had bought for a trifle in Cairo. With this present he seemed highly gratified. But we were not sure that he did not immediately sell the pistols in the village; where firearms were sought with avidity, in consequence of the disarming of the people by the Egyptian government.

"We had on the whole been much pleased with Tuweileb; although, as I have already remarked, he had seen his best days, and for much of the time had been quite unwell. He was uniformly kind, patient, accommodating, and faithful; and until now had shewn himself less a beggar than his companions. He gave us his adieu by repeatedly kissing each on both cheeks, in addition to the usual kiss of the hand. We parted with our Tawarah Arabs with regret and with the kindest feelings. For thirty days they had now been our companions and guides through the desert, and not the slightest difficulty had arisen between us. On the contrary, they had done all in their power to lighten the toils of our journey, and protect us from discomforts by the way. In all our subsequent journeyings we found no guides so faithful and devoted."

Dr. Robinson thoroughly explored Jerusalem and its vicinity; and also made several excursions thence in various directions; as to Bethel; to the Dead Sea, the river Jordan, and Jericho; to Gaza and Hebron; to Wady Mousa; and finally to Neapolis, Nazareth, Mount Tabor, and thence coastward to Tyre, on his way homewards. These diverging routes conducted him to the chief places of interest throughout Palestine and Arabia Petræa; and being thoroughly conversant beforehand with the chief matters for inquiry, he was able to render his journeys available for detecting errors, clearing up difficulties, verifying what was already known, and adding much that is new and valuable. When he repaired to any spot, it was not with a guide-book in his hand, just to look at what was pointed out, and to say he had been there; but he carried with him such a stock of information, biblical, classical, patristical, historical, and geographical, as enabled him to conduct his investigations to the best advantage. We will illustrate this remark by the course which he pursued in searching for the remains of the long lost Eleutheropolis, and which we think has been crowned with success.

But first it may be well to premise a few remarks in regard to some specialities relating to the geography, history, and antiquities of Palestine. The records of the Holy Land are not of one class or character; but comprise several distinct families of document. First, and chiefly, we have the inspired scriptures, which embody a vast mass of facts interwoven with the annals, the topography, and the customs of Judea, both before, but still more after, its possession by the chosen people of God; and it is a point of great interest in the researches of a Christian traveller, to connect these with subsequent events and definite localities. Up to the period therefore of the Christian era, we have chiefly to do with the Aborigines, and with the descendants of Abraham, by whom they were

gradually driven out; and had no further changes occurred, the task of investigation would have been comparatively easy; for ancient names, habits, and historical recollections, would probably have been in a considerable measure preserved; or at least, if we could collect little, what was collected would not be, like the vestiges of fossil geology, layer upon layer, embarrassed by the discrepancies arising from successive revolutions, each in its turn overwhelming the past, and giving a new aspect to the future.

But Judæa, at the period of our Lord's advent, had become an appendage of the Roman empire; and after suffering dreadful ravages, perpetrated through a long succession of years—after the fearful destruction of Jerusalem by Titus; the revolt and re-subjugation of the people under Trajan; and a repetition of the same scenes, with great aggravations, under Adrian, when Barchohba, with his brave countrymen, opposed Julius Severus in a desperate but unsuccessful struggle—at length, in the year 135, sank prostrate; vast numbers of the people being massacred or sold for slaves; and those who escaped as fugitives being forbidden to approach the Holy City; which now became paganized; a Roman colony being established upon its site, named Colonia Ælia Capitolina, after the emperor Ælius Adrian and Jupiter Capitolinus; the latter being made its patron, and the statues of that idol and Venus being erected on sites which were afterwards held to be those of our Lord's crucifixion and resurrection. From that time the name of Jerusalem was long superseded by that of Ælia; and coins are still extant bearing the inscription of "Col. Ael. Cap." from the days of Adrian to those of Hostilian, A. D. 250. Thus then, during more than two centuries, the vestiges of Judaism, and with them of Christian antiquity also, were being obliterated; new names, new customs, were introduced; and this in an age when the absence of printed, and the paucity of written, records, made it difficult to recover forgotten facts.

But even oblivion is preferable to imposture; for it is better to be ignorant than to be deceived; to have a blank than a blot. Not so thought the inventors of those mis-epitheted "pious frauds," which became rife in the days of Constantine, and were largely added to in future ages. Helena, the mother of that emperor, herself made a pilgrimage to Palestine in the year 326, to visit its holy places, and caused splendid churches to be erected on the alleged sites of the Nativity and Ascension. Her zealous son continued the good work; for a good work it was, though there were those who abused it by feigned miracles and other frauds. He caused the fane of Venus to be removed from the supposed locality of the Holy Sepulchre, and erected a magnificent Christian temple in its place. The fraud by which the true locality was pretended to be ascertained, by digging, according to an alleged divine intimation, at a spot where three crosses were discovered—one of which was affirmed to be "the true cross, "by its healing a lady of Jerusalem of an incurable disease—shews that much superstition, credulity, and falsehood, were blended with these proceedings; and selfish imposture, and the delusions of ignorant conjecture, continued and enlarged their devices; so that numerous uncertificated localities were pointed out as the veritable scenes of events recorded in holy writ; traditions and legends, manifold and most absurd, were invented;

shrines, holy stations, and supposititious relics in profusion were multiplied, to allure—and to fleece—devout but credulous pilgrims. The identical palm-tree from which the multitude plucked branches to strew before the Messiah, and the column to which he was bound to be scourged, were among the number of these mammon frauds; and so crescive was a tale when once invented, that Jerome, nearly a century after the alleged discovery of the pillar just referred to, mentions for the first time that there was still blood upon it. Not a little therefore of what is recorded by ancient ecclesiastical historians relative to Jewish legends and localities, is thus rendered suspicious. Eusebius has preserved a letter in which Constantine speaks of the church which he ordered to be erected upon the exact spot where grew the terebinth tree under which Abraham dwelt; and it were easy to multiply such—we cannot say traditions—but fabrications. By the close of the fourth century, when Jerome took up his abode in Palestine, Judæa swarmed with monks and hermits; the more devout of whom doubtless believed the tales which the less scrupulous had invented. Thus was the Saviour wounded in the house of his professed friends; being crucified afresh and put to open shame.

But another change came over the scene. The incursions and persecutions of the disciples of the False Prophet spread to Palestine, and Jerusalem continued under the galling dominion of Mohammedan rulers for many centuries, till emancipated by the crusaders. During this lengthened period both Jews and Christians were subjected to grievous oppressions; and being often scattered abroad, many local traditions would in all probability be forgotten; both truth and fabl would be neglected; new rites, names, customs, and reminiscences, would blend with, or overlay the old; so that when the crusaders mastered the land, it must have been very difficult to ascertain even the leading features of ancient topography.

But this was not the worst. The ignorant crusaders, and the great majority of those who made votive pilgrimages to Syria during many centuries after, eagerly drank in the tales which were invented by the swarms of monks who filled the land, and who kept up, both for pride and gain, a jealous rivalry in honour of their respective houses. From the period of the Crusaders till the Protestant Reformation, these ignorant, and often fraudulent, votaries of Rome were almost the sole topographers of Palestine; and by their means there was accumulated a mass of fabrications, which, in process of time, grew into traditions of long standing; but which are not on that account the more worthy of credit, as they rest on no solid foundation.

Under these circumstances we think that Dr. Robinson was justified in setting out with a determination to account no tradition respecting ancient localities to be of any value except as supported by circumstances known from Scripture or other contemporary testimony; indeed he does not take the trouble to narrate these fables, except as they occur incidentally. We do not recollect that he informs us of the exact number of grottos under Mount Olivet, which the monkish guides still point out as the respective residences or sepulchres of the ancient prophets; nor even at Bethany does he vouch for the house of Lazarus, or his grave, or the abode of Mary Magdalene, or the well frequented by the Apostles. Nor is he credulous

respecting the many painful, and we might say profane, fabrications of the Via Dolorosa; nor——but we check our pen, for a tithe of the hundreds of these stories would not convey the full effect of the "enormous lying" of which they are a sample, and the very mention of them is distressing to a devout mind.

But there is one head of evidence of great value, where it can be satisfactorily ascertained; but which has been hitherto almost entirely passed over; namely, the preservation of the ancient names of places by the people. This is national native tradition, unsophisticated by the tales of the convents. The Hebrew names of places continued current in their Aramæan form long after the times of the New Testament; nor could the Greeks or Romans, for the most part, supplant them by appellations derived from their own tongues. After the Mohammedan conquest, the Aramæan dialect readily accommodated itself to the Arabic; which neither Latin nor Greek would do. There might be some exceptions, as Naplous (Neapolis) for Shechem; but Eleutheropolis, Diospolis, Nicopolis, Ptolemais, Antipatris, and many other classical names, are now superseded by the more ancient vernacular designations.

Very few European travellers have been qualified to converse familiarly with the Arab peasantry; so that most of them have been constrained to follow the monkish topographical traditions. Dr. Robinson and his friend pursued an opposite course; they everywhere made searching local inquiries of the natives, and often with satisfactory results. At the same time we ought to add, that with regard to the chief places known in sacred and profane story, there is not a shadow of reason to doubt their identity; and we have been gratified to observe that on many occasions, where a site is customarily pointed out as the scene of some event mentioned in holy writ, the features of the place appeared to our travellers to render the supposition very probable; and, upon the whole, we should travel in Palestine with greater confidence that we were not deceived as to localities, after reading these volumes, than before; for the general result is not sceptical but confirmatory. This of course does not apply to such minute specifications as we have above alluded to.

But we were to illustrate our statement by the instance of the long-lost Eleutheropolis. This was an important episcopal city in the fourth and fifth century, and was assumed by Eusebius as the central point in Palestine from which to fix the position of many other places. After the most diligent inquiries at Jerusalem, no trace of the name could be discovered, nor were any ruins known to exist near the supposed site, except at a place called Beit-Jibrîn about eleven hours' distance from Jerusalem towards Gaza, a little to the north of the road to that place. On arriving at Beit-Nettif, eight hours from Jerusalem, the travellers were gratified at finding themselves surrounded by several places, the distances of which from Eleutheropolis are specified by Eusebius and Jerome. Thus Zorah and Bethshemish are given at ten Roman miles towards Nicopolis; Jarmuth at ten miles towards Jerusalem; and Socoh (Shuweikeh) at nine miles, seemingly on another road. The ruins of Beit-Jibrîn were found to be very extensive, and to indicate a city once of great importance;

and this could be no other than the Betogabra of Ptolemy and the Peutinger tables; the episcopal Beigeberin of the ecclesiastical Notitiæ of the subsequent centuries. The name is indeed almost identical, having scarcely varied during a long succession of ages; for in the twelfth century the crusaders found an ancient city in ruins called Bethgerim, where they built a fortress. They corrupted the name to Gibelin. Dr. Robinson is not aware that since the days of the Crusades it has been visited by any Frank traveller but himself, except perhaps by one in the fifteenth century. The only other important historical notice is that a legend of the life of Ananias names it "Betogabra of Eleutheropolis." The former of these places was clearly identified, and the latter could not be far off; but neither on this, nor on a subsequent visit, could our travellers discover any other ruins in the vicinity.

The question then arose, might not Betogabra (Beit-Jibrîn) be Eleutheropolis itself? Might it not be that, as Lydda, Emmaus, Jerusalem, and several other cities, after having been officially known for centuries as Diospolis, Nicopolis, Ælia, and so forth, afterwards recovered their ancient names and lost the foreign appellations, the same might be the case in regard to Betogabra? In the former instances there is historical proof of the fact; in the latter there happens to be none; but considering how few documents of any kind survive to be referred to, silence is not disproof. Many similar instances of the revolutions of names might be given from the records of other countries. Thus in the earlier accounts of Canada we read of a place called Toronto; but the English afterwards called it York, till lately the old name was revived. Were printing unknown, and written documents as few as in the dark ages, and Canada successively overrun by invaders of new faith and new languages, a traveller a thousand years hence might search in vain near Toronto for any reminiscences of a place once called York. The geographical evidence for the identity of Eleutheropolis is the following:

"Making all due allowance for the merely approximate specifications of Eusebius and Jerome, it appears from our routes and examination, as already detailed, that the space actually travelled over by us, in connection with short estimated distances from the first four places, Zorah, Beth-Shemesh, Jarmuk, and Socoh, renders it certain that Eleutheropolis could not have lain at the most more than half an hour further north or further south than Beit Jibrin. In like manner, the ascertained distances of Jedna and Nezib shew, that it could have lain neither further east nor further west than the same place. Further, we had now traversed the country by five different routes (and later by a sixth) on the north, west, south, and east of Beit Jibrîn, anxiously searching out every trace of former sites; and had found nothing, which with the slightest degree of probability, could be tortured into the site of Eleutheropolis. Indeed, in no other position do all these distances from various known points meet at all; while in Beit Jibrîn they come together of themselves, and all the other circumstances likewise correspond. Further, the Itinerary of Antoninus places Eleutheropolis at twenty four Roman miles from Askelon, which nearly coincides with the true distance of Beit Jibrin."

The only documental difficulty in the case in question is that "Betogabra of Eleutheropolis" could not be "Betogabra *or* Eleutheropolis; but the "of" might easily be a misreading; or a marginal explanatory synonime or parenthesis might have crept into the text; as "Toronto (York)" would, by a transcriber who did not know the identity, be easily mistaken for "Toronto of York." Or it might be that a *portion* of the enlarged city was still called by the old name.

We account, therefore, very little of this "of;" while the very juxta position of the names shews that the places were at the least contiguous and connected. But there is an incidental documental proof on the other side, namely, that no other writer mentions the *two* cities; if he speaks of Betogabra he is silent about Eleutheropolis; *if* of the latter, he does not allude to the former. We think it therefore probable that our travellers have discovered the site of Eleutheropolis; though further investigations will be desirable to determine the point satisfactorily.

We will now close our review with a series of interesting miscellaneous extracts.

Hatred to Turkish and Egyptian rule.—"While we were taking our observations, many of the peasants gathered around us, and seemed gratified to hold our telescopes and render other little services; although they wondered at our employment. The opinion was expressed among themselves, that we were each noting down his own estate in the lands around. Indeed, there seems to be a current impression, that ever since the country was in the hands of the Franks, their descendants still have deeds of all the land; and when travellers come here, their presumed object is to look up their estates. These poor people, however, seemed well-pleased at the idea of our coming to take possession; hoping in this way to be themselves freed from the oppression of Muslim misrule."

The ancient Engedi.—"We had no question at the time, nor have we any now, that this spot, 'Ain Jidy, is the ancient En-gedi. With this name the present of the Arabs is identical; and like it also signifies the 'Fountain of the Kid.' The more ancient Hebrew name was Hazezon-Tamar. As such it is first mentioned before the destruction of Sodom, as being inhabited by Amorites and near to the cities of the plain. Under the name En-gedi it occurs as a city of Judah in the desert, giving its name to a part of the desert to which David withdrew for fear of Saul. At a later period, bands of the Moabites and Ammonites came up against king Jehoshaphat, apparently around the south end of the Dead Sea, as far as to En-gedi; by the very same route, it would seem, which is taken by the Arabs in their marauding expeditions at the present day, along the shore as far as to 'Ain Jidy, and then up the pass and so northwards below Tekoa. According to Josephus, En-gedi lay upon the lake Asphaltis, and was celebrated for beautiful palm-trees and opobalsam; while its vineyards are likewise mentioned in the Old Testament. From it towards Jerusalem there was an ascent 'by the cliff Ziz,' which seems to have been none other than the present pass. In the days of Eusebius and Jerome, En-gedi was still a large village on the shore of the Dead Sea.

"I find no mention of En-gedi in the historians of the crusades; but Brocardus, about A. D. 1283, speaks of the mountains of En-gedi in such a way, as to shew that their character was then known. They were on the west side of the sea, lofty, and so precipitous as to threaten to fall down into the valley beneath; and were ascended by a pass. But the site of En-gedi itself he seems to place above upon the mountains. Since that day no traveller appears to have visited this region until the present century. Succeeding writers copied Brocardus; and the imagination of the monks drew En-gedi nearer and nearer towards Bethlehem, until Quaresmius places it at six miles from Bethlehem and seven from the Dead Sea, apparently on the way to Mâr Sâba. He speaks also of its vineyards as formerly connected with Bethlehem; and these are probably the same which Hasselquist regarded as the vineyards of Solomon at En-gedi. The present name and site of 'Ain Jidy were first found out by Seetzen in A. D. 1806, and are given upon his map; but whether he actually visited the spot, or only obtained his information from the Arabs, we are nowhere told. At any rate, the preceding pages contain, I believe, the first account of this place from personal observation, which has been given to the public for many centuries."

The Dead Sea.—"The stories so long current of the pestiferous nature of the Dead Sea and its waters, are a mere fable. We were for five days in the vicinity of its shores; and nowhere perceived either noisome smell or noxious vapour arising from its bosom. Our Arabs too had never seen or heard of any such appearance."

The Apples of Sodom.—"One of the first objects which attracted our notice on arriving at 'Ain Jidy, was a tree with singular fruit; which, with-

out knowing at the moment, whether it had been observed by former travellers or not, instantly suggested to our minds the far-famed fruits

'which grew
Near that bituminous lake where Sodom stood.'

This was the '*Osher* of the Arabs, the *Asclepias gigantea vel procera* of botanists, which is found in abundance in Upper Egypt and Nubia, and also in Arabia Felix; but seems to be confined in Palestine to the borders of the Dead Sea. The fruit greatly resembles externally a large smooth apple or orange, hanging in clusters of three or four together; and when ripe is of a yellow colour. It was now fair and delicious to the eye, and soft to the touch; but on being pressed or struck, it explodes with a puff, like a bladder or puff-ball, leaving in the hand only the shreds of the thin rind and a few fibres."

The Ruins of Petra.—"The character of this wonderful spot, and the impression which it makes, are utterly indiscribable; and I know of nothing which can present even a faint idea of them. I had visited the strange sandstone lanes and streets of Adersbach, and wandered with delight through the romantic dells of the Saxon Switzerland; both of which scenes might be supposed to afford the nearest parallel; yet they exhibit few points of comparison. All here is on a grander scale of savage, yet magnificent sublimity. We lingered along this superb approach, proceeding slowly snd stopping often, forgetful of everything else, and taking for the moment no note of time. The length is a large mile; we were forty minutes in passing through in this desultory manner. As we drew near the western end, the sun-light began to break in upon the rugged crags before us. Here the Sîk terminates, opening nearly at right angles into a similar though broader Wady or chasm, coming down from the south and passing off north-west.

"All at once the beautiful façade of the Khŭzneh, in the western precipice, opposite the mouth of the Sîk, burst upon our view, in all the delicacy of its first chisseling, and in all the freshness and beauty of its soft colouring. I had seen various engravings of it, and read all the descriptions; but this was one of the rare instances, where the truth of the reality surpassed the ideal anticipation. It is indeed most exquisitely beautiful; and nothing I had seen of architectural effect in Rome, or Thebes, or even Athens, comes up to it in the first impression.

"It was sunset: and we returned to our tent, fatigued, and our eyes for the present 'satisfied with seeing.' We had obtained, so far as we desired, a general idea of the valley and its wonders. The pencil of Laborde has spread before the world the details of the strange remains, which give interest and celebrity to this valley; but his work presents no correct general idea of the whole. The best written descriptions are still those of the earliest visitors; first Burckhardt, and then Irby and Mangles."

Arab Hospitality.—"Being now off the track of all former travellers, (from Jerusalem to Gaza) we came in contact here with oriental hospitality in its primitive and genuine form. The villagers supplied us with everything we desired; regarding it as an honour, and without expecting a recompence. Such is the custom of all these mountains. The Fellâhîn never sell food to one another; but every stranger is the guest of the village. Our five muleteers, honest and faithful peasants from the village of Lifta, near Jerusalem, never thought of paying for their food; not for the sake of spunging, but because it was furnished to them as a matter of course. In every village there is a public room, or more than one, according to the size and ability of the place, devoted to the entertainment of strangers."

Mountain of Fossil Salt near the Dead Sea.—"The whole body of the Mountain of Usdum is a solid mass of rock-salt. The ridge is in general very uneven and rugged, varying from one hundred to one hundred and fifty feet in height. It is indeed covered with layers of chalky limestone or marl, so as to present chiefly the appearance of common earth or rock; yet the mass of salt very often breaks out, and appears on the sides in precipices forty or fifty feet high and several hundred feet in length, pure crystallized fossil salt. We could at first hardly believe our eyes; until we had several times approached the precipices, and broken off pieces to satisfy ourselves, both by the touch and taste. The salt, where thus exposed, is everywhere more or less furrowed by the rains. As we advanced, large lumps and masses broken off from above, lay like rocks along the shore, or were fallen down as *debris*. The very stones beneath our feet were pure salt. This continued to be the character of the mountain, more or less distinctly marked, throughout its whole length; a distance of two and a half hours or five geographical miles."

"The existence here of this immense mass of fossil salt, which, according to the latest geological views, is a frequent accompaniment of volcanic action, accounts sufficiently for the excessive saltness of the Dead Sea. The position of this mountain at the south end of the sea, enables us also to ascertain the place of the 'Valley of Salt' mentioned in Scripture; where the Hebrews under David, and again under Amaziah, gained decisive victories over Edom."

Taking leave of Jerusalem.—"If my feelings were strongly excited on first entering the Holy City, they were now hardly less so on leaving it for the last time. As we had formerly approached, repeating continually the salutation of the Psalmist: 'Peace be within thy walls, and prosperity within thy palaces;' so now we could not but add: 'For our brethren and companions' sakes we will now say, Peace be within thee!' Her palaces indeed are long since levelled to the ground; and the haughty Muslim now for ages treads her glory in the dust. Yet as we waited, and looked again from this high ground upon the city and the surrounding objects, I could not but exclaim: 'Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King!' One long last look; and then turning away, I bade those sacred hills farewell for ever."

Sacred place of the Samaritans.—"One of our first objects at Nâbulus was to visit the Samaritans, that singular and feeble remnant of an ancient people, which to this day has survived the storms of ages and of adverse influences, upon their native soil. Some men formerly from Beirût soon came around us; and an old Christian of the Greek rite undertook to conduct us to the Samaritans, to the summit of Mount Gerizim, and to Jacob's well."

"Soon after we passed the castle, towards the south, the guide took off his shoes, saying it was unlawful for his people to tread with shoes upon this ground, it being holy. After a few steps we came to a large naked surface of rock, even with the ground, and occupying a considerable area, inclining somewhat towards a cistern in the western part. This he said was their holiest spot, the place where the tabernacle of the Lord with the ark of the covenant had been pitched. He seemed to have no tradition of any temple here; and although we inquired repeatedly, we could not perceive that he had ever heard of any. Around this rock are slight traces of former walls, perhaps of the ancient temple. We measured them, so far as they could be distinguished, fifty-eight feet from N. to S. and forty-five feet from E. to W.; but we were afterwards not sure whether this latter ought not to be doubled. This spot is the Kibleh of the Samaritans. On whatever side of it they may be, according to our guide, they always turn their faces towards it in prayer; but when upon the spot itself, it is lawful for them to pray in any direction. Near by the same place, he pointed out the spot where they believe Abraham was commanded to offer up Isaac."

Hill west of Nazareth.—"Seating myself in the shade of the Wely, I remained for some hours upon this spot, lost in the contemplation of the wide prospect, and of the events connected with the scenes around. In the village below, the Saviour of the world had passed his childhood; and although we have few particulars of his life during those early years, yet there are certain features of nature which meet our eyes now, just as they once met his. He must often have visited the fountain near which we had pitched our tent; his feet must frequently have wandered over the adjacent hills; and his eyes doubtless have gazed upon the splendid prospect from this very spot. Here the Prince of peace looked down upon the great plain, where the din of battles so oft had rolled and the garments of the warrior been dyed in blood; and he looked out too upon that sea, over which the swift ships were to bear the tidings of his salvation to nations and to continents then unknown. How has the moral aspect of things been changed! Battles and bloodshed have indeed not ceased to desolate this unhappy country, and gross darkness now covers the people; but from this region a light went forth, which has enlightened the world and unveiled new climes; and now the rays of that light begin to be reflected back from distant isles and continents, to illuminate anew the darkened land, where it first sprung up."

Excursion to Bethel.—"This excursion was to us deeply interesting, and we returned from it highly gratified. It had led us though scenes associated with the names and historic incidents and deeds of Abraham and Jacob, of Samuel and Saul, of Jonathan and David and Solomon; and we had been able to trace out the places where they had lived and acted, and to tread almost in their very footsteps. True, in Jerusalem itself the associations of this kind are still more numerous and sacred; but they are there so blended together, as to become in a measure

indistinct and less impressive; while here in the country, they stand forth before the soul in all their original freshness and individuality. It was like communing with these holy men themselves, to visit the places where their feet had trod, and where many of them had held converse with the Most High. I hope that in this respect the visit was not without its proper influence upon our own minds; at any rate, it served to give us a deeper impression of the reality and vividness of the Bible-history, and to confirm our confidence in the truth and power of the sacred volume.

"The region through which we passed on the first day was that described by the prophet Isaiah as the scene of Sennecharib's approach to Jerusalem. The route is very distinctly traced, and we were able in a great measure to follow it out. Of the probable sites of Ai and Geba I have already spoken; and we ourselves visited Michmash, Gibeah of Saul, Ramah, and Anathoth. Of the other places mentioned, no further trace remains."

Preservation of ancient Hebrew names.—"While very many of the ancient Hebrew names have perished, there exists at the present day a class of names, which, although not occurring in the Scriptures, are nevertheless probably of Hebrew origin, and have come down from the earliest times. Thus, I apprehended that all (or nearly all) those appellations in which the Arabic word *Beit* appears as a component part, are only the successors of ancient Hebrew names with *Beth* (house), whether found in the Scriptures or not. Many of these indeed do thus occur, as Bethlehem, Bethel, Beth-horon, and the like; but a still larger number exist at the present day, of which the Bible makes no mention. Such are Beit Hanîna, Beit Iksa, Beit Unia, Beit Jâla, which have been already noticed, and very many others. The same is true of names like el-Hizmeh, Tell Asûr, 'Atâra, and others similar; which, although apparently of Hebrew origin, are not distinctly found in connection with the district in which they now exist. That such should be the general fact is not surprising; although, so far as I know, it has never been distinctly brought into notice. The Bible does not claim to be a geographical work, nor to enumerate all the towns and villages of the Promised Land. Indeed, in most of the recorded lists of Hebrew cities, we find the express addition of 'their villages,' and sometimes of 'their towns and villages,' of which no names are given. Among these unknown names were doubtless many of those which have survived to our time."

We have proceeded at great length with our remarks and extracts; it having been always our plan when we have any matter in hand which appears to us both valuable and entertaining, and which might not elsewhere meet the eye of our readers, not to cut it short, and turn to something else, for the mere name of variety. There are other points of disquisition which we might have raised in passing through these volumes, but the above samples are sufficient. We must not, however, close Dr. Robinson's pages without adverting to one subject, both of Christian and international importance. Our American brethren, much to their honour, have for many years exhibited a zealous interest in behalf of Syria and the surrounding lands, both as regards the Mohammedan population and the fallen Christian churches. They had indeed been preceded by several British Societies; especially the Christian Knowledge, the Bible, and the Church Missionary; all of which, according to their respective objects, had by means of books, Scripture translations, and the visits and researches of their agents, endeavoured to open a way for the propagation, or revival, of the Gospel in those interesting regions. Of late years the conductors of these institutions have specially directed their attention to these localities, and with hopeful results; though, for want of pecuniary means, and amidst the multiplicity of other claims, not with all the strength and concentration which were due to so momentous an object, and which we trust will yet be brought to bear upon it. The Society, also,

for the Conversion of the Jews has for many years had a mission in Jerusalem, and its labours have justly commended themselves to the warm affections of British Christians; and it gives us great pleasure to add, that this Society having adopted resolutions similar to those lately resolved upon by the Church Missionary Society, the Archbishop of Canterbury has patronised the institution, and a bishop has been appointed to Jerusalem, for which office his Grace has selected the Rev. M. Alexander, who himself was one of the Society's converts from Judaism.

But it is due to our American brethren to notice their very extensive and beneficial labours in this field, which we trust is whitening to an abundant harvest. The mission of the American Board of Missions at Beyrout has for many years been in a state of great efficiency, and its labours have not been in vain in the Lord. We mention this in connexion with the volumes before us, because though Dr. Robinson is not himself a missionary, his fellow traveller is; and Dr. Robinson had the pleasure of seeing assembled together, on one occasion, in the Holy Land, five of his former pupils who were labouring as missionaries in the East. He disclaims in the most decisive manner, as do Dr. Grant and his colleagues among the Nestorian Christians, (as we mentioned last month,) all effort or wish to proselyte the Oriental churches to sectarian opinions. They wish, by God's blessing, "to awaken them to a knowledge and belief of Gospel-truth, in the purity and simplicity of its original scriptural form," without interfering with their views of ecclesiastical government. We cordially express our conviction that the missionaries of the American Board have sincerely endeavoured to act upon this principle; but with equal frankness we repeat what we said last month, that as congregationalists, holding opinions, and adopting practices, at variance with those which have prevailed from the first in episcopal churches,—and such we believe all churches to have been in apostolic times, and downwards to modern ages,—they are not the fittest missionaries for the Eastern churches; for though they may not preach against episcopacy, or a liturgy, or any other observance which those churches have preserved from the first ages of the Gospel, yet as they do not themselves hold to them, but account them unscriptural, they must, in proportion as they acquire influence, shake the opinions of the Orientals, or at least cause perplexities among them. We are glad therefore—without meaning anything unbrotherly—that the American episcopal church has entered upon the Eastern field of labour; though even here we "note a defect," for though they advocate episcopacy, a liturgy, and various primitive rites, they disclaim national church establishments; which it were a grievous matter if the Eastern churches were led to disparage. Upon all grounds, therefore, the Church of England has peculiar advantages in prosecuting this particular department of missionary exertion.

We have written freely, as we believed ourselves in duty bound to do, for the purpose of stirring up our fellow-churchmen to consider the solemn obligations, which, by the events of Divine Providence, have devolved upon them, as Christians, as episcopalians, and as Britons, in reference to the backsliding and desolated churches of Asia; but we mean nothing invidious to other

communities, national or religious; and Dr. Robinson's volumes afford no apology for jealous discussions, even if we were disposed to protrude them, which assuredly we are not. Indeed he himself urges upon England, as a duty incumbent upon it, to constitute itself the protector of Protestants and Protestantism in the Turkish dominions, as France has long avowed itself to be of the members of the Latin, and Russia of the Greek, church. In the default of England, the United States might warrantably assume that honourable guardianship; but perhaps their national constitution does not allow of it; and to England Dr. Robinson appeals; and England *without doubt is specially concerned, by its proximity, its influence, its alliances,* and its resources, to discharge the office. In the case of the persecuted Jews its voice was heard and responded to; and it will be strange indeed, if, should exigencies arise, Protestant Christians are not deemed entitled to similar guardianship. The American missionaries, as well as our own countrymen, and converted Jews also, should all feel that the influence of Great Britain in the counsels of Turkey has been manifestly for their advantage; and that instead of losing the very considerable benefits which Mohammed Ali afforded them, they are greatly enlarged and multiplied. Where much is given, as in our case, much will be required, by Him to whom nations as well as individuals are amenable.

VIEW OF PUBLIC AFFAIRS.

When we concluded our last Number, the debate in the House of Commons on the amendment to the address to the Queen, to the effect that the House could not repose confidence in her Majesty's ministers, was not finished; but, as we stated, "there could be no doubt about the result, and the consequent resignation of her Majesty's ministers, and the accession to office of Sir Robert Peel as prime minister, aided by the Duke of Wellington and the chiefs of the Conservative body. We added, "What measures they will propose it were useless to attempt to conjecture; but we have no doubt that Sir R. Peel has the wish and the skill to develop the resources of the country, and to preserve its venerable institutions." We can add little to this, except to say, that what was then matter of anticipation is now matter of history; the late ministry were outvoted by a majority of ninety-one; a new cabinet has been formed; and we must continue for a time to rely, as under the blessing of God we confidently do, upon "the wish and the skill" of Sir R. Peel and his friends "to develop the resources of the country, and to preserve its venerable institutions," in the forefront of which we place our national church establishment; for it would still be "useless to conjecture what measures they will propose," and unreasonable to expect that at so early a period after their accession to office, and under the pressure of extraordinary difficulties, they should have been able fully to digest and mature all their plans, which must embrace the complicated details of home and foreign arrangement; and it were unwise and unfair to ask for partial and isolated developments, which had not ripened into ultimate and consolidated propositions.

It has always been our habit, in our brief monthly notices of passing events, to speak rather of facts and measures, than of individuals or political parties. We concur with Addison in the Spectator, who says: "It is not my ambition to increase the number either of Whigs or Tories, but of wise and good men; and I could heartily wish there were not faults common to both parties, which afford sufficient matter to work upon, without descending to those which are peculiar to either." Those who are really "wise and good men" in the highest, and only true, sense, men who "set God always before them;" who receive the divine Saviour *both* as "a sacrifice for

sin and an ensample of godly life," and whose patriotism therefore is grounded on scriptural principles, will stand on an elevation far above the maddening battle-field of mere party strifes; but they will firmly grasp principles by which they may judge both of men and measures, and by the application of which to passing events they will endeavour to form a just and scriptural estimate of them. In too many of the wars of English politics, the real contest has been, whether by skilfully working upon the minds of the people, this or that section of partizanship shall prevail; neither side, as Mr. Wilberforce once pleasantly observed of some confederation, wishing for more public mischief than might just suffice to concentrate power in the hands of its own friends. We do not imagine that Lord Melbourne patronized Mr. O'Connell farther than to this extent; but we are bound to add that *to this extent* the Irish church-property alienation scheme, called by the soft name of "appropriation," and various other proceedings, seemed to indicate that the late cabinet were willing to advance; as though they had resolved to balance their difficulties in both houses of parliament, and with a very large proportion of the wealth, rank, education, and religious and conservative feeling of the country, by calling to their aid the dangerous force of public agitation. If this were so, it was a grievous fault; for after the many changes of late years, be they for good or evil, the country requires tranquillity and confidence, rather than a restless catering to gratify the popular craving for morbid excitement.

It is to be hoped that the new ministry will not think it necessary to be always doing great things. The important business of the country is of a steady, quiet, and conservative character; the turmoil of party is the opposite. We wish indeed that Sir R. Peel would henceforth discard the very word "party"—"the great party with which I have the honour to be connected," and so forth. We instinctively shrank from the word in writing the "conservative *body*;" believing, as we do, that the great "body" of the people —that is, the intellectual, moral, and potential majority—are allied on the side of our national institutions in Church and State, and wish to see them preserved, but purified and invigorated, without the baneful intermeddlings of party-spirit; which only seeks selfish ends under the guise of public virtue.

Respecting the ministry formed, there can be no doubt, from the known abilities and character of its chief functionaries, that it is eminently adequate to its high duties and responsibilities. It is also called to office by her Majesty, in deference to the wishes of the nation, constitutionally intimated through their representatives in parliament; her Majesty having dissolved the former House of Commons, and given her subjects the opportunity of expressing their opinions; and this under the provisions of the Reform Act, which has added so largely to the popular suffrage, that those who proposed and carried it, and advocated its "finality," cannot, with any show of justice, affirm they have not had a fair trial. To this also must be added the very remarkable fact that in not one of the numerous cases in which there has been a re-appeal to the electors, in consequence of the acceptance of offices under the Crown by the Peel ministry and its subordinates, has there been a shadow of a serious attempt to set up a rival candidate (the sham proffer of Mr. Acland, as a peg for a speech, is no exception)—the effort in every instance has been regarded as hopeless; a futile waste of labour and money to no purpose. Under these circumstances it is surely more factious than reasonable not to allow that the claims of the present government are fairly based upon public opinion, as legally, constitutionally, and we believe morally, expressed.

But it is replied, that the Reform Act was both incomplete and vicious; that it did not carry the suffrage far enough, and that it bestowed it where it ought to have been withheld. As to the alleged want of completeness, the awarding a vote to every ten pound householder in every borough, was allowed on all hands, in the debates upon the measure, to be no stinted extension of reform; and as to the objected viciousness of granting the suffrage to £50 tenants in the counties, surely persons thus circumstanced have a claim which no stickler for popular enfranchisement can consistently dispute. In disgust at the working of the whole measure, some zealots are now crying out that there are not materials in the land for a good and honest constituency; that farmers are interested, and are frightened at their landlords; and that freemen and the poorer householders are duped and bribed; so that we are altogether a most abject people, clinging to a prison and hugging our chains.

The extravagance of this conclusion is its own refutation; for though there is much cause for pain and humiliation, when we consider the absence of principle and the base selfishness which widely prevail among large classes of the electors, it were unjust and absurd

to say that a general election of representatives does not, upon the whole, form a tolerably fair test of public opinion and feeling;—at least with a £10 suffrage it cannot be plausibly affirmed that the balance is in favour of aristocracy and exclusionism. We expressed at the time of the passing of the Reform Act, and we incline towards a similar opinion in regard to the corn laws, our belief that party leaders and their followers on both sides are apt, in the heat of debate, to attribute more of good or evil to measures than a calm estimate will justify. We remember expressing our conviction in August 1832, that a "reformed parliament," as it was called,—if it was a fair index of the sentiments of the great body of the land-owners and householders, and in general of the property and respectability of the nation, would not, "of necessity, be so vehemently anti-conservative, so recklessly destructive," as some hoped and others feared. We had not, indeed been among the advocates for so sweeping a measure as a £10 suffrage; though we thought some considerable extension was due to the vast masses of unrepresented property, and that some powerful barrier should be erected against the anti-constitutional system of nomination boroughs, and the venality and vice which often gave the entire command of an election in many places to pot-walloppers or handicraft freemen, while the merchants, higher tradesmen, professional gentlemen, and others best qualified by education and principle to vote, were destitute of suffrage. But, even taking the measure as carried by Lord Grey's cabinet, we still expressed our opinion that unless the great mass of the people were more blind, wilful, and wicked, than, with all their faults, we took them to be; unless education and churches, though inadequate to the national exigences, had been worse than useless; unless, which we did not believe, rank, property, and sound constitutional feeling, and attachment to the Anglican church, had lost all their salutary influence in British society; there would be a strong re-action in favour of solidly conservative principles; more especially after the correction of acknowledged abuses, and the adoption of various good measures. We remarked as follows: "It seems too probable that upon the first enlargement of the elective franchise there will be an ominous protrusion of men of evil principles and damaged character; men who have a fortune to make and no consciences as to how they make it; men of vast pretension and little value; speculatists, visionaries, rash innovators, political quacks, and legislatorial mountebanks. Thus it has ever been; but the characters of such men are soon discovered; and their countrymen are not likely to confide to them the management of their concerns. The ranting demagogue will soon rave in vain, and the man whose character is known and valued be elected. It may be otherwise at a moment of particular excitement; but such, we feel assured, will be in the end the usual result." We added: "Our readers will perceive our intended inference, that as there is no danger at present that our institutions will not be sufficiently free, Christian men and lovers of their country should beware not to allow themselves to be carried away by rash and violent candidates for distinction; men who declaim about nothing but peculation and tyranny; who affect to view a reform in parliament as the commencement of a political millennium; and place at no great distance in the glowing vista, the destruction of established churches, perhaps the subversion of monarchical government and the introduction of a republic; and to a certainty the cessation of war, poverty, want, oppression, and injustice. Those who talk thus are either fools or knaves. While sin remains in the world, crime and misery will not fail to attend it; and to a far higher regeneration than what politicians call by that name must we look for the extirpation of the evils that prey upon nations. The Christian elector will endeavour to follow the excellent advice of Jethro to Moses, 'Thou shalt provide out of all the people able men; such as fear God; men of truth, hating covetousness, and place such over them.'"

These, and similar remarks, brought on us much reproach from two opposite quarters. We were denounced in dissenting journals as blind bigotted Tories, and servile interested sticklers for a semi-popish church, which we must know in our conscience God had denounced; while some of our own friends protested that we were "radicals, or something like it," because we ventured to hope that there was still enough of good sense, public virtue, and religion in the land, to conserve our beloved national institutions, after effervescence had subsided, and the respectable portion of the new electors had learned to understand their interest and their duty.

But our object in recurring to these remarks, is not to vindicate our foresight in anticipating the reaction which has taken place, but to reply to those

who say that the Reform bill has failed of its object, and requires to be itself reformed. It certainly, and most happily, has failed, if its projectors meant by it to exclude for ever from parliament a strong body of men of property, influence, and conservative principles; but unless this was the settled wish of the great mass of British householders, including the rich and the middle classes, as well as the £10 tenants, the revolutionist has no just cause to say it has failed only because it has not produced what he expected. At all events, as the Conservative body—we speak not of a few impracticable opposers of every amendment in Church or State—did not ask for the reform act, and opposed many of its provisions, but submitted gracefully to it when it had passed, they ought not to be taunted and threatened, as Sir R. Peel has been, with some sweeping revolutionary reform-reforming measure, because "the bill, the whole bill, and nothing but the bill, happens to have produced a more conservative parliament and ministry than some wished and some expected. If the reform act, as many both of its friends and foes said, was a national, though bloodless, revolution, let us not have a revolution every year; but allow public feeling and principle to grow up around existing machinery. We have been of late years so hasty in running with rail-road velocity in legislation, that after forming an embankment it is not allowed to solidify, before some new project is undertaken, and all again becomes unsettled. This is not national wisdom, for to kingdoms as well as to individuals the proverb applies that "a rolling stone gathers no moss;" or, in more sacred diction, as applied to a national tribe of old, "Unstable as water thou shalt not excel."

We cannot quit the subject of the late general election, without expressing our fears, our deep regrets, that on both sides there has been much bribery, corruption, and other interested and immoral dealing. If the Conservatives were the best able to expend money, their adversaries were able to wield the seductive or intimidating energies of office; so that throwing out these plus and minus elements, the equation may stand pretty much as before. To our minds it is no party question. We wish we could discern among our leading statesmen and their followers on all sides a clearly honest and determined aim to put down bribery and unfair and sinister influence. The Act of last session, it is to be hoped, will do much good, for as bribery may now be proved before agency is established, greater facilities are provided for bringing offences to light; but some still stronger measure is requisite to eradicate unconstitutional and illegal practices. It is fearful to think how much wickedness is generated by the mal-practices which are too current upon these occasions; and for which those who aid or connive at them are morally responsible. The limitation of the time of polling has happily abated many of the evils usually attendant upon warmly contested elections; but while tacit toleration is in many cases allowed to the sale or purchase of votes, directly or indirectly, the effects must be most baneful. The conductors of our two great election clubs, the Carlton and the Reform, ought, as patriots, as gentlemen, and as Christians, to determine to discountenance all such mal-practices. It is not easy to see how the enormous sums which pass through their hands as secret service money, can always be virtuously and constitutionally (we do not say legally) disposed of. Such compromises as are alleged to have sometimes taken place, to the effect of "If you will not proceed against our candidate or agents we will not proceed against yours," are not in the spirit either of honest conservancy or honest reform.

We shall be glad to witness the revival in the House of Commons, next session, of a body of religious persons firmly and zealously acting together for the promotion of Christian objects. It used to be in the House of Commons, as in ancient days, that "they that feared the Lord spake often one to another, and the Lord hearkened and heard it;" but it has seemed to us that of late there has been a grievous absence of such salutary co-operation. During the last session, upon such questions as Maynooth college, the observance of the Lord's-day, and others involving directly religious considerations, though Sir R. Inglis, or Mr. Plumptre, or some other individuals might be at their post, and discharge their duty, there was not a compactly-allied body of members who might always be depended upon, as in the days of Mr. Wilberforce, and at more recent periods, to originate or uphold religious measures. What forbids such men to press, with their united strength, a bill for suppressing Sunday trading? and so with regard to various other matters.

We are thankful to Mr. Plumptre for again protesting against the annual grant to Maynooth, which Sir R. Peel unhappily determines to cling to, as he has done for thirty years in and out of power. Even setting religious consi-

derations aside—which however ought not to be set aside—we do not admit that there is any sufficient ground, either of policy or compact, for upholding that grant; but even if the grant were originally a covenant under the political disabilities of the Roman Catholic population, it ceased to be so when the "emancipation" bill placed the Romanist upon the same footing as Protestants. It happened at the time of the discussions on that bill, that having occasion to communicate with Sir R. Peel upon another matter, we mentioned the question of Maynooth, which at that time had scarcely been alluded to in parliament, but which would, before long, be conscientiously agitated, as it has been, by the clergy and religious members of the church of England, and which would be an annual impediment in the path of a Conservative ministry, as the opposition would come from many of its own friends; men of just influence and high principle; and we respectfully suggested that at that particular moment it might be settled without much difficulty and with a good grace, as a boon was being bestowed upon the Roman Catholics; and it was quite fair to say that as they were then to be placed upon the level of Protestant dissenters, their ecclesiastical seminaries fell under the same category as Homerton or Hoxton; nor do we believe that they themselves would have found much fault with this position. Such another golden opportunity for doing a right thing pleasantly may not occur; but believing it to be a right thing, we hope and doubt not that Sir R. H. Inglis, and all other members of the House of Commons who have hitherto protested against the grant, will continue their remonstrance, and divide the House upon the question, at whatever pain or inconvenience to themselves or their friends. Lord Ashley, in declining office under Sir R. Peel because he found that his acceptance of it might be inconsistent, or might damage his influence in the factory question, as the government is not disposed to adopt his humane and Christian views, has exhibited a noble example to Christian senators in all things to regard principle rather than political party.

With regard to the corn-law question, we see no reason to change the opinion which we expressed in our last Number, that it is one of political economy, and not of a religious character, except in the sense in which all legislation should be religious. The Manchester meeting, which calls itself, in its advertisements, a "*National* conference of ministers of *all* religious denominations," but which Lord Normanby, in his polite communication of the Queen's gracious reception of its petition, significantly reduces to a meeting of "Christian ministers of *various* denominations," dropping the words "national" and "all,"—the Manchester meeting professed to be convened "at this juncture of public affairs," in order, by "prayerful interposition and co-operation," to prevent "fearfully ominous collision and animosity between the different classes of the community." We are bound in charity to assume that there was nothing political in this; no wish to keep in Lord John or to keep out Sir Robert; it was entirely to prevent "collision and animosity," though unhappily it has sadly exasperated them. But we deny that it is a religious question; it is a question of national economics upon which religious men may hold different opinions. For ourselves, the arguments must be cogent to convince us that a fluctuating duty upon any article of commerce is in itself better than a fixed one, fairly adjusted; that it best secures steadiness of supply and of price, and best prevents gambling speculations. But this is not a religious question, and may be safely left to the wisdom of parliament, unaided by the pulpit.

ANSWERS TO CORRESPONDENTS.

A. M. C.; An Old Friend; S. E. L.; W. K.; R. B.; S. L. E.; J. A.; L.; F. L.; and OXONIENSIS—F. P.; are under consideration.

We are much obliged to H. P. F., but we think our meaning was intelligible. The Act of George II. c. 33, directed the publication of banns to be after the second lesson instead of after the Nicene Creed; but it did not direct any alteration of the prayer-book rubrics. It is true, as our correspondent says, that a rubric (though without competent authority) has been prefixed to the marriage office; but there is no notification at the proper place in the morning or evening services, which was what we meant.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

PRACTICAL CONNECTION OF DIVINE DECREES AND HUMAN AGENCY.

For the Christian Observer.

WHILE contemplating the prudent caution of our Blessed Lord, at the critical conjunctures in which He was so frequently placed, we are almost tempted, in these second causes of his security, to lose sight of the great First Cause, "in whom we live, and move, and have our being." And undoubtedly, if there ever was an occasion when it would be rational for a moment to forget the impotency of the physical efforts of man, and the omnipotence of a volition of the Divine mind, it would be on beholding "Emmanuel, God with us," not attaining immediately a desired end, by the quick and easy method of miraculous interposition, but gradually advancing to it, by the tedious and laborious process of multiplied means and calculated contingencies.

Of this we have an instance in our Lord's secret visit to Jerusalem, as related by St. John in the seventh chapter of his gospel. But the evangelist soon lets in a ray which dissipates the delusion: for while he records with minute accuracy the means adopted, with the most marked distinctness he resolves the end attained into "the determinate counsel and foreknowledge of God." He tells us incidentally, apparently without design, and merely in the simplicity of historical truth, that "they *sought* to take him: but no man laid hands upon him, because his hour was not yet come." Again, that "some of them *would* have taken him; but no man laid hands on him." Still further, that not only the physical expression of avowed hostility was thus restrained by the dispositions of an overruling Providence, but that, in an instance where that also was required, the minds of men were bowed into an accordance with the Divine will, and to the furtherance of the Divine decrees: that the officers who were "sent by the Pharisees and the Chief Priests to take him," returned; and to the angry question "Why have ye not brought him?" answered, "Never man spake like this man."

But what is the practical principle which we can deduce from this? Are apparently conflicting facts and conflicting doctrines designed to neutralize each other: and are the principles for the conduct of our

understandings and our lives, which we can deduce from Scripture, to be but the nicely calculated balance of opposing texts? Assuredly not. Heaven and earth shall pass away: but one jot or one tittle of the words of Christ, or, we may surely add, of the inspired revelation of His Spirit, shall not pass away. While then the *conduct* of our Lord, separately considered, furnishes a beautiful model of self-denying devotedness; of humble submission to the will and ordinances of God; of a zeal which would shrink from no necessary risk; of a prudence which would brave none that by legitimate means was avoidable: while the *declarations* of the evangelist, separately considered, teach us to look beyond the sphere of means and second causes for the originating and efficient cause, and to find it in the counsels of the all-directing Mind, and the power of the all-sustaining Arm: from the combination of both these, of our Lord's conduct, and of the Apostle's declarations, a principle results, which reconciles, as far as practice is concerned, and beyond this neither humility nor success will accompany us in our researches into those secret things which belong unto the Lord, the freeness of Divine love, and the sovereignty of Divine grace, with the absolute necessity for the adoption of means of grace, and of personal caution.

Undoubtedly our Blessed Lord knew, with the evangelist, that the decrees of Heaven were pledged for His safety: and therefore that an omniscient eye watched over Him, and an omnipotent arm protected Him: that Providence was His security. But he knew also which was the path of present duty: which was the undeviating line of abstract truth. He knew, nor would He have it otherwise, that it was by this path that the counsels of eternity had decreed that Providence should conduct Him to the appointed end, safe amid ten thousand dangers. In *these* ways it was, and of this Satan cunningly omits to remind Him, that God gave his angels charge concerning him, to keep him, lest at any time he should dash his foot against a stone.

But to apply this. In the great work of the salvation of a soul, "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." What then is man's business? It is "to make his calling and election sure." Not indeed to set the seal of *his* consent to the counsels of God: not indeed to ratify the decrees of Heaven: but to read them in the history of his own life, and the experience of his own heart: to make his calling and election sure to his own mind, by anxiously and diligently tracing an ever growing conformity of life and heart to the written revelation of the Divine will; the Incarnate Image of the invisible God.

To assist us in this self-examination, and to furnish a solid foundation on which to build our hopes, Scripture reveals to us, in detail, what are those principles and tempers, tastes and affections, which constitute the renewal of a soul. Scripture also reveals to us, in detail, what are the various steps by which the Spirit of God conducts a soul, from the very lowest point of its degradation, to this present heaven, and performs, until the day of Jesus Christ, that good work which he hath begun in it. Thus both the end and the way are graciously revealed, in order to furnish an authoritative rule for self-examination, and a solid basis for comfort and hope, as well as "a lamp unto the feet, and a light unto the path." In the mean time, the Spirit of God is carrying on His gracious and glorious work in the hearts of all His people. The great machine of providence and grace

is moving on. And he who does not find himself within view of and approaching to that end, or at least in the train of revealed means; but who, on the contrary, carelessly despises or obstinately rejects them, may be assured that, whatever be the cause, and to a wilfully perishing soul it matters little what, *he* is not in progress to that end to which God, in the counsels of His will, has decreed that those means, wherever and so far as they are made known to a soul, shall be that soul's only path.

But if actions, words, and thoughts,—if, in short, any thing which is in man, be but the evidence of his state, or an element of his salvation, and not, in any degree, or any manner, its procuring cause,—and that it is *not* is the plain meaning of that "justification by faith alone" which is the charter of Protestantism, and the fountain and energy in the individual soul of all that is spiritual and holy; of all that comes *from* God, and all that tends to God; if all must be at last resolved into the counsels of the Divine will, into free and sovereign grace; will not despair plunge some into recklessness of most unclean living? Will not grace be abused by others unto licentiousness? Are there not those who would gladly continue in sin if grace did abound? What will be the practical operation of such a belief upon the character and conduct of society? Will not the man who sits perhaps upon some fair eminence of fortune, some lofty pinnacle of the temple, and casts his eyes upon the voluptuous scene of temptations and delusions, which the god of this world has spread around to minister to every grovelling appetite of his lower nature; and who in an interval of sensual enjoyment sometimes meditates, in a careless or a cavilling spirit, on what he is, and what he shortly must be,—will not he, under the influence of such a belief, naturally thus speculate? Will he not thus prudently calculate, and practically resolve?—

'I am a spirit launched upon the wide ocean of eternity. I have weighed anchor from the port, and have fairly entered upon the voyage of life. I bear with me sealed orders as to my final destination: but although for the present it be wrapped up in mystery, it has been irrevocably fixed before I entered upon the voyage; and nothing which it is in my power to do can alter it. Soon may burning suns dart upon my unsheltered head, and drink up my vital spirits, upon some wild and savage shore; amid the ever wakeful alarms of inveterate hostility, and all the din and horrors of protracted war. Or, perchance, some genial clime may refresh me. The loved embraces of expecting friends may welcome me to a secure and peaceful haven. I may be destined for the mansions of the blest; I may be destined for everlasting perdition. But whatever be my final destination, it is fixed as the pillars of heaven; irrevocable as the statutes of eternity; immutable as essential truth; unchangeable as the nature of God: for the eye of Omniscience hath read it; the hand of Omnipotence hath recorded it; "the mouth of the Lord hath spoken it."

'The colour of my eternal destiny is irrevocably fixed. Shall I not then make the most of time? If my name be blotted from the book of life, and I am to stumble for ever upon the dark mountains; or fettered in chains of darkness, to dwell amid everlasting burnings, the strictest and most scrupulous obedience to the Divine law cannot profit me. Shall I then contradict every propensity of my nature that I should serve God for nought? "Who is the Lord, that I should obey his voice," thus to sacrifice, without compensation, present

advantages and enjoyments, only because He forbids them? Shall I gratuitously obey the voice that condemns? Shall I kiss the hand which scourges me? Shall I, by conforming my life to His will, fling time, still within my grasp, into a lost eternity? Or shall I not rather seek to drown every *thought* of the future in the *sense* of the present? Will not the businesses, the amusements, the pleasures of this paradise of time be sufficient to shroud from hated view the tomb of eternity: and to scatter flowers upon the path which leads to the gulf of perdition? And though eternity be lost, yet may I not at least "say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry?"

'But will this be effectual even for time? Does not a spirit sometimes haunt my gloomy chamber of sickness, or my wakeful couch, which speaks in the awakened ear of an affrighted conscience, "Thou fool, this night thy soul shall be required of thee?" Does not a voice often disturb the feverish slumber which closes my midnight revels with these grating sounds, "We must all appear before the judgment seat of Christ?" What then? If the worm of conscience gnaw, let me drown it by deeper draughts from the oblivious cup of sensual pleasure. Let me quench the native fires of the mind which would consume me: and entomb the soul in flesh. Let me summon to my aid a gay company of midnight revellers: and "let us eat and drink, for to-morrow we die."

'But perhaps my name is written in the book of life, and heaven is my destiny. If so, the God of truth cannot alter it: and now may I fearlessly follow the bent of my nature; and exhaust to its very dregs the cup of forbidden pleasure. Now may I with impunity despise His sanctionless commands, and ridicule His impotent threatenings. I may turn a deaf ear to His unmeaning invitations. I may laugh at the thunders of the Omnipotent. I may mock at the Most High.'

True it is, that if such be the tendency of your depraved nature; if such be the desire of your debauched affections and perverted will, you may do all this. You may confederate with the God of this world, the spirit that now worketh in the children of disobedience. You may trample under foot the blood of Christ. You may count the blood of his covenant an unholy thing, and do despite unto the Spirit of grace. You may resist and grieve His holy Spirit. You may crucify afresh unto yourself the Son of God, and put Him to an open shame. True it is—and Scripture, in such passages as these, thus freely confesses it—that you may do all this: but by these daring and presumptuous speculations of an unenlightened understanding; by these cold and heartless calculations of an unsanctified mind; you have broken the seal which closed the decree of your eternal destiny; and in these tendencies and developments of a radically corrupt nature; in this deep rooted aversion from holiness; in this base ingratitude to the Best of benefactors; this obdurate resistance against the softening and transforming efficacy of Divine love: in this abuse of liberty unto an occasion of sin; this perversion of grace unto licentiousness: in a word, in this irreconcileable enmity of the carnal mind, this incurable revolting of the carnal heart against God, you may read the decree of justly merited reprobation.

In consummating the work of grace, of which the atoning sacrifice of Christ, applied to the individual by a divinely imparted faith, ren-

ders us capable subjects, the Gospel does not profess to save us by a law without, but by a spirit within us, freely bestowed of God: by a law written in our own hearts. The written Gospel is therefore designed rather as the guide of a voluntary, than the statute of a compulsory, obedience: and to furnish a standard for self-examination, and a basis of comfort and hope, when the soul would propose to itself the following important questions. Have I believed on the Lord Jesus Christ, to the saving of my soul? Have I passed from death unto life? Justified by faith, have I peace with God through Jesus Christ our Lord? Does the Spirit witness with my spirit that I am a child of God? Have I the Spirit of adoption whereby to cry, Abba, Father? And when I try this spirit, whether it be of God, is it accredited by the infallible and exclusive test? By its fruits can I know it?

The gracious purpose of the Gospel is to elevate man in the scale of moral being: and this cannot be effected but by imparting to him a corresponding increase of moral liberty. The principle and spirit, therefore, of the Gospel dispensation is to emancipate the soul from the shackles of a law without it: to deliver it from the bondage of tutors and governors: and to call it unto liberty; that its principles and affections may freely develop and expand. Thus it becomes a fire to test the secret characters of men: to separate the ore from the dross, the precious from the vile: to purify and enhance the services of the faithful. The profligate, indeed, will use his liberty for an occasion unto the flesh: the sincere Christian will realize the devout aspiration of the Psalmist, "I will run the way of thy commandments: when thou hast set my heart at liberty." Thus is the Gospel (in the freedom from restraint and perfect liberty which it offers, which the regenerated soul accepts in its real nature, and uses for its designed end; but which is abused by the unregenerate soul unto licentiousness,) a savour of life unto life, or of death unto death.

To give full scope and exercise unto the tendencies of the soul: to give substance, definiteness, and tone, to the moral character; God has not only withdrawn from earth the overawing influence of His visible presence, and thus placed us under a dispensation of faith, but has resigned, as it were into the hands of "the God of this world," the possession and use of the various resources which earth can furnish. All that can minister to the desire of the flesh, the desire of the eyes, and the pride of life; the kingdoms of this world and the glory of them, or much at least of all these, are his to give, and to whomsoever he will he gives them. Still more, God has himself, in Christ, as it were, sunk beneath the arm of his powerful antagonist; and now comes emptied of that glory which he had before the world was: lays aside the crown of empire, the sceptre of dominion, and the robe of majesty; takes upon Him the form of a servant; and clothed only in robes of righteousness,—of spotless purity, of profound humility, of uncompromising truth, of perfect holiness; but stript of all which could feed the grovelling appetites of the animal nature, or bribe to His interests the carnal mind—casts Himself upon the loyalty and affections of His people. And hence is He rejected by all but those the eyes of whose understanding have been spiritually enlightened: in whose hearts God hath shined, to give the light of the knowledge of the glory of God in the face of Jesus Christ: whose souls are renewed, and congenialized to His, by an impartation of the Divine Spirit, a participation of the Divine nature. All beside are

branded with the palpable marks of their sin and fall; their carnal minds are enmity against God: they are of their father the devil, and the lusts of their father they will do. And would they but look into the Gospel mirror, and into themselves, the hideous resemblance to the great enemy of God and man, and the hideous contrast to Christ, would flash conviction upon their souls, of their sin, and, if unchanged, of their fatal destiny.

The Gospel, like some well equipped life-boat, plies incessantly, on its errand of mercy, across the waves of that dangerous ocean which separates time from eternity. The breath of the Spirit swells its sails, and wafts it swiftly and securely to the desired haven. In it are embarked all the people of God: all whom Divine pity has rescued from the surging waves of this present evil world: who have been invited by the warning voice, and with gentle compulsion led by the constraining hand, of the Angel of the covenant from the ruins of this devoted and perishing Sodom. If therefore you see not the shores of this present evil world receding from your view: fading upon the vision of the soul in the dimness of moral distance, and the oblivion of voluntary abandonment: if you cannot trace your progress by the lights and beacons to which the finger of God by revelation points in the chart of Scripture, as way-marks to tell your place and guide your course: if the new Jerusalem, whose walls are salvation and whose gates are praise, opens not upon the contemplative eye of an active and interested faith, in all the definiteness of diminished distance, and all the attractiveness of earnest desire: if the spiritual vision does not as it were strain, in the anticipations of hope, to mark well her bulwarks, and tell the towers thereof; to catch a glimpse of the Divine glory which gilds her sacred spires; of the people which inhabit it; of the Sovereign who presides over it,—presume not upon the unchangeableness of God's purposes; build no hope upon the supposed secrecy of His eternal decrees; calculate no *chance* of the prize of the high calling of God in Christ Jesus, in this fancied lottery of souls. Revelation has thrown back the veil of mystery which shrouded the council chamber of eternal Deity, where the Trinity of Godhead, before time was, decreed infallibly the things to be, when time shall be no longer. The silence of eternity is broken. A voice is heard from heaven. Eternal truth speaks in the word. "God, the judge of all," pronounces the fearful sentence, *You* have not escaped from Sodom. *You* have not been rescued by the ark of the covenant from the deluge of iniquity and ruin. *You* have not passed from death unto life.

J. M. H.

ON CROTCHETY MEN AND THEIR COUNTERFEITS.

For the Christian Observer.

THERE *is* a general outcry against "crotchety men:"—be it so; I do not defend them; though to be sure they are for the most part a harmless, or at least not very noxious, race. Some of them furnish amusement to their neighbours, and are amused themselves; and as their crotchets do not usually come to much, society needs not be in great alarm about them. We may sometimes gaze with wonder, as our fathers did at a man going up in an air-balloon; and sometimes

with a smile, as at a grown-up man blowing soap-bubbles; but then if the ascent is merely to gratify curiosity, or to be talked of, without any useful object which may justify incurring the risk, that alters the case; and also, on the other hand, if the soap-bubbler is a sedate philosopher experimenting upon light and colours.—Memento, always to keep back our wonder, our smiles, or our displeasure, till we have looked a little into the matter. If I were to write a book, the motto should be, "For further particulars inquire within."

Well then, I do not defend crotchetarians, neither do I undistinguishingly blame them. They are an ill-understood order of beings; or rather, there are so many genera, species, and varieties of them, though all nomenclated under one class,—query whether they ought to be so?—that people make great mistakes in speaking of the good or evil qualities of individuals of their respective tribes. I will try to explicate the subject.

But first I must distinguish the genuine crotchetarian from counterfeits, of which there are many. I will instance only three—The *Hobbyhorsians;* the *Vacillationists;* the *Vanitarians;* none of which are true crotcheters; that is *per se;* for of course a crochetarian, like any other man, may be vain, or vacillating, or hobbyhorsian; but this does not constitute his character as a genuine man of crotchets. (I use the words, crotchetarian, crotcheteer, and crotcheter, as equivalents.)

1. *He is to be carefully distinguished from the Hobbyhorsian.* When you meet with a man of one idea; a man who holds a certain notion, which intrudes everywhere, warping his judgments about all other things; a man whom every body in the House of Commons, or in a committee, or a newspaper column, or a private room, good-naturedly laughs at the moment he addresses himself to a question, knowing, begin as it may, where it will end; a man after whom the boys in the streets cry, in vernacular English, "Ecce iterum Crispinus;" he is a thoroughgoing hobbyhorsian, but he has no claim to be called a crotchetarian, any more than a man would be a soldier because he always walked out in a red coat, or a fiddler because he harped—I should say fiddled—upon one note, without time or cadence, and necessarily without harmony or melody. The true crotcheter is a man of many crotchets; he is not a monomaniac, but mad generally, if mad he be. This distinguishes him from the Crispinian. You cannot anticipate what he is going to say; his conclusion will probably be peculiar or eccentric; but it will not always be the same. Mr. Wilberforce once assigned as his reason for contributing a guinea to some object—I forget what—that it was pressed upon him by a friend who made it his hobby, and he always liked, he said, to give a man's hobby a feed of corn. Good; (provided, as in this case, it was a respectable hobby, for Mr. Wilberforce would not have warranted a vicious nag to please any man;) but he could not have rightly conducted himself in the same fashion towards a crotchetarian; for his plans being sometimes good, sometimes bad, very often indifferent, and always erratic, no sober man would undertake to follow him, corn-sieve in hand, wherever he might vagrate.

But hobbyhorsians are often very useful men. They fix upon a certain idea so strongly, and press it so pertinaciously, that if it be a valuable notion, it may happen at length to be taken up by others, and be prosecuted to consummation. The weak part of the hobbyhorsian's

character, provided his plan were good, is, that he urges it injudiciously and unseasonably; for if he brings it in only upon due occasion and in a befitting manner, he is not popularly said to ride so slip-slop a nag as a hobby. He is a man of fixed determination; and such men often change the course of human affairs, or impress them with their own signet. It would not be right to call Mr. Wilberforce's determination to suppress the slave-trade a hobby, as we should Mr. Attwood's anti-currency notion; nor would I say that Dr. Chalmers's opinions upon poor-laws are hobby-horsical, though I think there is a little hobby blood in their veins. Mr. Owen, of New Lanark, began riding a hobby, but it soon became metamorphosed into a dragon. Sometimes a man's hobby is no better than a child's rocking-horse; sometimes it proves, under a plausible wooden exterior, to be a Trojan horse filled with combustibles. Sometimes the pretended hobby is not a man's own property, but is seized by him out of some bye-lane to go to market upon; as Mr. O'Connell rides the wild filly "Repeal," which I do not believe he cares one straw for, except as his ambition or his pocket is benefited, by the shoutings and shillings which attend his curvetings. I do not think he has heart enough to keep a real hobby. When his pretended hobbies break their knees, and flounder in the mud, he always leaves them without compunction, in order to mount some more serviceable animal.

2. Nor is the Vacillationist a genuine crotcheteer, any more than the Crispinian. There are some men who are here to-day, there to-morrow, and nobody knows where the next day; and unreflecting people are apt to call them crotchety. But they have no real crotchets; their opinions are not fixed enough to deserve that title; they are changeful; "matter too soft a lasting stamp to bear;" and that is all that needs be said of them; unless when they happen to fall more properly under the next class to be described.

3. That class is the Vanitarians. There are men who are never of any body else's opinion; nor of their own after it has been taken up by others; and they are often called crotchety. But *non constat.* I denied the title of hobbyhorsian to the man who only *pretends* to ride a hobby; and I deny the title of crotchetarian to the man who only affects to be crotchety. Curtius always differs in opinion from every person in company; if they all say Yes, he says No; and to-morrow, if another company says to the same question No, he tacks about and says Yes. He was once a Whig and "something more," he then became a violent Tory; and he is now a more violent Radical; that is, he was so last Monday; but I cannot be certain what he professes to be to-day—Thursday. If persons of his own class or station generally approve a plan, he denounces it; if they disapprove, he adopts it; but he has scarcely embraced his new friends before he throws them off in turn. Ignorant persons call him crotchety; but he is not honest enough to be so. All he wants is to be some-body; he would be lost in a crowd; but by being in a minority of one he is sure to be gazed at; and he would go to the pillory rather than not be talked of. He is a sheer vanitarian. He resembles the pretended crotcheteer in one thing, namely, that his words and his heart do not go together; but he differs in this, that he works his ends, by always affecting to find every body wrong; so that he thus sets up for being a much wiser man than others; whereas the pretended crotcheteer wishes to bring others to his mind for ulterior purposes, and is not

content with being stared at. This distinction would, however, require to be further considered in a regular treatise on Vanitarians; for the Vanitarian is often mercenary also; and his pretended crotchets, though they may seem meant only to shew his consequence, are intended, by means of said consequence, to work out further aims. But, in any case, he is not a genuine crotcheteer; for a genuine crotcheteer is at least honest.

So much for negations and ground-clearing; now for positives. The true crotcheter then is a man of many crotchets, and who believes what he professes. There are two divisions of such men; crotcheteers *by defect*, and crotcheteers *by excess*; or, for short, *minus* and *plus* crotcheteers.

In every body of men, women, and children; in all nations, trades, and societies, there is a sort of average standard of thought and feeling; which may be called the "*common*-sense" of that community. It may not be *sound*-sense; and it might even be regarded, among persons of other education, habits, and prepossessions, as strange or irrational; but it is, in its own locality, *conventional* sense; and this conventional or common sense passes among the multitude for good sense. In Sparta it was common sense to steal if you could do so without detection; in India it was common sense to burn widows; and it was argued before a commercial jury in London, some years ago, that an opulent tea-dealer was deranged, because he spent part of his money in adorning a country-house, and part of his time in enjoying it, when he might have been enlarging his wealth in Philpot Lane; thus exhibiting not only an utter want of common sense, but even of rationality.

Now a person may be mentally either above or below *par* in the circle in which he moves; and if so, he is in danger of becoming a crotchetarian, either by excess or defect. The common sense of any community is for the most part good sense, if only we admit the soundness of the principle recognised by that community. Mr. Cunningham has shewn exceedingly well, that only grant that men have no souls, and much of their conduct, which would be absurd and irrational upon the contrary hypothesis, becomes congruous and sensible. And so in the case of the Lacedæmonian, the Hindoo, and the out-and-out London money-seeker. Men do many things in corporations, cabinets, prisons, committees, shops, courts of law, palaces, and markets, which are well approved in the locality as deeds proper for the occasion, but which are not so regarded elsewhere. The stream is not expected to rise higher than the fountain; and if it does not run much lower, it keeps nearly to the conventional —I do not mean the real—level of good sense. Popular opinions and prejudices may be absurd or wicked; but the majority of men act pretty reasonably upon them. So also a body of persons may mean to do rightly; they may be conscientious and pains-taking; and their proceedings may be, upon the whole, wise and good; and when differences of opinion arise among them, the "common-sense" of the brotherhood at length may prevail, and the results be in the main beneficial.

Crotchety men are either those who cannot rise to the conventional standard, or those who peer above it. The natural eye-sight, taking the mass of mankind, has an average focal length, and we regulate things accordingly; as, for instance, the size of writing and

printing; but some persons are short-sighted, and cannot take in a sufficient range of ordinary print when brought to that nearness to the eye which they require; and others are long-sighted, and find the angle subtended by ordinary print too small for distinctness at their focal distance; to adjust which difficulties, the former require diminishing glasses, and the latter magnifying, in order to enable them to see with their neighbours. Society is too long-sighted for the *minus*, and too short-sighted for the *plus*, crotcheteer; too stunted for the giant, and too tall for the dwarf.

It is scarcely possible for a score of persons to act together without soon finding that they have a *minus* and perhaps a *plus* among them. The former, by some mental defect, cannot rise to the level of the arguments which convince his colleagues; the latter soars beyond them.

But to be more particular:—the crotcheteer by defect teazes all around him with petty obliquities and narrow-minded prejudices; sentences are not worded to his taste; there is a comma too much or a semi-colon too little; this plan will not work; that screw is loose; some objection wants answering; he cannot see his way here, he cannot feel it there; there is a knot in every bull-rush; he is not satisfied; something else would be better; in short, he is so fantastical, that nothing convinces and nothing pleases him. You appeal to his common sense, to his prudence, to his sagacity, but all in vain. If you set him right to-day, he will be wrong to-morrow; and whatever be the orbit, while others revolve quietly in it, he goes off at a tangent, for want of centripetal force. When you knock at the door of his understanding, there seems to be nobody at home; by his crotchets he would mar the best scheme; he hinders every other man at the capstan by being unable to grasp the bar and move on with the gang; no man calls out so loudly "Hear, hear," when something unusually absurd is spoken; or pummels a platform with his stick or umbrella so vehemently when some weak or wild brother proposes a scheme which his wiser colleagues have rejected. He has no power of grasping broad principles, and pursuing them to their general results, unmindful of a few incidental rubs and failures; but he higgles, and niggles, and wriggles, and consummates nothing; and in this he stands in marked contrast with the hobbyhorsian, who, by concentration, often achieves things considerable.

The crotcheteer by excess is the reverse of all this, though the two characters are apt to be confounded; as well they may; for if a man differs in opinion from ten other men, they will conclude that he does not fully comprehend their arguments:—that is, that he is a crotcheteer by defect—whereas it may be that he sees all they see, and a great deal more, and therefore he differs from them; but as he differs they of course account him less enlightened than themselves; or if they are obliged to acknowledge the superiority of his powers generally, they solve the difficulty by whispering that "he is an odd man," or "has got a twist,"—or, in one word, is "crotchety." There are in every community individuals who rise above the average standard of thought, intelligence, and foresight of their compeers; they take a larger range of view; they think what the tree will be when they sow the seed; they abhor the common places which pass for maxims of infallible wisdom among their companions; and frighten their sober neighbours by alarming innovations.

Now it may be that the crotcheteer of this class is wrong, and his less sagacious neighbours are right; and it might even be so in the case of the *minus* crotcheteer. But this is not the present consideration; all that we have now to do with, is the simple fact, that there are men who are crooked billets in every bundle; and whether they are too long or too short, they do not bind up well with the heap. Now what is to be done practically in such cases?

Be it observed then, that crotcheteers, whether of the negative or positive class, differ in temper and habits; their conscience may be tender or complying; they may be simple or politic, diffident or bold, flexible or pertinacious; and these moral and physical characteristics will modify their conduct, so that a man's being crotchety does not prove what use he will make of his crotchets. Sometimes the weak-minded colleague is gentle and modest, and though not convinced, easily yields; but sometimes he is dogged, and there is no resource but outvoicing and outvoting him. Sometimes he is a man of no conscience, and only considers which way the wind blows; at others his conscience is morbid, and, with the best intentions, he gives trouble and does mischief, because others will not regulate their views by his. Similar differences are seen in the crotcheteer by excess; for a man may have a decided and a true conviction that he sees farther than others, and may look with secret contempt at their defects; and yet may not have nerve or perseverance to stand out boldly or long against the general opinion; but for the most part, the yielding of crotcheteers of this class is more from policy than timidity; or perhaps from scorn, regarding the mass of men as fools whom it were vain to attempt to enlighten, or as tools which it is best to employ in what they are fit for, without hoping to put a fine edge upon them.

Of both the classes of crotcheteers, those who, after a reasonable effort, give way to others with modesty and honesty, may, notwithstanding their crotchets, be practicable and useful men; and those who give way from policy are in general well-esteemed, though they little deserve to be so; but a really conscientious and persevering crotcheteer is altogether unmanageable. I have never known a man black-balled simply for being crotchety. If he was bland; if he was not pertinacious; if he preferred peace to war; or even if he were of that worse class that would sacrifice his opinions (though crotchety opinions) rather than injure his interests; nay, if being of the plus character he scorned men too much to argue with them; he might in any of these cases find admittance as an odd but not troublesome animal; perhaps, indeed, he would not even be deemed crotchety; for though by our definition it is *having* crotchets that makes a crotcheteer; it is by inconveniently *protruding* them that a man gets that character. And here perhaps the definition may be carped at, on the ground that by a crotchety man might be meant a man of crotchety habits, as well as of crotchety opinions; but every author may say in what sense he uses words, and I use the above as above stated. But what I was about to say was, that I never knew a man black-balled for crotchets, if, either by the good or the bad motives just assigned, he kept his crotchets from being troublesome; but what is to be done when a crotchety man will always "say his say," and, either from temper or conscience, will never yield till all men act, and affect to think, with him? I say temper or conscience, not as classing evil with good, but because conscience, not regulated by

judgment, may force a weak-minded man to pester the world with his eccentric notions, and to be "wiser than seven men that can render a reason."

That facetious divine, Mr. (I beg pardon, the *Reverend*) Canon Sidney Smith, says that every statesman, every public man, ought to keep a *foolometer*. I reprobate the appellation—it is not Christian—but there is some wisdom, as well as merely wit, in the meaning. The leaders of mankind may, from their education, habits, station, and the fact that they have risen to posts of command, be in general supposed able, if they choose, to take more comprehensive views of the affairs placed under their cognizance, than that very superficial personage entitled "public opinion," or what is called "vox populi," which certainly is not ordinarily "vox Dei." A man of powerful mind, who works his way to a conclusion by books, by deep musings, and by intercourse with highly-developed intellects, may, without knowing it, so far overshoot the heads of the multitude, that, in attempting what appears to him good, he may inflict much injury; and this, even supposing that his project is intrinsically beneficial. Now there are men who accurately represent the class to which they belong; they are the knights of the shire of their community, and embody its notions, its prejudices, its virtues, and its vices. If a joiner has to construct a piece of furniture, or an engineer a machine, he must examine the quality of the materials which he is to employ; it is not all the same to the former what wood, or to the latter what metal, he shall use. Phidias would have planned his works in vain, if, instead of marble, he had only rotten-stone to chisel. Now, if the crotcheteer by excess considers himself a Phidias, (I do not say that he is so, he may egregiously deceive himself), let him remember that he cannot at once mould men to his opinions; and, better than do irreparable mischief by his notions, he would do well to consider—I will not use Sidney Smith's word—the average intellect, and even the prejudices, of those with whom, or upon whom, he is to work. Changes which outrun feelings, principles, and habits, too often recoil, and cause an explosion. I might carry the remark very far, for I do not even know that it would be wise—that is, that it would be right or Christian—to compel a heathen nation by force to destroy its images, and pretend to keep a sabbath: belief should go first, and practice should follow it.

I have tripped aside into a digression; but I have throughout meant my paper, under light guise, to touch upon serious subjects; to be practically useful. Let us not set down every truth which is new to us, as a crochet, as certain ancient objectors to the Gospel did when they accounted an apostle a "babbler." Nor let the crotcheteer be too confident in his notions, but let him condescend to listen with fairness to the arguments of other men. Again: let those whose opinions are not crotchets, but solid truths, take heed as to the manner in which they urge them; and let them mix tenderness in their dealing with the crotchets, or what they consider such, of the weak-minded and unstable. It might seem irreverent to append, to a somewhat playful discussion, illustrations or arguments from holy writ; and yet where the object is good and serious, why should it be so? Mark then the conduct of St. Paul: if ever there was a man in the world, who exhibited, throughout his whole con-

duct, the most striking exemption from prejudice and groundless peculiarity; the loftiest attributes of a strong mind, and a large grasp of intellect; it was this eminent apostle. There is never—if I may lawfully so say of one who spake and wrote by divine inspiration—anything petty in his manner of dealing with questions; all is firm, manly, and determined; he holds truth strongly, presses it boldly, and never shrinks from the consequences. The besetting temptation of a man of such an understanding and such a temperament, would be to assume a tone of overbearing dictation; to account little of the feelings and prepossessions of narrow-minded persons; and to follow his own path heedless of the scruples of weak-minded brethren. I have known individuals of a lofty, inflexible, and somewhat scornful character, go out of their way to shew that they did not choose to be fettered in things indifferent, by the crochets, however innocent or conscientious, of other men. Perhaps they would have said, that under the Christian dispensation to consider one meat clean, and another unclean, or that food which had been offered to an idol was any the worse, if we partook of it not acknowledging the idol, was a weak-minded fanciful notion, which they would not seem to countenance by deferring to such idle scruples; and that they should therefore eat what they pleased, heedless of the stumbling blocks which they might cast in the way of their Christian brother. But what said St. Paul! "Let us judge this, that no man put a stumbling-block, or an occasion to fall, in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died." (Rom. xiv. 13—15): and again, verse 21, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak:" and again, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves: let every one of us please his neighbour for his good to edification." Here he points out the true limits of concession; not from indifference, not from carnal policy, not to patch up an ungodly peace, but "for his good to edification." He adds, as the strongest motive, "for even Christ pleased not himself." In like manner he says to the Corinthians, (1 Cor. viii. 9—13), "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols? And through thy knowledge shall the weak brother perish for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

Thus does St. Paul enjoin those who take more enlarged and correct views of a subject than their brethren—the matter being in itself indifferent, and not involving anything really sinful—to be gentle and patient towards them; or, as he says elsewhere: "Let not him that eateth despise him that eateth not." But, on the other hand, he exhorts the scrupulous brother—the man who cannot see

his way conscientiously to the course which others, as conscientious as himself, and more scripturally enlightened, approve—not to set himself up for an arbiter, and to cite his colleagues to his tribunal: "Let not him which eateth not, judge him that eateth, for God hath received him." If these inspired rules were better followed out, they would greatly minister both to truth and charity. Majorities would not be, as they often are, tyrants; but would allow honest minorities, even though they deemed their scruples crochety, fair play in expressing their opinions, instead of crushing them by ridicule or violence; and minorities would not so often assume the air of being martyrs for truth, as if no person could be honest but themselves. Such divine maxims as "Forbearing one another, and forgiving one another;" and "Let each esteem other better than himself;" habitually and mutually applied, would not only calm men's tempers, and facilitate business, but aid the fulfilment of the royal law of love; and as Lord Bexley said, in defending the Bible Society, "If not reconcile opinions, at least unite hearts."

CANDIDUS.

ALLEGATION OF DISGUISED JESUITS HAVING BEEN RECENTLY ORDAINED AS ANGLICAN CLERGYMEN.

For the Christian Observer.

It has frequently been conjectured, and I fear with probability, that disguised papists, especially Jesuits, have affected to be zealous members of the Church of England; and that some of them have even obtained holy orders within the pale of that church, with a view to counter-work the Protestant Reformation, and to restore Popery. That this was among the devices of Jesuitism in former days is matter of indisputable history. It would only weaken the conclusion to adduce a few illustrations; but as Richard Baxter's "Key for Catholics, to open the juggling of the Jesuits," lately reprinted, edited by the Rev. J. Allport, is in my hands, and happens to be the last book I have read on the subject, I will extract a few cursory sentences. His forty-fifth chapter is entitled "Their practical frauds in seeking to divide the Protestants among themselves, or to break them into sects, or poison the ductile sort with heresies." In speaking of their insidious arts, Baxter offers many stringent queries, such as, "Where are the swarms of the English Jesuits and friars, who are known to have emptied themselves upon us from their colleges beyond sea?" but who were living in disguise and no where apparent. He asserts that "They have continued to multiply sects among us of all sorts; so that there is scarcely a sect but is the spawn of the Jesuits and friars, and scarcely an honest party, but they creep in among them to work their ends." Baxter was deceived as to the extent of his conjectures, and he afterwards owned as much; but being himself a Nonconformist, I cannot think he would have published such a statement as the following without reason. He says:

"The persecuted Nonconformists of the Protestant party, though they were the most adverse to the Papists, yet had some of the Popish brood at last crept in among them, not only to spy out their minds and ways, but to head the party, and sow among them the seeds of further discontent and error, and to make them

a nursery for various sects; for everywhere, by their good wills, the Jesuits will have some."

Baxter quotes the Jesuit's letter, found, as Prynne asserted, among Archbishop Laud's papers, in which the writer says:

"I cannot choose but laugh to see how some of our own coat have *re-incountered* themselves; you would scarce know them if you saw them; and it is admirable how in speech and gesture they act the Puritans. The Cambridge scholars, to their woful experience, shall see that we can act the Puritan a little better than they have done the Jesuits; they have abused our sacred patron St. Ignatius in jest, but we will make them smart for it in earnest. I hope you will excuse my merry digression; for I confess to you that I am at this time transported with joy to see how happily all instruments and means, as well great as lesser, co-operate to our purposes."

I know not what degree of credence is to be given to this letter; but if Prynne and Baxter adduced it, as they did, to shew that Papists in disguise plotted to bring over the Church of England to Rome in the days of Laud, they at least admitted also that the Puritans were secretly urged on to its destruction by the same sinister influence. But in regard to the fact of the surreptitious creeping in of Jesuits into the Anglican Church, Baxter does not rely upon any one document; for he says:

"I shall not think it my duty to suspect any man of holding an opinion which he professes not himself, unless the evidence be very strong to move suspicion. But that many papists were at work with them in that pretended reconcilement, [namely, of the Anglican church with the Papal,] Francis à St. Clara and many others put us past doubt. And that Papists crept into places in the Church under the garb of conformable Arminians, is too well known. It is no wonder therefore that Dr. Baily, Dr. Goffe, Dr. Vane, Hugh Paul de Cressy, and many more of them, did openly revolt (to Popery) when the game seemed to be spoiled which was played underboard. *It had been a far less hurt to us, I think, if all the rest had been as open.*"

Baxter candidly denies that Charles the First was a Papist, as "he had heard many rashly affirm;" and he declares, "there is much evidence to confute them." He says that the king "desired no more than Bishop Bramhall [whom the Oxford Tract writers so extravagantly eulogize] and other of his bishops offered him, to have the Church governed by PATRIARCHS, and the Pope to be the Principium Unitatis;" which is very like the scheme lately revived; for the Oxford Tracts acknowledge that the bishop of Rome has a claim to be the "principium unitatis;" and Mr. Palmer, Mr. Gresley, and others, are vehemently urging that Canterbury and York should be converted into Patriarchates, and the Archbishops in future styled Patriarchs.

Baxter's next chapter is on "The practical fraud of the Papists in hiding themselves and their religion, that they may do their work with more advantage." He says on this subject:

"The principal means by which they conceal themselves is, by thrusting themselves into all sects and parties, and putting on the vizor of any side, as their cause requires. It is well known that formerly we had abundance of them who went under the name of Protestants, and were commonly called by the name of church papists; but there is great reason to think that there are more such now. Some of them are prelatists; and some of them call themselves Independents; some creep in among the Anabaptists; and some go under the cloak of Arminians, and some of Socinians, and some of Millennaries."

"Another way of hiding themselves is by having a dispensation to come to any of our assemblies, or join in worship with any party, good or bad; or else they will prove it lawful without a dispensation, where the pope interdicts it not."

"I believe that our danger of the open papists is nothing in comparison of our

danger from these jugglers; and I confess I think an ingenuous open papist should have a great deal more gentle dealing from our magistrates, than these deceivers who have such stretching consciences. This juggling in the matters of God and eternal life my very soul abhors. I have been set upon by these jugglers myself, and by some of the most renowned of them; but as soon as I perceived any of them purposely choose the dark, and hide themselves in affected cloudy terms or methods, I was more averse from their documents, and took them for men who were either enemies to truth, or else had not received it into honest hearts themselves. Truth is most beautiful in its nakedness; it loves plain dealing, and abhors fraud."

I will extract only one short passage more, and that without note, comment, or application; though it is specially note-worthy and applicatory. Baxter says: "The juggling papist, *what vizor soever he wears,* is commonly putting in for his own opinions, *of the necessity of a judge of controversies; an infallible church; a state of perfection here; the magnifying of our own inherent righteousness, without any great esteem of justification by the forgiveness of sin;* and many such like. Papists have still an aching tooth at *the authority and sufficiency of Scripture;* and therefore, on one pretence or other, are still disgracing and impugning it, *and leading men aside to some other rule.*"

Whether or not Baxter's statements were true, they resembled truth; for the Church of Rome has always held, and acted by, the rule that the end justifies the means; and the Jesuits did this so notoriously, that indignant humanity was at length aroused, and their order was abolished; but the popedom, which only wished to retain them as slaves, instead of allowing them to become masters, as was their wont, was politic enough to revive them in its hour of extremity, and well have they shewed their grateful devotion to the interests of Rome in return.

Considering then the circumstances of the present age, there is nothing incredible in the supposition that Romanists, especially Jesuits, are working in disguise among us; and if the Articles of Trent and the Anglican Articles may be respectively explained away, or softened down, upon the principles of Tract Number 90, till they meet in a mutual Via Media, it would not require a very sweeping dispensing power to enable a Romanist, for the good of the church, to affect to be an Anglican, or an Anglican a Romanist. A slight mask would be sufficient.

Still I was not aware that any man had asserted, as an ascertained fact, that bona-fide Romanists have actually been admitted, in the present day, in disguise, to holy orders in the Church of England; nor do I clearly see how such a fact can be substantiated. I find it however asserted, in the most decisive and unequivocal terms, in a periodical publication, published "under the direction of the Committee of the Protestant Association." This Committee consists of gentlemen, lay and clerical, whose personal veracity is unimpeachable; and the Society enrols amongst its members many noblemen and others who are virtually pledged to the truth of the following statement, published in the "Protestant Magazine" for September 1841, "Under the direction of the Committee." It is a most serious announcement. They say:

"Mr. Spencer's letter expresses the usual quantum of delight at what he calls 'the Catholic movement at Oxford,' which, he says, 'has arisen, as every one knows, wholly without any encouragement of ours' (the Romanists). This, which he assumes as an universally known fact, is pretty generally perceived to be an untruth. Fresh discoveries are daily made, though all are not openly proclaimed, of the machinery employed in producing that movement. *Mr. Spencer*

knows, AND SO DO WE, that certain members of the society, blasphemously called 'The Society of Jesus,' *alias*, Jesuits, *have succeeded in recently obtaining ordination at the hands of prelates wholly ignorant of their real character; and are now officiating in pulpits of the Establishment.*" ! ! !

Here is a statement as tangible as it is appalling. It is not made anonymously, but in the accredited publication of a well-known and responsible society, and "under the direction" of its committee whose names are printed on the cover. But I must say that these gentlemen ought not to have gone so far, or they ought to have gone farther. They assert that Mr. Spencer knows, *and so do they*, that certain disguised members of the Society of Jesuits have "recently" obtained holy orders at the hands of prelates who are wholly ignorant of their character; and that they are now officiating in pulpits of the Church of England. The Committee of the Protestant Association, after officially publishing such an announcement, owe it to God and his Church, to Christianity and honesty, to unmask the "certain members of the Society, blasphemously called the Society of Jesus," whom they have detected in this wicked fraud. They ought to publish their names: and if they fear that their printer or editor will be prosecuted if they do so, let them look at what is passing in the city of London and elsewhere, in the testimonials of respect to the Times newspaper for its ability, diligence, and fearlessness in discovering and making known an extensive conspiracy to defraud men of worldly pelf; but which is not by many degrees so awful as the guilt of persons whom they say they know, and Mr. Spencer knows, who, being Romanists and Jesuits, have, by lying to the Holy Ghost, imposed upon the Fathers of the Church of England to admit them to the pulpits of our national communion. They need not fear that their society, or their agents, will be injured by their boldly stating the names, places, and facts, which have come to their knowledge. Not even "one farthing damages" (which was the Times verdict) would any honest jury give in the event of their proving what they so solemnly aver; and this of their own knowledge; nor would they need the fervid eloquence which has often re-echoed in the walls of Exeter Hall at their meetings, to raise funds far beyond any required magnitude to sustain them unharmed in the fearless proclamation of facts of such astounding moment to Great Britain and the whole world. In what "pulpit of the Establishment" do they know, and Mr. Spencer knows, there is a concealed Jesuit? If they cannot *prove* the facts, they ought not to have asserted them. For what reason do they then shelter the guilty parties? Have they at least privately communicated the matter to the bishops who have been thus imposed upon? The bishops ought themselves to demand of the Society a full explanation. The subject must not, and shall not, be allowed to drop. Protestants will not permit it; nor will Romanists, when they hear of it. For myself I firmly believe, as a matter of inference, that Papists, and especially Jesuits, may for many years have been plotting in disguise the downfall of the Church of England. I think it not unlikely that they have assumed the disguises of Chartists and Socialists; of political Protestant dissenters and of pseudo high-churchmen; but the Committee of the Protestant Association do not state suspicions or probabilities, but assert specific facts; and I have written thus strongly to induce them to prove their strong declaration, "*Mr. Spencer knows, and so do we.*" If they were to shrink from the

trial, their character for fair-dealing would be damaged for ever; if they verify their words, they will deserve, and will receive, the warmest thanks of their countrymen and their fellow-protestants throughout the world; and God will approve and bless their labours.

NO PEACE WITH ROME.

THE REV. D. SIMPSON'S CLAIM TO THE ORIGINATION OF SUNDAY SCHOOLS.

To the Editor of the Christian Observer.

BEING a constant reader of your valuable miscellany, I have been much interested by several articles which have lately appeared, on the origin of Sunday Schools,—or rather, WHO originated them. Allow me to say, that some of the writers, whose observations you have published on this disputed point, have attached full as much (I had nearly said *more*) importance to the fact of priority, as *a fact*, than in my judgment it deserves.

I know not that I should have ventured to trouble you or your readers with any remarks of mine, had I not been pressingly urged to do so by many who, now that this subject has become open to discussion, feel that an individual, whose name and labours in this locality are still held in fresh remembrance, should not be overlooked nor forgotten in any memorial of the earliest advances of Sunday School benevolence. And in doing so, neither they nor myself would for one moment contemplate the bare possibility of plucking one leaf off the laurel which Raikes and his immortal "fellows" have so righteously obtained. Peace to their ashes, their works follow them.

The individual to whom I refer, is the Rev. David Simpson, M.A., minister of Christ Church, Macclesfield. He settled in this place in 1773, and was curate, and afterwards minister, of the old church. In the year 1775, Christ Church was erected, to which Mr. Simpson was presented by his friend, the late Charles Roe, Esq., the founder. Here he laboured for a period of twenty-four years; closing those labours with his life, in 1799. He was one, Mr. Editor, of those honoured few, who, under God, were made the instruments of that glorious revival of vital Christianity, which is now so manifest within the pale of the Established Church, being cotemporary, and joined in fraternal intercourse and spirit, with *Romaine, Berridge, Hill, Venn, Fletcher,* and *Robinson;* amongst whom there was a recorded agreement "to remember each other in their solemn preparation for each Lord's-day, by retiring on the Saturday evenings from six to seven for prayer, to implore of the Lord, for themselves and the people, all spiritual blessings."

Mr. Simpson commenced Sunday Schools in the town so early as the year 1778, (that is, three years before Mr. Raikes). This fact I had from an individual now no more, but whose next to filial intimacy with Mr. Simpson, and his own zealous efforts in the subsequent advancement of Sunday School instruction, render his testimony beyond dispute. I have also in corroboration had within these few days the evidence of a living witness—one who was a scholar at the period I refer to. The scholars were instructed by *paid* teachers, but under the entire direction of Mr. Simpson, on week-day evenings, at different schools in private houses; and the instruction given com-

prised reading and writing, and some few were taught to cypher. *On Sundays*, those scholars who could not conveniently attend the week-day evening schools, were, together with those scholars who did, taught to *spell and read*, and the whole of them were regularly taken to church every Sabbath day.

This system of management continued up to the year 1786: in that year an alteration took place, by Mr. Simpson's confiding the direction of these schools to a committee of gentlemen. The number of scholars educated in them in this year was 412, and the money expended was £123. 18s. Mr. Simpson, in a paper now lying before me, and in which he gives the numbers of the scholars, and the sums expended each year, from June 1780 to June 1786, states the terms on which he yielded up the management of the schools to the committee; they are these: "that all the children who derive any benefit from this institution, must attend on Sundays, according to the rules printed for that purpose, and one evening in the week besides:" "that all the children who read sufficiently well, and are of proper age, shall be taught to write on the evenings of the week-days; and that the children who write sufficiently well, shall be taught the four first rules in arithmetic. Upon these conditions, Mr. Simpson gives up with pleasure the management of the charitable fund into the hands of the committee for the Sunday Schools, and is happy to congratulate the town of Macclesfield upon the most complete institution of the kind that we have heard of in the kingdom."

These schools were conducted on the general plan until May 1796, when *paid teachers* were entirely done away with, and a new system was commenced, under this good man's sanction and auspices.

My object, Mr. Editor, in thus troubling you, is now attained: it was simply to claim, for the venerable David Simpson, his place among the "Worthies" who were, in bygone days, the shining lights God's providence appointed to enlighten, and rouse, and bless this "Land of our Fathers," and the fruits of whose labours abound unto us.

I ought perhaps to add, that my old friend and companion, Sir John Bickerton Williams, in his Memoir of Mr. Simpson, states, that "he established a Sabbath charity school long before the worthy Mr. Raikes of Gloucester formed his plan," and refers to the Gentleman's Magazine, Vol. 69, p. 352, for his authority, but to which I have no means of reference.

Macclesfield. Your's respectfully,

S. HIGGINBOTHAM.

*** Mr. Higginbotham's statement confirms what we remarked in our Number for June, p. 349, where, in replying to the accusation against Mr. Raikes, that he had from vanity assumed the honour of being the founder of Sunday schools, well knowing that Mr. Stock was intitled to it, we wrote as follows:

"We have said *the accusations against Mr. Raikes*; for the mere historical fact whether the thought first struck him or Mr. Stock, or which of them first carried it into practice, is of comparatively little moment. In cases innumerable of discoveries in art and science, and in many things relating to philanthropy and social life, the claim of origination has been disputed and diversely awarded; and perhaps without injustice, since two or more persons may have discovered or applied a principle, without being aware of each other's labours. Cardinal Borromeo established a sort of Sunday-school; the old pastoral cate-

chising was Sunday-school teaching, and it seems not unlikely that many clergymen, and benevolent laymen and women, in various places, had been accustomed to collect some of the poor children in their neighbourhood, to instruct them in the intervals of divine worship on the Lord's day. But for the efficient working out of the principle, and impressing it upon mankind, so as to cause it to become a prolific source of public benefit, we see no reason to question the claim of Mr. Raikes to the honourable title of having been, as is declared upon his monument in St. Mary le Crypt church, the founder of Sunday-schools."

But whether it be Raikes, Stock, or Simpson, who has the best claim to the title of "the founder of Sunday-schools," it is preposterous for Dissenters to affirm that the Sunday-School system was set on foot by them; of which allegation Mr. Chambers, the Vicar of Ashbury (Mr. Stock's old parish) justly complained in our Number for September, page 523. Even Mr. Simpson is not alleged to have opened a Sunday-school till the year 1778; which was the very year at the commencement of which Mr. Stock left Ashbury for Gloucester, and Mr. Chambers's aged informant deposes to Mr. Stock's labours while curate of Ashbury. Mr. Simpson never quitted the Church of England, though in his latter days he had made up his mind to do so; as we learn from the Appendix to the second edition of his "Plea for Religion and the Sacred Writings," which was not published till three years after his death. After what he said in that work, he could not with consistency have remained in the Anglican church; though he no where objects to the Establishment as such, but only to particulars in its formularies and practical administration.*

The publication just mentioned, notwithstanding the excellence of many

* Even when speaking most strongly upon abuses and practical defects, Mr. Simpson was not for abolishing but for purifying national ecclesiastical establishments. Thus he says:

"The nature of the reformation which I conceive to be necessary to our lasting preservation as a kingdom, is, that whatever militates against the genuine spirit of Christ's religion in the Establishment should be removed; and that all orders of clerical characters, especially, should set themselves, with the utmost zeal and determination, first to reform themselves, and then to stop the torrent of iniquity, which threatens to involve the country in the most complete destruction. The Dissenters and Methodists are moving heaven and earth to promote the cause of religion in their respective ways. If the 18,000 clergymen in the Establishment would exert themselves for the good of souls with equal zeal and fervour, the Established Church would not only be safer as an Establishment, but the divine protection would be more effectually engaged on our behalf. Righteous nations never fall. Unfortunately, however, abundance of our order of men are the greatest enemies the country and religion have got. We promote the interest of Satan more effectually by our idolence, worldly-mindedness, luke-warmness, and misconduct, than all the wicked and immoral characters in the kingdom put together. Only think! Eighteen thousand men, led on by six-and-twenty bishops, all filled with faith and the Holy Ghost, with an ardent love to Jesus Christ, and with a judicious but warm and affectionate zeal for the salvation of souls, paid by the state, and sent out into every corner of the land to preach the everlasting Gospel! What a glorious consideration. How should we make the ungodly and profane skulk into corners, and hide their impious heads! But, alas! 'How is the gold become dim! how is the most fine gold changed! for from the prophets of Jerusalem is profaneness gone forth into all the land.' Dissenters are increasing, Methodists are multiplying, wickedness is spreading, our churches are emptying, infidelity is pervading all orders of society, 'and the daughter of Zion is' like to be 'left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.' We may look at the neighbouring nations and learn, at their expense, what our own fate will assuredly be ere long. Who is so blind? who is so ignorant? who is so selfish and secure? who is so unread in history? who is so unacquainted with the prophecies? as not to see that the salvation of Europe is suspended on its wisdom, in correcting what is amiss in its morals, and unevangelical in its ecclesiastical constitutions?"

of its passages, is a strange farrago. The averments against the church are sometimes altogether unjust, and at others greatly exaggerated; and even the author's partial biographer, Sir J. B. Williams, admits that "occasionally, it must be acknowledged, he rendered his style *too* plain; it amounted, when the names of living persons were mentioned, to offensiveness." We need not say more than this: and his friendly advocate felt constrained not to say less. The Church of England, though her foundations were solid, was practically in a very degenerate state when Mr. Simpson wrote his "Plea;" but the chief abuses which he enumerated have been corrected; and so glorious (we may use that word, for be the glory to God alone!) has been the revival of sound doctrine and holy life within our national pale, that had Simpson been alive now, we doubt whether he would have felt it right to quit its communion, notwithstanding some things which he objected to in our ritual. But be this as it may, he died within its pale, in 1799; and he certainly could not have had any scruples respecting it in 1778, when he commenced Sunday-school teaching, seeing that when "Christ Church was consecrated, and Mr. Simpson, on the 31st December, 1779, was duly licensed to it by Bishop Porteus," (the dates are Sir J. B. Williams's) he must, before his said diocesan of Chester, have solemnly affixed his name to the declaration that he did "willingly, and *ex animo*, subscribe" to the three articles prescribed by the Canon, in which it is affirmed that the prayer-book "containeth in it nothing contrary to the word of God," and that the Thirty-nine Articles are "agreeable to the word of God." Mr. Simpson, we are sorry to say, like some other pious and zealous clergymen of that day, was irregular in his conduct as a churchman, but neither he nor they considered themselves Dissenters.

There is nothing in Mr. Higginbotham's obliging communication which required these remarks; but we have introduced them in reply to the pretence that Dissenters originated Sunday Schools; which is just as true as that they originated missionary labours; at least in modern times. Was it a Dissenting Society which sent out Swartz?

In the present day, when church-building has happily revived among us, we cannot refrain from mentioning that Mr. Roe, the founder of Christ Church, Macclesfield, made a vow when young, that if successful in business he would erect a church in token of his gratitude to God; and he fulfilled his solemn pledge. We would not recommend actual vows; but a serious resolution to that effect might be profitably formed by many merchants, manufacturers, land owners, and others; and persons who have risen in life, and perhaps helped to locate a dense population, ought not to be slack in providing for the spiritual necessities of their neighbourhood. They occupy a station of great responsibility to God and man.

TABLE-TALK OF BENGELIUS.

For the Christian Observer.

In selecting a second series of extracts from the Table-talk of Bengelius, it may be necessary for those who are not acquainted with the life and writings of that eminent man, to explain one of the passages, which relates to the opinion entertained by many of his countrymen who adopted his scheme of prophetic interpretation, that he was the third angel mentioned in Revelations xiv. 6—11;—an idea which he himself did not consider improbable, and at one time seems fully to

have embraced; for though he was a deeply learned and devoutly pious man, he was fanciful in some of his opinions; and not least so in too minutely applying the prophecies in the book of the Revelation to the persons and events of his own day. Thus he stated again and again in his various writings, his belief that Arndt and Spener were the first and second angels, leaving a place for the third, which his admiring readers were not slow to fill up with his own name. He says for instance:

"By the three angels who next stand up, must be meant, at least the announcement of three great and important messages to the church and to the world; the angels may likewise represent the personal human instruments of those messages, who probably receive special help to their work by the invisible ministry of angels. The first I think to be ARNDT; and the expression 'everlasting,' here applied to the 'gospel,' may bear a reference to the measured everlastingness, (αἰων) which I regard as equivalent to two periods, or 2222⅔ years. Ascription of such importance to Arndt, appears justifiable on account of the extensive diffusion of his writings, and this in so many languages; or rather, on account of their remarkable usefulness in the church of Christ The second angel I think to be SPENER; who became the great instrument of reviving the study of New Testament prophecy. The third angel is not far distant; his commission will consist of warnings (and threatenings of the severest punishments) against honouring the Beast with any spiritual or external reverence. In the character of his mind and purpose, he seems to be nearly allied to Arndt and Spener."

We entertain a high veneration for the memory of Arndt, Spener, and Bengel himself; all of whom were eminent instruments, in the hand of God, in promoting a memorable, though unhappily too transient, revival of scriptural doctrine and energetic piety in the Lutheran church, at a period when it had sunk, if not into the heterodoxy of neologism, which afterwards marked its declension, at least into formality, pharisaism, religious indifference, and corruption of morals; having "a name to live," and scarcely that, but "without the power" of vital godliness. The writings of Arndt, who died in 1621, had given the first impulse to the movement. Then arose Spener, the chief promoter of what was called "pietism;" but which in its origin, intention, and effect, though in the end perverted by fanaticism and irregularity, was a restoration of scriptural doctrine, fervent devotion, and holiness of life. Spener died in 1705; and Bengelius was born in 1687, when the "pietistical controversy," as it was called, was in full vigour. When a little child he read with delight and profitable impression Arndt's "True Christianity," Professor Francke's "Introduction to the Reading of Scripture," and other works of the new or rather revived school; and he united himself closely in the bonds of friendship and spiritual alliance with many of the most eminent of the Pietists. Francke lived till 1727; so that Bengelius had the benefit of enjoying the cordial acquaintance of that holy man. Bengel died in 1752.

We are far, then, from disparaging the labours of Arndt, Spener, or Bengel himself: but it was an extravagance of prophetical interpretation to surmise that they were the three predicted angels with trumpets, or that Germany and the Lutheran church were the special subjects of prophecy. Bengel's scheme was revived, with alterations, in 1798, by that pious but fanciful man, Professor Heinrich Jung-Stilling, of Marburg, whose zealous labours, in the cause of Missions, Bible Societies, and Tract Societies, which he continued to the hour of his death in 1817, are well known to many of our readers. Stilling believed that Bengel himself was the second angel; but we for-

get whether he surmised who was the third. Such rash interpretations of good men have done much injury to the faith; and in particular have exposed the study of inspired prophecy to unmerited and wicked reproach. Stilling had himself written against this narrow way of applying unfulfilled predictions to minute passing circumstances or living characters; but he was shaken by finding that Bengelius had fifty years previously "foretold," in his exposition of the Apocalypse, that in "the last ten years of the eighteenth century the great conflict would commence, and the Romish throne be overturned." Stilling himself, several years before the French revolution, had published his firm conviction that the deistical and atheistical philosophy which was deluging Europe, would overwhelm thrones as well as temples; and in developing Bengel's system, he maintained that "naturalism," as a renunciation of belief in divine revelation, and "jacobinism," as an infidel resistance to order and authority, were harbingers of approaching Antichrist. The first vial he considered was the revolutionary spirit of 1789; and he believed that the others would be poured out so quickly, that the millennium would commence in 1816; in which he differed from Bengelius, who fixed its date in 1836; that is, that a first millennium would then commence, and terminate in 2836; in which year a second would commence, extending to the general resurrection in 3836.

It were impracticable for us, in these passing remarks, to attempt an analysis of Bengel's system, which he unfolded at great length in his "Ordo Temporum;" his "Exposition of the Apocalypse;" his "Sixty practical addresses on the Apocalypse," and other works. So absorbed was he in prophetical researches, that, says his biographer Burk, "his apocalyptical system so enshrined all his principles of life and conversation, that only through that medium could he contemplate political events, the affairs of the church, or those of science." His system rested chiefly on the following hypotheses. 1. That by the number of the Beast is signified 666 natural years, the duration of the Beast's existence. 2. That the forty-two months are a mystical period; amounting precisely to 666 years. 3. That the number of the Beast is the key to the Apocalypse. 4. That the whole apocalyptical period is a series of regularly increasing numbers, governed by the number *seven*. 5. That the mean length of the natural year is 365 days, five hours, 49 minutes, 12 seconds; and that it differs fractionally from a prophetic year. The objections to this scheme are numerous and fatal; indeed it carries on its face, in its minute reckoning of minutes and seconds, marks of recondite refinement quite foreign to the character of holy writ; nor, after all, is Bengel's year perfectly accurate to seconds according to modern computation. Again, it is not said that the number of the years of the *duration* of the Beast is 666; it is the number of a man. The following are some of Bengel's dates. The commencement of the "time-no-longer" period, which lasts 1036 years, he makes to be in 800, which gives the conclusion in 1836. The 1260 prophetic days he considers equal to 677 common years, from the dawn of the Reformation in Bohemia in 940 to its extinction there in 1617. The third woe he makes to last 888 years and a fraction, from 947 to 1836. Again the "time, times, and half a time," he makes 777 years and a fraction, during which the "Woman" nourishes herself in Europe from 1058 to "September the second, 1836." Her most

favourable time is 1617 to 1836. The duration of the Beast out of the sea, lasting forty-two prophetic months, which he makes 666 years and a fraction, if reckoned from Hildebrand, expired in 1740, "when the weakness of the papacy against the emperor of Germany manifested itself;" or if, as he prefers, from Celestine, "who was first elected without the voice of the people, till a change shall take place in the relative condition of the pope towards the city of Rome," it expired in 1809. This is certainly a very remarkable coincidence; for in that very year 1809, Napoleon Bonaparte made the pope a prisoner, annexed the States of the Church to the French empire, and declared Rome free from his dominion. In his decree he said, "Jesus Christ did not deem it necessary to invest St. Peter with a secular supremacy. Your See, the first of Christendom, shall remain such; your bishop is the spiritual head of the church in like manner as I am its Cæsar; I give to God that which is God's, and to Cæsar that which is Cæsar's." At that period, and for several years after, the restoration of the Pope to temporal sovereignty was not generally regarded as a thing within the range of likelihood; he was considered secularly extinct, but to make this coincidence a proof of the correctness of Bengel's scheme, he should not have been restored; much less should popery have atchieved its recent successes. And besides this, other dates are ill borne out; unless it be true that we have already had five years of the millennium since September 9, 1836, without knowing it; and unless we are to take the following dates for granted; namely; the angel with the everlasting Gospel 2222 years and a fraction, from Arndt in 1614 to 3336:—the angel who announces the fall of Babylon, Spener, 1635—1797:—the harvest and vintage of 1740—1836:—the prophesying of the witnesses 1260 *common* days, 1830—1836:—the treading down of Jerusalem forty-two months, also 1830—1836:—the rise of the Beast out of the bottomless pit, about 1830:—the Beast takes his throne upon the seven mountains for a short space, 1831—1832:—the power of the ten kings "one prophetic hour, that is ten natural days," from Oct. 14 to 22, 1832:—the seven plagues, 1831—1836:—the ten kings lay Babylon (Rome) waste in an agreement with the infidel Beast, 1833:—the last raging of Antichrist, 1832—1836:—the conflict of the Beast out of the bottomless pit with the people of God, and his overthrow, June 18, 1836:—and the thousand years' binding of Satan, from 1836—2836.

It were easy to point out, in the memorable years between 1830 and 1836, many events which might be very strikingly accommodated to these prognostications; but we cannot think the accommodation would be more than plausible; more especially as the grand epoch of the millennium, to which all the rest have reference, is a notorious failure.

Bengel's anticipation of 1809 was, we believe, first recorded by him in a letter to his friend Reuss in 1724, in which he uses these remarkable words:

"It is impossible for me to withhold from you a disclosure, which, however, I must request you to keep entirely to yourself. By the help of the Lord I have found the number of the Beast. It is six hundred and sixty-six years, from A. D. 1143, to A. D. 1809. This key to the Apocalypse is of importance, and even consoles me with respect to the repeated losses of my infant children; for those who are born in this generation are entering into troublous times. You, also, my dear friend, may well make ready to meet such times; for wisdom will be

greatly needed. But 'Blessed be He that cometh! in the name of the Lord.' (Ps. cxviii. 26; Luke xiii. 35.)"

The following is another of his anticipations:—

"The ten horns (ver. 12) are ten new secular rulers, (possibly five Eastern and five Western,) who at this time obtain dominion together; but immediately, perhaps at a general congress, after 'one hour,' (which may be a prophetic hour, consisting of eight natural days,) they deliver up and sacrifice their power to the Beast, who thus becomes so potent, that he will even wage a violent war against Christ, (the Lamb, ch. xix.) But before this, will the great Prostitute, the city of Rome, be judged by those kings; herself with her princes, her rich and eminent patricians, having become hated by them. After the fall of the Germanic-Roman empire, that is, shortly after A. D. 1800, those kings will do more to check the secular power of the papacy, than ever had been done to this effect in former times."

The following remarks convey a signal historical fact, in regard to the "Westerly progression of great public movements;" for England is Westerly in Europe; and her "movements" have already extended to the vast continent of America, both directly and by her daughter land.

"The Apocalypse displays a continually westward progression of the great public movements; and history shews, that the establishment of modern universities has all along taken the same direction. After the sacking of Constantinople, learning emigrated from thence to Prague; and after this place had become celebrated for its university, a whole hive from it migrated to Leipsic; from whence learning progressed to Halle, and then to Gottingen, still more westward, and so extended beyond the limits of Germany."

We must not overlook, at the present moment of special interest respecting Jerusalem, the annexed exposition:

"Our Saviour expressly foretold, that the Jews should be led away captive into all nations, and that Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, (Luke xxi. 24.) This treading down has already lasted 1700 years; consequently that of forty and two months here mentioned, must be another, namely, the last treading down, which is just at hand. Accordingly, the time will come for Jerusalem to be increased to seventy thousand inhabitants, and for its temple to be restored; which time precedes, by a little, the overthrow of the Beast of the bottomless pit, (who will have made war against the witnesses;) and may occur within the years 1830—1836. The 'forty and two months' are common months; as the 1260 days of the witnesses are common days, coincident with those months."

Bengel conceived that these interpretations had been revealed to him in an extraordinary manner, out of that usual course of divine guidance which is promised in the diligent and prayerful study of Scripture; but he speaks on the subject with humility, and as abased at the thought that his treacherous heart might be puffed up by reason of the manifestations. For example:

"The massacre at Thorn, it is true, had taken place, when I alighted upon the apocalyptical inference which I expressed to yourself; but not a word had I then heard about that massacre: and I arrived at this inference not by mere reasoning, which often distrusts truth itself; neither by any shrewdness of conjecture, which is as apt to catch at what is untenable; but by yielding in simplicity to a better guidance. If I have any occasion to doubt when I reflect upon these things, it is not because of the things themselves, but on account of the sense I have of my unworthiness to be favoured with discoveries of the kind. And yet it is possible, that the import of many passages of unfulfilled prophecy, which have been concealed hitherto from the excellent of the earth, may at length be developed by some poor unworthy individual. For lo, while persons like yourself have been confining their attention to the substance, but leaving the periods uninquired into, these seem to have been opened to me, as it were, in my very sleep."

"I am fully sensible of my utter unworthiness to be an instrument for disclosing such things; yet I cannot but believe that the commencement of such a

disclosure has taken place by means of what I have done in the way of consid ration and research; and that more will yet be opened by means of worthier inquirers than myself."

"While I am computing the periods of sacred chronology, I feel astonished beyond measure that God should thus impart light concerning them to such a poor feeble creature as myself; indeed, if I at all stagger about my own computations, it is only when I wonder how it at length comes to pass that *I* should be the person to unfold such high and holy matters to the world."

It is not our lot to concur with this learned and excellent man in all his interpretations, but we most cordially re-echo the following remark:

"Should the year 1836 pass away without any such remarkable change in public affairs as I have anticipated, some fundamental mistake in the arrangement of my system must be sought after; but even should my exposition of the prophetic periods in general be ultimately found erroneous, still my practical application of the matters of those periods will stand good and be serviceable."

We have been seduced into these lengthened observations upon the prophetic views of Bengelius, in consequence of one of the passages which we are about to quote from his table-talk having reference to the notion entertained by some of his countrymen that he was one of the three Apocalyptic angels. We will now, without further comment, quote the passages we proposed.

Distinction between Converted and Unconverted.—What is the difference between the faults of the unconverted and the faults of the converted? The former shoot beside the target altogether; and the latter do not hit the middle.

Forgiveness of Offences.—Children of God are more ready than others to forgive the offences of their fellow-men; and this even when under stronger temptation than others, to lay such offences to heart. As it is the influence of grace that disposes them sincerely to forgive, so they are glad to evince its good effect in their conduct; though what they have to forgive is often more severely felt by them than it could be by unconverted men: for the latter are not so tenderly sensible of good and ill, and they give and take accordingly; whereas a real servant of Christ and child of God becomes, by the grace which prevails within him, more sensible and impressible. He deals gently with his fellow-men; but on this very score it affects him the more painfully, that, in despite of his moderation and kindness, they do not cease to treat him with unfeelingness and asperity.

The oldest Nobility.—It is a great piece of vanity which men indulge about the nobility and antiquity of their families. This vanity virtually splits the human race into two distinct castes, a superior and an inferior one; and those who pride themselves upon their nobility reckon themselves of course in the former. Now the poorest despised Jew is able to trace his noble origin much farther back than any of them; I say is able to do it; for he can refer to accurate genealogies which go up to the remotest antiquity.

Nepotism.—It is an established rule in W., that whoever expects preferment, must be either a great man's son, or belong by marriage to some family of consequence. The person who gets on without these requisites, is generally a dependent on others who have them; or if no more eligible person stands in his way, preferment may accrue to him by sufferance.

One great cause of the decline of learning in our (the German) universities is that it is taken for granted that a professor's son must, by his very birth, &c. be qualified for a professional chair, if he has been educated with that view; he is therefore sent to school and to a univeraity for the purpose. In like manner it is supposed that a professor's daughter has an hereditary title to be a professor's wife. And yet as such persons do not always prove the best qualified, so God's providence has all along demonstrated how little his appointments have to do with human preferences and classifications.

Truth, the Daughter of Time.—I think it rather unsafe to conclude that such and such events must be true, merely because they are found recorded by a writer who lived when they are said to have happened. Truth is the daughter of time; for time often brings to light what has been enveloped for ages.

Profitably reading the Public Journals.—If a person has opportunity, let him not only read the journals as they come out, but let him again run over a while

quarter's sequence at one sitting; and it will give him quite another view of things and events. This may serve as a very faint adumbration of things and events as they appear to the eye of an all-seeing God; may intimate, at least, something of the manner in which men's actions and omissions are regarded by him who knows beforehand the ultimate issue of all.

Sweeping Sentiments and hasty Conclusions.—To a person who used to say he "never went out, without coming home the worse for it," Bengel remarked, "We ought to be careful how we suffer ourselves to form such hasty and sweeping conclusions; for they must contain untruth, and may easily be attended with very bad consequences. Suppose the apostles had determined for such a reason as yours never to go out among their fellow men; would they have done right?"

Care for Children.—A person having remarked that he thought parents must be the prey of much anxiety, if they consider to what temptations their children are exposed: Bengel answered, "What a multitude of children has God in this world; for all and every one of whom he has to care at once; and yet he conducts each of them, step by step, till they come to perfect safety at last. Besides, we may congratulate our children on their being so much nearer the mark than we were in our younger days; as every thing at present is attained by a shorter route than formerly."

Letters written by the Uneducated.—Bengel having received a letter from an illiterate (but pious) person, said, "I know not how it is, but I derive much more pleasure from letters of this sort, than from reading those of Spener, Arnold, and others. Perhaps those worthies themselves felt in the same way."

A Christian not swallowed up with overmuch Sorrow.—Bengel having (on the 25th of February, 1735,) been apprised of the death of his wife's mother, some friends endeavoured to dissuade him from preaching that morning; but he said, "This is an occasion for testifying how a Christian's mind is disposed; and such an opportunity must not be lost." A child having died suddenly, while its mother was from home, and Bengel having to communicate to her the mournful intelligence, upon her inquiring "How is my child?" replied, "It is engaged in love and praise."

Application of unfulfilled Prophecy.—When it was said to Bengel that possibly he might be meant by the third angel in the Apocalypse, he answered, "Supposing your idea to be correct, how can I sufficiently admire the purpose of God as to what he is pleased to make out of such a worm of the dust as I am; and also as to what he may ultimately bring to pass by such a poor weak instrument. But supposing your idea to be false, and I were to think of indulging such a notion, there would hardly have been a more abominable sin committed since the fall of Lucifer."

On another occasion, (in November, 1740,) he gave his sentiments on this subject as follows:—"That a variety of persons had for some time entertained such an opinion, but that he neither did nor could believe it. Still, considering all circumstances, he could not utterly dismiss it from his thoughts, but left it entirely to God; and should there be truth in it, his prayer was, that he might be enabled to keep his own heart totally untouched by it. He allowed it was a remarkable fact respecting his 'Exposition of the Apocalypse,' that it had so rapidly gained attention throughout Germany, a success not common to books of the kind. That, considering how God had led him all his life long, he could not but praise and magnify to the utmost the grace of God; and might well fall down before him in the dust, and even hide himself in the earth at his presence. That both within himself and without, he found so many occasions for humility, that if any swelling of pride or self-complacency began to show itself, something counteractive to every thing of the kind was soon sent by Providence, which made him sink back into his own proper dimensions. He then spoke affectingly of his own nothingness and unworthiness, &c. and said, that even if God had called him to sustain a character so high as the one in question, he could gain no real advancement by it in the kingdom of God, nor could any such distinction exempt him from liability to 'be disapproved;' from which however he trusted that God would of mere grace preserve him: and that he was very seriously concerned lest he should be made too much of; as this might tempt him considerably to abate in genuine piety." The relater adds, "I replied,—and yet the present period appears to be just that of the third angel." "Yes," he answered, "the middle of the period, which commenced with blessed Arndt, and ends in the great term of 1836, with just a hundred and eleven years for its measure, is the year 1725; the very year when light upon these subjects was bestowed upon me." He adds, that "this circumstance had particularly struck

him after S. had alleged him to be the third angel, which was even before the publication of Bengel's 'Exposition of the Apocalypse.' For his own part, however, he had seriously endeavoured to evade such an application of the prophetic symbol as far as he could with a good conscience, that is, without any suppression of the truth. On the 10th of February, 1742, he expressed himself once more upon this subject, as follows:—"I can now, with greater certainty than ever, contradict those who have entertained this notion concerning me, in reference to the third angel; and it is much to my own comfort that I can do so. Could I push myself still further down from the time of Arndt, I would do it; however, it is quite sufficient for me to say, that as Spener (whom Bengel considered as the second angel) died just about the period when the Romish missions flourished most, and as at this period the Protestants also began to feel an interest in sending missions to the heathen, it should seem that precisely through these events was the third angel's testimony fulfilled and terminated."

Salvability of the Pope.—Being asked if he thought any one pope of Rome could ever be saved, he said, "I would not insist that he cannot; but it is likely to go very hard with him: for either he must really think he is what his deluded votaries imagine him, namely, worthy of the profound reverence which is paid him; and that would be a huge abomination; or else he must know that he is not worthy of such reverence; and then he must be an abominable hypocrite."

Registering of Spiritual Experiences.—To attempt to commit all our spiritual experiences to writing, would be like attempting to treasure up in vessels, and lock up in a storehouse, the common air we breathe; whereas, such experiences are natural to the life of every Christian, who, in the fear of God, maintains a general good state of spiritual health."

Variableness of Theological Winds.—Whither should we have arrived by now, had we permitted ourselves to be driven by, or carried away with, every wind of doctrine that has risen and made a stir upon spiritual subjects during the last thirty years, (from 1710 to 1740); and yet what favourable winds did these all seem at their first rise! (May we not hence infer that every new spiritual mode of our own day should be eyed with suspicion?)"

Promotion of young Persons to places of trust.—When a person is wanted for any service, his being young is no objection, provided he is not to take the lead. We see the appointment of young tutors, &c. answers very well in colleges; for their seniors also reside and superintend. However, it is always best to promote gradually from usefulness in inferior stations to usefulness in superior ones.

How to speed by Orphan Intercessions.—The manual of prayers for the use of the orphan-house having been noticed, Bengel said, "I think that many who desire the intercessions of orphan children, ought to pray more diligently for *themselves*; as Peter directs Simon Magus to do." (Acts viii. 22—24.)

Government Officer.—Any official person who, on behalf of government, has to require something of his subordinates, and especially among the people at large, has need to resemble the nut, which is strong and firm on the outside, but tender and mild within.

Influence of Mind upon bodily Health.—Moderated feelings of the mind have a kind of physical effect upon us, like that which the gentle stir of the air produces upon vegetation, &c. Many a time have I traced in myself no inconsiderable relief from bodily suffering, to the composure and serenity of my mind.

Jewish Apophthegms.—The Jews have a pretty but quaint saying: 1. Mine to me, and thine to thee, is true in strict righteousness. 2. Mine to me, and thine to me, is robbery and unrighteousness. 3. Mine to thee, and thine to me, is true love and fairness. 4. Mine to thee, and thine to thee, is too great liberality.

Constitutional Self-Diffidence.—I should have acquired much more mental decision and established firmness of faith by this time, were it not for a sort of constitutional diffidence, which often perplexes me; though I quite believe it is overruled for my benefit; as without it I might have been too much inclined to rigour and harshness.

God's essential love of Truth.—To be treated ever so uncourteously does not affect me so much as to have my views incorrectly stated by others, who thus spread a false idea of my system. If then human estimate of truth can rise so high, how must it be with the Lord God of truth himself. Doubtless the many and great discrepancies which he beholds in our notions of divine things, must appear in His sight as no small abomination, however orderly and decent we may be in our conduct; yea, however distant may be such notions from producing any permanent injury, or condemnation; that is, however much we may live in his faith and fear. For whatever is contrary to truth must, in itself, always be

ignoble and base; because the only standard of true honour, glory, and beauty, is TRUTH.

Christian Love's Preferences.—A dignified clergyman, not very piously disposed, happened to be, during a visitation of his deanery, at Bengel's house, when a Christian brother of humble rank entered the room. Bengel rose from his chair to meet him at the door, and embraced him in the most friendly manner. Then turning to the dean, he repeated from the 15th Psalm—"but he maketh much of them that fear the Lord;" leaving *him* to think of the former part of the verse.

Titus i. 15.—"Even the least of true believers is a more desirable and wise judge of things in general, than *any* ungodly man can possibly be."

Publication of private Correspondence.—To catch at everything uttered by learned men, for instance, at every letter of their correspondence, which, at best, consist generally of common-place subjects, and of the same mere common sense as that of other men, is as if we would enclose common atmospheric air in separate vessels, and lay it up among medical stores, forsooth, because common air is necessary for health. Not to mention, that even great men's thoughts, in their familiar intercourse with friends and acquaintance, are often pitiably dissipated, and too much diverted from the main matter. To be able to deliver good thoughts in a remarkably clear and impressive manner, is always to be regarded as a special vouchsafement of divine guidance; therefore anything which is thus expressed, certainly deserves to be carefully remembered. But then this is the very reason why the present rage for publishing volumes of mere familiar private correspondence cannot be beneficial.

The Comprehensiveness of an affirmative Particle.—I have to-day hit upon a single syllable, which may serve to express faith, hope, love, patience, composure, self-denial, &c. It is the word ναί, "even so," or "yea," as found in Matt. xi. 26. God saith, "Thou hast sinned." I answer, "yea." He saith, "I have given thee mine own Son." I answer, "yea," ("even so.") He saith, "I will save thee for ever." I answer, "yea." He adds, "Thou hast to suffer here." I answer, "yea." But my answers must all be in the "spirit," and not in the (mere) "letter." They must not be a lazy indifferent sort of "yea." The whole heart must, as it were, be FULL OF "YEA."

Our Saviour's Growth in Wisdom and Stature.—Wisdom in our blessed Saviour was an innate habit, which he needed not first to learn from the word of prophecy; otherwise he could not have replied to the marvelling Jews, as he did in John vii. 15, 16. As his outward man increased in strength, by natural means, so his human spirit increased in wisdom by immediate revelations from his Father. Speaking after the manner of men, we may say, his heavenly Father gave him *collegium privatissimum* (private instruction to himself alone): this instruction having proceeded upon no written book whatever. Our blessed Saviour did, indeed, exercise himself in the written word of prophecy, in the same manner as other men; but this he did not for his own sake, for he needed it not.

St. Augustine.—Augustine's severity as a writer against the heresies of his time may be traced to his own former entanglement in similar dreadful errors. He had *felt* the mischief of them in his past experience. It is observable that even in his "Confessions" there are thoughts subtile enough to sound quite *scholastic*, if divested of their devotional form. I think it is his general way to make too much of such fine-spun thoughts.

Fathers and Heretics.—The ancient Fathers of the Church often charged heretics with holding much worse opinions than they really did; and this through not understanding their writings, which in their literal meaning frequently appeared absurd; but which also contained a mystical meaning not obvious to every reader.

Luther.—Luther's character was truly great. All his brother reformers together will not make a Luther. They found it necessary to look to *him*, and he had skill to make use of *them* just where they were wanted. If any of them harboured a different or opposite design to his, they could not disclose it till after his death. This event too was an important epocha; for nothing since it took place has ever been really added to the reformation itself.

Free Will.—Erasmus on Free Will, and Luther on the Bondage of the Will, ought to be read together. The former skirmishes, like an agile logician, and reproaches the latter with obstinately uttering mere assertions. Luther will not advance a single step without making good his ground; nor is he inferior to Erasmus, even in eloquence: besides which, his reasonings are more convincing. Luther is certainly the happiest of all expositors upon the book of Genesis.

Franke.—We have lately had amongst us Professor Franke, a man of noble

example; one who appears to live entirely to God, and to depend only upon him. The presence of this excellent man has aided not a little in stirring us all up. Repentance towards God, and faith towards our Lord Jesus Christ, are everything with him. He has remarkable talent at conversation, with all sorts of persons, and gains their confidence by his great kindness and affectionate manners. Thus he is powerful in awakening every one to an affectionate regard for the divine word, to earnest prayer, and catechetical instruction; setting all to teach, improve, and save one another.

MORAL JUSTICE OF THE BIBLE.

To the Editor of the Christian Observer.

I WONDER that the writer on the Moral Justice of the Bible in your last Number, who quoted various passages apposite to his purpose, did not cite Leviticus xix. 15: "Ye shall not do unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty; but in righteousness shalt thou judge thy neighbour." It is to be feared that both parts of this weighty precept are often violated; that the delinquent poor man is sometimes screened because he is poor, and the mighty favoured because he is strong; and that class-interests and party prejudices are permitted to thwart the even course of justice. Against all such malversations the above-quoted text presents the emphatic prohibition: "Ye shall not do unrighteousness."

M. N.

THE PENNY POSTAGE SHILLING COLLECTION SCHEME.

For the Christian Observer.

THE scheme of collecting shillings or larger subscriptions, by means of the issue of vast numbers of letters, (in some instances, I believe, 10,000—nay, I have heard that the clergy list has been copied, and the names in the reports of societies have been copied) has been hitherto so charitably and disinterestedly employed, that I am unwilling to speak too harshly of it; but I think it ought to be abolished, and will before long, for the following among other reasons. It is indelicate and invidious, as giving to the receiver only the alternative of retaining (unless he destroys, which is worse) the inclosed penny stamp, or writing back to the parties, either contributing his shilling, or stating why he refuses to do so. There is also somewhat of peremptoriness in sending a card ready cut, to receive coin, to thousands of strangers, with a return address and stamp, as if not allowing the party any option. Again, the two stamps, with another penny for paper, printing, and incidentals, are a tax of 25 per cent.—one fourth of the whole—on the amount of contributions; an enormous and wasteful expenditure of the sacred funds of charity. Further, the impost, for such it will become, is likely to press heavily on some who do not like to refuse, and yet cannot afford always to grant. Again, instead of calling forth local energy, it applies to Yorkshire for Middlesex, and to Bristol for Liverpool; whereas in all places benevolence may find, at home or elsewhere, by means of established institutions or private inquiries, ample claims on its resources. But, lastly and chiefly, the system is likely to lead to much fraud and swindling; for any man may get up a plausible case, and issue ten

thousand letters, and forge some Reverend A. B.; or Lady C. D.; or Sir E. F., or G. H., Esq., to receive contributions; or even perhaps dupe some respectable persons by his plausible representations to lend their names as receivers.

I will only add, in regard to the hap-hazard resolution which some have formed of sending a shilling in reply to all such applications, and others of indiscriminately rejecting them, that both seem to me contrary to the true spirit of Christian charity. If a case is important, and we have it in our power to aid it, we ought not to turn away in dudgeon because the appeal is not conducted in what we consider the wisest manner; and on the other hand, the apostolic injunction is to lay up on the first day of the week, as God has prospered us, as much as we can spare for charitable purposes, and not to be guided by the number of applications. If a man can with due self-denial allot a thousand pence, or as many shillings, or pounds, to objects of benevolence, he is not to measure his bounty by the number of soliciting letters which he happens to receive, but by the ability which God has afforded him. The precept respecting the weekly assignment, was, and is, specially applicable to those who earn their bread by weekly labour; and does not so directly measure the duty of those whose receipts, payments, gains, losses, and charitable contributions, are on a larger scale, and cannot be averaged under a much longer period of time, probably a year; but the spirit of the direction is applicable to all Christians; and even the weekly bestowment of a specific sum is in many cases a very desirable arrangement.

OLD-PATH.

NEW-FANGLED AMERICAN SPELLING OF ORIENTAL WORDS.

To the Editor of the Christian Observer.

I AM much interested by the extracts from Dr. Robinson's Biblical Researches, in your last Number; but I am sadly put out by his spelling of oriental words; which, upon turning to his volumes, I find he has adopted deliberately, following out the system of Mr. Kennedy, which the American missionaries in the South Seas act upon, and which their brethren in Syria have applied to the transmogrification of oriental words and names of the most familiar occurrence. Thus we have Yafa, Ghŭzzeh, Kurmel, Suleimaun or Suleimân, Seljucides, Mamlûk, Bedowîn, Beirût, Tekua, and the like, for Jaffa, Gaza, Carmel, Solomon, the Seleucidæ, &c.

To this system, which has been widely extended even in England by the reprints of American missionary publications, there are numerous objections. First, when applied to words which have been long recognised under other forms, it puzzles the reader, without any countervailing advantage for the inconvenience. The new spelling does not, and cannot, accurately represent the native sound; but even if it come nearer to it than the ordinary mode, this is not a sufficient reason for innovation; for Dr. Robinson, I presume, does not write Pahree for Paris, Leeone for Lyons, St. Cloo for St. Cloud; or Lundun for London, Nu Yaurk for New York, Kápufgūd Hope for Cape of Good Hope. I was once much puzzled by an American missionary traveller's reference to the city Kalleecauta (or something

after that fashion) till I found he was speaking of Calcutta. Secondly, the system adopted by our American friends is neither adequate nor correct as an exponent of the sounds which it professes to discriminate. I will not trouble your readers with a dry philological exposition; but if any of them will consider the various powers of the English vowels, and compare them with Mr. Kennedy's characters, they will allow that my statement is correct. Thirdly, if a new nomenclature is requisite, it should be introduced upon better authority than that of American missionaries, who are not the arbiters of the English language; and who ought meekly to submit to spell words as Englishmen for ages have spelt them, till a conference of orthoepists has determined otherwise. So at least it strikes a plain old-fashioned person, who does not pretend to be a

SULEIMAUN.

DANGEROUS CONSEQUENCES OF THROWING OPEN THE PRINTING OF THE ENGLISH BIBLE.

For the Christian Observer.

In our Number for December, 1840, and the Appendix, we considered, at considerable length, the proposition—we ought, from the bad spirit displayed by some of its promoters, to say the agitation—then in progress for throwing open the printing of the authorised English version of the Scriptures. We argued that our vernacular Bibles and Testaments were very cheap,—indeed, for the most part, below the estimate which Mr. Childs himself set forth; and that they were printed with unprecedented accuracy; but that if they could be afforded on still lower terms, with due regard to paper, printing, and correctness, they ought to be so; and that, in point of fact, the Universities and Queen's printer, from the magnitude of their orders, could issue them more cheaply than printers or booksellers competing with each other upon the free trade system; so that nothing would be gained, and much might be lost, even in the article of cheapness, by abolishing all restriction. We added, however, that it was chiefly from the duty of securing accuracy, that we objected to allowing any individual who pleased to print the authorised Bible; for even in the best regulated private printing-house a tradesman could not afford to expend the same time, capital, and care, which are employed by the Universities and the Queen's patentee in revising the printing and in cancels and rejected sheets. But if this would apply to respectable tradesmen, it may easily be conceived what paper, print, and blunders we might expect when any jobber, any needy, careless, or unprincipled typographer, might speculate upon an edition of the Bible or Testament; to say nothing of the danger of wilful corruptions by fanciful, fanatical, or heterodox editors.

As for the lawfulness of the nation's restricting the right for the common good, we had no difficulty; for the English authorised Bible and Common Prayer-book are public property, national copyright; they were set forth at the expence of the State, and no man has any claim to print them, unless licensed so to do. He may make his own version if he pleases, and print that. The perpetual copyright of Lord Clarendon's History is secured to the University of Oxford; we enter not into the reasonableness or pro-

propriety of such a limitation; but if a work not issued at the national expense could be thus tied up for the benefit of a particular body, assuredly the nation had a right to confine the printing of its own authorised version of the Scriptures in such a manner as it judged necessary to secure accuracy, good workmanship, and an adequate supply.

We did not resume the consideration of the subject; chiefly because the privileged presses diminished their prices to such an extent that the "agitation" for the most part ceased. The cheap Bibles are not quite equal in paper and workmanship to the higher-priced; but they are excellent and most serviceable copies; and our statement is abundantly confirmed that the "monopolists," as they are called, could issue the Scriptures at lower charges than would be practicable in the ordinary competition of business; and our expectation is gratified, that in consequence of the increasing extent of orders, more especially as stimulated by the Bible Society's noble effort to supply very cheap copies, there would be, as there ought to be, a deduction in the prices. That this point at least has been satisfactorily settled, is proved by the mitigation of the agitation, and also by the confession of some of the anti-monopolists themselves. The following is the language even of "The author of Jethro," the name under which Mr. Campbell issued his letters. Speaking of the prices in the Queen's printer's catalogue, he says:

"Look, Sir, at his prices: take, for example, the 12mo Nonpareil Bible, containing upwards of thirty-two sheets; that book is sold, in long numbers, at twenty-six half-pence—considerably less than a halfpenny a sheet! Take the Ruby Bible, containing twenty-two sheets; that book is sold, in long numbers, at twenty-four halfpence, little more than a halfpenny a sheet! The Pearl Bible, of twenty sheets, is sold at the same price. Now, Sir, the mere paper of the Pearl Bible, common edition, costs 8½d.; and, if the printed sheets be sold for a shilling, only 3½d. is the allowance for press work—which is just 5s. 10d. per ream! How insignificant must be the profit of such a transaction! What but the prodigious amount of business can render it worth while to carry it on? Who but a madman, unless he had the business of half an empire to himself, would embark great capital on such terms."

"In my deliberate judgment, all things considered, free trade could not do more for us than is now being done by the Queen's Printer. In point of price I think it would do somewhat less. Although monopoly, from the avarice of man, has always contributed to raise price, yet it has always supplied the means of greatly lowering it. The view of Mr. Spottiswoode's facilities for unrivalled cheapness, accuracy, and beauty, which I now take, I have always held."

"It really seems as if, for the first time in our world, Monopoly were, instead of a curse, to become a blessing!"

The question then of cheapness is satisfactorily adjusted; but the particular upon which we mainly expressed apprehension, in case of the right of printing bibles being thrown open, was that of accuracy. We were told indeed that the well-known anti-church-rate agitator, Mr. Childs of Bungay, who led the way in the movement, could, and would, furnish stereotype plates which should be the wonder of the world for correctness; and to induce the public to demand the establishment of the proposed new mart, exaggerated and mendacious charges were put into circulation relative to the alleged inaccuracy of the current copies. To all this we demurred; nor were we even convinced by the popular argument that Mr. Childs' bibles would be stereotyped, and therefore must be correct; for stereotyping does not ensure correctness; and unhappily when mistakes are discovered in stereotype, the expence of altering the plates, or sup-

plying new ones, is so great, that there is a strong temptation to continue the faulty reading; nor do we believe, if the trade were thrown open, that individuals, looking merely to commercial advantage, would be very forward to undergo the trouble and cost of repairing the mischief.

But as facts speak more forcibly than words, we will present to our readers a specimen of the safety of stereotype, and the guarantee of Mr. Childs' press. We some time since ordered of a bookseller a copy of Rollin's Ancient History, (the English translation), and the copy supplied to us was one of the eighteenth edition, in six volumes octavo, published in 1839, by Tegg in London, and Griffin in Glasgow. We gave no direction as to the edition; but this was sent us in the ordinary way of business, as the best edition of the day. We did not examine the book to discover blunders, of which there may be many and of great magnitude, but we casually alighted upon the following. In Volume I., the first side of the leaf which contains pages 209 and 210, is headed "Carthaginians," and ends, in the middle of a sentence, with the words "having lasted seventeen years;" whereas the second side begins, "for the exercise of their muse;" which has nothing to do with the subject of the first side, and upon examination the whole page turns out to be equally irrelevant. The first side of the next leaf is headed "Greece;" whereas its second side is from the story of Hannibal, belonging to another volume. Again, in the succeeding leaf, p. 213 is about the Carthaginians, ending with a full stop; whereas p. 214 begins in the middle of a word, and has reference to Sappho and Anacreon. Page 215 of the next leaf ends with a full stop, and page 216 begins in the middle of a sentence, and relates to another subject. Page 217 of the next leaf ends in the middle of a sentence, and page 218 of the same leaf begins a new sentence, and on quite another subject. Page 219 of the next leaf ends with making Anacharsis say to Æsop "You are," and the next page 220, proceeds "avengers of the sacred rights of hospitality;" whereas Anacharsis never said any such thing, and the words belong to quite another matter and another volume, as does the whole page. Page 221 of the next leaf ends with "Who with Philenus," whereas the succeeding page begins, "that plain and negligent disguise," and goes on with matter taken from another volume. Page 223 of the next leaf ends a book, and page 224 begins a new one, so that all appears right; but page 223 concludes Book V. and 224 commences Book II.

In the second volume there are sixteen successive pages of a similar character; the two sides of each leaf being on different subjects.

It will be readily seen that these are not mistakes in the stitching up; they do not arise from casually transposing the sheets of the same volume, or of several volumes; for the discrepancies are upon the back and front of the self-same leaves, so that the stitcher could neither detect them, nor remedy them; nor could the respectable publishers be aware of them, even if they took the trouble to examine the paging of the whole work, for the paging and the "signatures" of the sheets are correct; so that no person is to blame but the printer. How many copies this faulty edition consisted of, we know not; but the work has arrived at a subsequent edition, so that we may reasonably presume that a very large number, it may be many thousand copies, have gone out in this blundering fashion;

and have been scattered throughout the world, from Mr. Tegg's warehouse in London to his thriving establishments in Sydney and Hobart's Town. Our's was but a casual copy from the heap, and purchased in the ordinary way, and possibly some of our readers may have been equally unfortunate.

We had not the slightest knowledge who was the printer of these volumes when we detected the mistakes, much less were we aware that the work is stereotyped; but on turning to the back of the title page we read, "BUNGAY: STEREOTYPED AND PRINTED BY JOHN CHILDS AND SON." It thus appears that if every private printer were allowed to print the Holy Scriptures, even supposing them stereotyped, and the stereotype plates correct, (which is more than could be expected) there would still be no certainty that one side of a sheet would not be printed from the plates of the Old Testament, and the other side from those of the New; so as to cause such a jumble as we have described; nor would there be any security that tens, or hundreds, of thousands of copies of such "higgledy-piggledy" books would not go forth irrevocably into circulation before the mistake was discovered; nor is it always certain that if the parties themselves knew of the error, they would be at the expense of cancelling a large edition; for it is well known that faulty editions of books are every day knowingly vended in a variety of ways, particularly by itinerant auctioneers, who buy them up cheaply as damaged goods, and that the respectable book-trade has in vain endeavoured to check such practices. Nay even where respectable names occur upon a title-page, faulty editions do sometimes get abroad. We have in our hands at this moment a copy of Doddridge's Family Expositor in five octavo volumes, the price of which was three guineas in boards, and the highly respectable names of Baynes, Robinson, Wilson, Constable, &c., we considered a guarantee for the correctness of the book; but though there are but five volumes, each so numbered on the title-page and at the last page of each volume, yet the Index, which extends to nearly fifty closely printed columns, is one belonging to an edition of Doddridge's works in ten volumes, so that not one single reference is correct;—in fact, all the references are to Vols. VI. to X. to which numbers none of these volumes correspond. If the mistake was not discovered by the printer, or any of the publishers, what shall we say of the probability of obtaining immaculate Bibles by free-trade? If it was, what reason have we to expect that when inaccuracies, even of a serious kind, are discovered, they will be remedied? Large numbers of this worthless edition were sold throughout the country by a travelling book auctioneer, who of course did not tell his dupes that he was selling damaged goods. How came he by them? Why was not the faulty index cancelled, (as it might have been at no great expence) instead of copies being "got off," through an itinerant auctioneer, or through petty vendors, which respectable booksellers would not sell in their own shops, or supply in the regular way to "the trade?"

We could mention scores of similar cases; and therefore, knowing full well the impossibility, if the printing of Bibles were thrown open, of securing the public from inaccurate copies, we should upon principle oppose the measure proposed by Mr. Childs, Dr. A. Thomson, "the Author of Jethro," and the Patriot Newspaper, even if Bibles could be printed more cheaply under such a system than by the privi-

leged presses; but as this, we are convinced, would not be practicable, there is not a shadow of a shade of reason for interfering with the existing arrangements. We have the comfort of knowing that the cheap copies now issued are as correct as the most costly church Bible; but we should never purchase or give away a Bible without misgivings, if we had no better guarantee than private enterprise and commercial competition. Tradesmen, however respectable, selling only a comparatively small number of copies, could not afford the immense cost necessary to secure such a high degree of accuracy and uniformity as we now enjoy: while others, who were not conscientious, would consider only how they might sell their wares with as little outlay upon them as possible, and would not withhold damaged goods if they could find a market for them.

IRISH ROMANIST EMIGRANTS IN AMERICA.

To the Editor of the Christian Observer.

Mr. O'Connell frequently, at Repeal meetings, boasts of addresses and contributions from Irish Romanist emigrants in the United States, who seem to be a very good loss for Ireland, but a very bad gain for America; for though they are a lively, warm-hearted, and hard-working race of men, yet they are constantly *getting* into broils, and where collected in considerable numbers are a terror to their peaceable neighbours.

But are we not guilty concerning them? What man cares for their souls? When they expatriate themselves, they usually fall under the dominion of some bigoted Romanist priest, and are, for the most part, inaccessible to Protestant influence. But should not some effort be made in America, in those places where many Irish Romanists are collected, to address them in the native Irish tongue, the accents of which are dear to them, and which they doubtless continue, to a great extent, to use in their intercourse with each other. Could not some of our Societies for promoting the Scriptural education and religious instruction of the Roman Catholics of Ireland, turn their attention to those of them who have quitted their own shores, and settled in foreign lands, and by means of the language of their childhood, seek religious access to their hearts? Upon the rail-roads, and other public works in the United States, and in some of the chief towns, there are many Irishmen thus situated, and I doubt not that pious and zealous Protestants in those places include them in their benevolent intentions and projects, though with little opportunity of making much impression upon them: but if there were sent out to them the word of God in their aboriginal tongue and character, and pious, affectionate teachers who could read and explain it to them, might we not hope for an especial blessing upon such a labour of Christian love?

PHIL-HIBERNICUS.

*** We fear that the Societies for promoting religious instruction in Ireland could not take up this matter, were it only that their resources will not allow of it; but in order to make so interesting an experiment, we could almost promise that if any friend will make us acquainted with a teacher,

who, to a competent knowledge of the native Irish tongue, unites sound scriptural doctrine, ardent piety, affectionate zeal, and laborious diligence, and who has proved himself "apt to teach," and can be well reccommended by some of the officers of the religious Societies for Ireland, we think we could guarantee to him an interesting field of labour, a kind reception from American Protestant brethren, and a befitting supply of his temporal necessities. We would use our best endeavour in the matter.

REVIEW OF NEW PUBLICATIONS.

CHURCH PRINCIPLES CONSIDERED IN THEIR RESULTS.

Church Principles considered in their Results. By W. E. Gladstone, Esq., late Student of Christchurch, and M. P. for Newark. 1 vol. 8vo. 1840.

We reviewed this amiable, able, and estimable statesman's former volume, published in 1838, entitled "The State in its relations with the Church;" and if we have delayed our notice of the present publication, it is because, as often as we have taken it up, we have laid it down with such mingled feelings, that we have been glad to escape from a difficult and ungracious task. On the one hand, it is so delightful and edifying to see a man like Mr. Gladstone, whose character and talents we have but faintly traced in the epithets "amiable, pious, and estimable," conscientiously carrying into public life those religious principles which adorn his private conduct; not shrinking, whether in parliament or through the press, from sneer or obloquy in the defence of Christianity and Christian institutions; manfully contending against the secular and time-serving spirit of the age; and zealously exerting himself to promote the glory of God, and the spiritual welfare of mankind, that we have felt unwilling to pen anything that might seem to detract from what is so "lovely, and of good report." And yet, believing as we do, that with so much that is excellent he has proffered much that is deleterious, we could not honestly review his pages without expressing in strong terms our painful convictions, even at the risk of causing divisions where union is much to be wished for; and perhaps embarrassing some other questions upon which the cordial concurrence of men of true piety and attachment to the Church of England is eminently important, especially in the seats of legislative discussion.

We have also lamented that such a man as Mr. Gladstone should have been so grievously in the wrong as he was in the anti-slavery discussion, and the affairs of the Hill Coolies; but we do not recollect that we vented our regret beyond a silent "Tu quoque;" for we are ever anxious to distinguish between conscientious mistakes and the crooked workings of worldly-minded politicians.

We could not, however, as Christian Observers, be altogether silent in regard to a volume touching upon matters of religion, and

which, from the social position of the writer, was attracting much of public attention, and furnishing a subject of strenuous discussion in the newspapers. We therefore remarked, in our Number for February 1839, p. 126,

"The gigantic question of National Church Establishments has been recently urged upon the public in a volume by a statesmen of high character and great ability, Mr. W. E. Gladstone. We rejoice to see that Mr. Gladstone has the courage to rise above the ranks of mere political conservatism, and to take up the question upon the sacred ground of Christian obligation. But we lament to say, that he has marred his object, and we fear seriously injured the cause he meant to defend, by occupying ground not tenable; placing the church of Christ upon the basis assumed by the church of Rome and in the Oxford Tracts; causing us to fraternise with the Greek and Latin, and to repudiate all the Protestant churches; so that a legislature, in seeking to promote the glory of God and the spiritual welfare of the people by means of a church establishment, is not to go to the Bible, but to tradition; not to be guided by sound doctrine, but by assumed apostolical succession. We were glad to see that the *Times* newspaper, with a degree of theological and ecclesiastical acumen which we did not give its conductors credit for, has replied to Mr. Gladstone's arguments, which not only subvert the established church of Scotland, and the Protestant churches on the Continent, but tend to raise a universal outcry against our own, as bigoted, exclusive, domineering, and persecuting. We have shewn, in a former paper, that no church so little deserves this character; and we defy Mr. Gladstone to adduce from her Articles, Homilies, or Prayer-book, anything that favours his hypothesis."

We added, however, in reference to the following passage in the Times newspaper, our entire dissent from its statement that Dr. Pusey, and the other leaders in this movement, were violating the dictates of their conscience and sacrificing moral integrity for filthy lucre. We believed then, and believe still, that some young ecclesiastics,—men utterly ignorant of theology, and who give no evidence of devotion,—have taken up the Oxford Tract system from the vanity of being thought somebody, regarding Popery as more aristocratical than Protestantism; but it were absurdly uncharitable to doubt the personal integrity of the writers of the Tracts for the Times, or of their most eminent lay followers, such as Mr. Gladstone; though unhappily No. 90 shews that much queer logic is necessary to make their honesty and consistency go hand in hand. The Times said:

"In their anxiety to deprecate and neutralize the indefeasible right of every Christian conscience to exert its best ability in ascertaining the meaning of Scripture, they have deliberately adopted some of the very worst figments of Popery, which, with the large ecclesiastical funds intrusted to them for the dissemination of the Protestant faith, they are industriously propagating through the entire kingdom, by means of certain stupid and perfidious pamphlets, entitled 'Tracts for the Times.' These men, be it observed, as ordained clergymen of the reformed church of England, are sworn to its entire canons and Protestant faith! If they are of opinion, as positively affirmed by themselves, that our noble church is too Protestant for their conscientious convictions, let them shew their conscientiousness by resigning the emoluments which they now employ for her disparagement; and let them openly join the Romish confederacy at once, in favour of whose claims to genuine Christian Catholicism they are labouring might and main in the very heart of the Protestant garrison. But as long as, with their present anti-Protestant sentiments, they persist in retaining Protestant benefices and obligations, their pretences to conscientiousness can deserve nothing but unmitigated contempt. Until they purge their consciences from the guilt of compounding them for filthy lucre's sake, we must sternly deny to Dr. Pusey and his associates the smallest credit for moral integrity in their innovations. Their reputation shall not stand them instead of bonâ fide character. Their professed condemnation of certain corruptions in the Romish apostacy shall not excuse

them for their passionate and infatuated defence of her pretended Catholic integrity. The infamy of perjury, as identified with the violation of their Protestant vows, is adhering to them in its most odious form; and as long as they continue to devour and desecrate the shewbread of England's church, we shall not cease to denounce these Oxford Jesuits as meanly endeavouring to effect within our Establishment what the Hon. and Rev. Mr. Spencer is more honestly striving for out of it. It is time for us to speak out upon this subject. It is fit that our slumbering and unsuspecting country should be made duly sensible of the insolent and audacious advances which Popery is now making and avowing against their civil and religious liberties."

"It is quite clear to us, from many passages in Mr. W. E. Gladstone's recently published volume, that that able and accomplished person is deeply, and, we fear, irrecoverably contaminated with these new-fangled Oxford bigotries: and, after having successfully enthralled such a mind as his, their progress must be looked to with jealousy and alarm by every sound Protestant in the kingdom."

In our Number for May, 1839, we reviewed the work thus animadverted upon in the Times newspaper, before that very versatile journal had, by some mysterious process, turned round, and become the panegyrist of Oxford Tractism. Additional importance having been given to Mr. Gladstone's opinions by his accession to the responsibilities of public office in the service of his sovereign, it is not befitting that we should overlook his new work, though it is chiefly an enlargement upon his former one.

In endeavouring to make ourselves masters of Mr. Gladstone's arguments and conclusions, we have found three obstacles, which we suspect few of those who wished to address themselves to his publications, have taken the pains to get over, namely, *cloudiness of statement, perplexity of style,* and *defective logic.*

The first of these impediments, cloudiness of statement, often renders the perusal of the work in our hands very harassing. We know full well its design—the setting forth "the results" of the system popularly called "Puseyism," but which Mr. Gladstone dignifies with the name of "church principles;" (which is just begging the question, before he offers one word of argument); but the discussion is so enveloped with ambiguities, that it is not easy to disembarrass his paragraphs of their vagueness, and to reduce them to the form of naked propositions. Mr. Froude is an excellent model to his friends, in bold unequivocal statement—he says at once that a spade is a spade; but in Mr. Gladstone's pages there is much circumlocution, vagueness, and implication; much reservation of what might startle the reader if too hastily brought forward; much rounding off what would be too angular if abruptly handled; and spreading out to many pages, what, as to its essence, might be comprised in few, and, as to its working out, needed not any abstruse elaboration; there is, in short, such circuitousness of approach, even when we discern whither the windings tend, and sometimes without our so discerning—which makes the pursuit wearisome — that it requires labour and perseverance fairly to master the volume.

But, secondly, the diction is still less lucid than the style of argumentation. There is scarcely a page in which we have not been obliged to read over some passage twice or thrice, before we could fully discover the meaning; and some sentences and paragraphs we have given up in despair. It seems as if the writer had a remark to make; but when he came to put it upon paper, instead of penning it

directly and broadly, he set about to hedge it in with conditions and after-thoughts, so that the adventitious matter obscures the original design. We may read twenty pages of Addison, without one such stop as is necessary in almost every paragraph of Mr. Gladstone. To this absence of simplicity of style, far more than to the depth of the thoughts or arguments, must be attributed much of the apparent abstruseness which characterises Mr. Gladstone's writings. We are far indeed from meaning that this able man is trite or common-place in his remarks; on the contrary he exhibits much intellectual energy, and his ideas are often original and striking; but still we apprehend that the reason why we are obliged to *spell out*, rather than *read off*, his book, is that his diction is intricate. This is often the case in sentences which are not particularly complicated in structure, and which seem to present no difficulty in reading; but which, when concluded, leave no distinct impression upon the mind. The following is not a long sentence, and it is more lucid than perhaps hundreds which we might quote; yet if read aloud distinctly in company, not one person in twenty would probably be able to recapitulate its meaning without a second hearing.

> "If they can find a foundation other than the acknowledgment of His name for all the relations of their social and domestic position through life, why should they need it in the brief discharge of those political functions which we are told ought to be separated from all considerations of religious differences."

We should scarcely know what a workman meant, if he said, "I have laid a foundation for this house other than stone." Our excellent vernacular English bible might have suggested, that the "other" belonged to "foundation," and not to the word of comparison: "Other foundation can no man lay, than that is laid." Then again, what is meant by "*the foundation of the relations of a position?*" for these are Mr. Gladstone's words, and if they are difficult to be understood when thus placed simply before the mind, how much more so when the relations of a position are clogged with the addition of "social and domestic through life;" and the foundation with "other than the acknowledgment," &c.

Again, what does the pronoun "it," mean in the clause "they need it?" Need what? There is grammatically nothing to refer to. "The acknowledgment of His name" being preceded by the words "other than," cannot be structurally referred to by the word "it," as will be seen if the clauses are placed together:—"A foundation other than the acknowledgment of his name;" "they need it;" that is, gramatically, this bad foundation; whereas the writer means just the contrary; the grammar pointing one way, and the sense and interrogation another. This is the habitual style of Mr. Gladstone's volumes, and it often makes it difficult to decipher the author's meaning. Plain, straightforward diction would have enabled the reader at once to catch the idea; whereas at present he is obliged to consider what are "the foundations of the relations of a position," as well as to decide whether he agrees with the statement, when elucidated. We suppose the author means to say, that if men cast off the fear of God in private life, they are not likely to act under its influence in the discharge of political functions. Or thus:—"If they can find any other foundation for

their relations in private life, than the acknowledgment of the name of God, why should they allow any need of that acknowledgment in political concerns?" This is awkward—but it is difficult to convey the idea meant to be embodied in such a sentence, without altogether re-wording it; more especially as the author, while using a structure of sentence which, in order to carry the argument, should be strictly antithetical, changes the words, so that there is no real contrast. "Find" in the first clause, and "need" in the second, ought to be identical in meaning, but they are not so; and if they are not, the appeal implied by the interrogation does not take effect; for one might "find" one foundation, and yet "need" a different one. It would be argumentatively correct to say: "If men do not need the acknowledgment of God in private life, neither do they need it in public;" or, "If men *find* another foundation in private life, they may well *find* it in public;" but to make sense according to Mr. Gladstone's construction, it is necessary to supply an intermediate hypothesis: namely, that the bad foundation is all that is needful; but Mr. Gladstone did not mean to admit this; and if not admitted, the question "Why should they need," in the second case, loses its point and sequence, for they needed it also in the other.

Again, there is an addition to the second part of the sentence which further perplexes the meaning: namely, the words, after "political functions"—"those political functions which we are told ought to be separated from all consideration of religious differences." What political functions? The persons alluded to say that *all* political functions should be excluded from the "consideration of religious differences;" whereas Mr. Gladstone's phrase would make them exclude only some, ("those"), though this is not really his meaning. But even if the word "those," instead of being restrictive, implied *all*, still the additional clause would destroy the argument; for "social and domestic relations" are contrasted with "political functions," and the stress is, that if the inferior principle would do for the moralities of life, it would assuredly suffice for politics; but merely to say that the inferior principle would suffice for politics, because higher principles, necessary for private life are excluded from them, is just to say nothing; for in that case it might suffice for politics, even though it were *not* sufficient for private life; whereas the argument is that it is sufficient for politics because it *is* sufficient for private life; we mean of course upon the principles of those to whom Mr. Gladstone is alluding.

We observe that in opening our author's pages, almost casually, for an illustration of our remark respecting his style, we have taken a sentence from his former volume. It might therefore seem that we had taken pains, and been at some loss, to cull something to our purpose. But to shew that this is not the fact, and that we took only an average passage, we will quote the very first sentence of the volume now in our hands. It is a well-established rule that the opening sentence of a discourse should be peculiarly clear and simple, so as not to require effort or re-perusal in order to understand and remember it. Mr. Gladstone opens as follows:

"If it be expedient to note the forms of thought and action by which

successive ages are distinguished as they pass by us, and thus to supply the materials of a larger retrospect, and of more comprehensive and permanent records, it can scarcely be a task requiring much apology, to consider the bearings of particular truths of religion with respect to the shifting circumstances of the world from time to time, and to the different degrees and modes in which those truths are apprehended."

We are not ashamed to say that we read this sentence twice before we grasped its full meaning; nor are we sure that we grasp it now; yet there is nothing abstruse in the thought; for the cloudiness arises wholly from the style. Does Mr. Gladstone merely intend to say that if the history of mankind is expedient to be noted in regard to its *intellectual* phases, it is assuredly not less so in regard to its *spiritual?* Or perhaps he means, If it be expedient to note forms of thought and action *generally*, still more is it to do so in reference to the bearings of the truths of religion. Something of this sort appears to be the nucleus of the sentence; but in clothing the idea for public exhibition, its vestments are made to obscure its lineaments. Froude would perhaps have written: "We have plenty of books about the phases of the mind; I wish we had more about the phases of the soul;" or "Men are mightily interested about the forms of thought by which successive ages are distinguished, and their influence upon action, but the most important part of human history is that which relates to the influence of religion." In analysing the above-quoted sentence, the causes of its obscurity are obvious. The former and the latter half of the sentence are meant to be in contrast, but the force of the contrast is destroyed by the alteration of the terms of the enunciation. "Expedient," and "requiring much apology," are not identical, as they ought to be, to give point to the conclusion. The one wording or the other should have occupied both places. So also the expressions "To note the forms of thought and action by which successive ages are distinguished as they pass by us," and "To consider the bearings of particular truths of religion with respect to the shifting circumstances of the world," are neither identical *in* what ought to be identical, nor antithetical in what ought to be antithetical, so that they exhibit no distinct image. The intended antithesis is between "forms of thought and action," and "the bearings of particular truths of religion;" but the contrast is misty; and the more so because there is nothing to apprise the reader, when he comes to the former phrase, that a contrast is about to be instituted. If it had been "forms of thought and action *generally*," or "*intellectual* forms of thought and action," or "*secular* forms of thought or action"—or whatever the writer intends—the passage would have been somewhat clearer; but still the meaning would not be distinct, the mentally contrasted members not being verbally contrasted. Then again, what is the use of the enfeebling words "as they pass by us?" and what is meant by "a larger retrospect?" larger than what? and by "more comprehensive?" more comprehensive than what? There is nothing in the passage to supply the comparison; thus the mind is perplexed; as it is also in considering the distinctions between duplicated phrases, such as "thought and action," "degrees and modes," "retrospect and records," "of larger and of more comprehensive and permanent." All this, it must be remembered, occurs in the very first sentence in the volume.

All this, we acknowledge, is

minutely critical;—perhaps hypercritical—and we have not much taste for such insect discussions; but the very circumstance that an author's sentences, taken almost at random, justly admit of such verbal strictures, shews that his style is defective in that lucidness which is, to say the least, desirable in argumentative composition. It was not till we found ourselves often obliged to con Mr. Gladstone's sentences more than was pleasant, that we began to consider whether the difficulty arose from the nature of the ideas and arguments, or from some perplexity of style; and having certified ourselves that the latter is often the case, we have expressed our conviction. In these busy days, it is not fair to a reader, that while weighing arguments he should be puzzled with words.

But a third literary drawback upon Mr. Gladstone's works appears to us to be an occasional logical defectiveness in argument. We will illustrate this, as we did the last head, with an exemplification.

"As if Euclid should argue a proposition upon a wrong axiom, observing at the same time in every step an accurate adherence to that axiom, and a man should allege that accuracy in the subsequent proceeding as a ground for trusting the conclusion, whereas it forms the very demonstration of its falseness. It *cannot* be true."

Now here is a distinct logical or mathematical averment; and one of course which the author must act upon as often as this category occurs in his researches. He says that to argue correctly upon a wrong axiom must inevitably lead to a false conclusion; the circumstance that the logic was sound, while one of the premises was false, is proof, he says, that the conclusion is false; "it forms the very demonstration of its falseness." The conclusion thus attempted to be deduced from a wrong axiom, he tells us, "*cannot* be true."

Now with all respect to Mr. Gladstone as a well-read classical scholar; a man of elegant literature, and rich in the fruits of political and theological study; we must maintain that the above declaration exhibits a radical defect of abstract logical or mathematical perception. The statement comes to this, that nothing which any man ever attempted to prove from wrong premises could itself be true, provided he reasoned correctly upon his wrong notion;—for this very correctness would be "demonstration" of its falseness. As the words "demonstration" and "Euclid" take us to mathematics, let us select a mathematical illustration. Suppose a man chose to lay down the "wrong axiom" that every circle is a triangle; nothing could be more absurd; but would it follow that "if Euclid should argue a proposition upon this wrong axiom," the very accuracy by which he wrought out his conclusion, would, without further argument, be a "demonstration of its falseness?" Might it not be that there are some things common to circles and triangles, notwithstanding their essential difference, and that the proof of these would therefore hold good in spite of the "wrong axiom." If, for example, the proposition were that the largest square containable in a circle is less than the containing circle; and it were attempted to prove this by demonstrating that the largest square containable in a triangle is less than the containing triangle; and that a triangle is a circle; and that therefore the square contained in the circle, is less than the circle; would Mr. Gladstone reply, "This *cannot* be true, because you have gathered it accurately from an inaccurate axiom." The above proposition would not

indeed want any demonstration; for there is no need to prove that the part is less than the whole, whether of a circle, a triangle, or anything else; but a proposition might easily be conceived which would require various steps. Or to take a proposition of a moral kind. Lay down the "wrong axiom" that "all the descendants of Adam are angels;" and let the proposition to be proved be, that "all the descendants of Adam are bound to obey God;" and let the argument be accurately conducted upon the "wrong axiom;" as thus, angels are bound to obey God; all the descendants of Adam are angels; therefore all the descendants of Adam are bound to obey God; would Mr. Gladstone reply, "That *cannot* be true; because it is accurately gathered from a false premise." Mr. Gladstone, though "late Student of Christchurch," allowed his academical studies to slip out of his recollection when he wrote as above. We however allude to the error, because, though it is not perhaps often enunciated in print as a mathematical verity, yet it is often practically acted upon. A person arrives at some inference upon his own principles; another not of his sect or party, abhorring the principles, resists the conclusion; but it might be a good conclusion nevertheless, and proveable by sounder premises. A Romanist reasoning upon wrong axioms inculcates certain observances; a Dissenter, reasoning upon Mr. Gladstone's canon, says, the axiom is false, superstitious, or unscriptural; therefore such must of necessity be the conclusion. No, we reply, we may prove the same thing, (say the utility and edification of the commemoration of saints, as on the very day when our present remarks will reach the eyes of our readers) by better arguments. A correspondent lately addressed to us a violent paper against Temperance Societies, as being anti-scriptural and infidel, because some person had advocated them without reference to Gospel motives. This alone, we were told, was a "demonstration" that they were bad; and if Mr. Gladstone's statement is correct, that result would inevitably follow; but a scripturally enlightened man might have defended them on scriptural grounds; and his neighbour's "wrong axiom" did not preclude his coming to his conclusion by means of a right one.

The counterpart also of Mr. Gladstone's doctrine is very current, namely, that where a true conclusion is gathered by accurate reasoning, the premises must be true. But this does not follow. Thus the Arminian argues that the doctrine of non-election must be true, because he says it leads him to be diligent in making his calling and election sure; and the Calvinist, that the doctrine of election is true because it leads him to self-renunciation and repose in the free mercy of God. It were easy to multiply examples.

We have not remarked upon the incorrectness of the above-quoted canon without stronger reason than to introduce a discussion upon logic; for the substance of the charge of the Tractarian school against those churchmen who deny their axioms or premises, is (as Mr. Gladstone's canon asserts) that they must of necessity deny all the conclusions derived from them. The Tractators lay down certain axioms, definitions, and doctrines respecting "rationalism," "the church," "the sacraments," "the apostolical succession," "the specific claim of the Church of England," and "church principles;" (these are the heads of Mr. Gladstone's chapters) and they state the con-

clusions which they deduce from them. But these conclusions are of two sorts; some of them are tenable only upon the admission that the Tractarian premises are true; but others may be proved upon other grounds, and these are true, notwithstanding the Tractator derived them from faulty premises. Mr. Gladstone's canon, if it were sound, would prove that we (meaning all anti-tractators) uphold what is called "rationalism" against Christianity, and repudiate the sacraments, apostolical succession, church principles, and the specific claims of the Church of England, merely because we deny the "wrong axioms" upon which the Tractators argue the litigated questions. They might as well assert that we of necessity must deny that a square contained in a circle is less than a circle, if we refuse to admit as an axiom to prove it, that a circle is a triangle. Anti-tractators are (to say the least) as zealously attached to true church principles; as firm believers in the apostolical succession, in the scriptural and Protestant, as opposed to exaggerated and Popish, views of that question; as well satisfied with the Anglican doctrine of the sacraments; as ardently attached to the Church of England; and as honest in advocating her specific claims, as if they admitted the "wrong axioms" of the Tractators; and we believe more so, seeing that those wrong axioms, duly followed up, would lead to Popery, not to Anglicanism. Mr. Gladstone's canon says that this is logically impossible; we say that it is both logically possible, and practically true; and herein we have reason to complain of the frequent misrepresentation, put forth orally and in print, that those who do not rest their adherence to the church and church principles, upon Tractarian axioms, are in spirit dissenters rather than churchmen. It is a grievous calumny; but it answers well for a party weapon, and for this reason, that truth being a mean between opposite errors, it is regarded, by those who verge towards either extreme, as extending towards the other. The consistent Anglican must oppose, not only the objections of the avowed Dissenter, but the exaggerated and non-Anglican views of those who by church principles mean a system essentially Popish; and who are therefore dissenters from the real doctrines and spirit of Christ's holy catholic church. But the cry is then raised that the church is being defaced, just because an effort is made to tear off the tawdry overlayings and gaudy vestments which conceal its real form and fair beauty; and unhappily many persons, under such circumstances, are unable to judge between the true and the false friend.

Mr. Gladstone is not one of these harsh accusers. A kind and gentle strain pervades his book, which is didactic rather than controversial; and he writes calmly, gravely, and always with a desire to conciliate those whose views he opposes. But his devout spirit and lovely temper must not make us overlook the essentially injurious character of the system of which he is the advocate. As the Jews cried out "The temple of the Lord," instead of "The Lord of the temple," the writers of the Tractarian school cry out "The church, the church," in a manner which in effect—we say not by intention—elevates the church to an exaltation due only to its divine Lord. We will illustrate our remark, not by some extreme statement, not by the Quixotic sayings of a Froude, but by shewing the quiet incidental manner in which, even in pages guarded and measured as are

those of Mr. Gladstone, "the church," is introduced, not as merely "the mystical body of Christ," but as if itself were the centre and source of life and power, the sun instead of the moon of the Christian hemisphere. To be perfectly fair, and not to pick up a passing phrase, we will take the very first passage in the volume, upon the second leaf, in which mention is made of the church. We quote this passage the rather, because to its general tone we heartily respond; it is also singularly beautiful and eloquent, both in idea and composition; and having complained that the author frequently perplexes us by his style, we are glad to shew with what captivating felicity he can write when his warm heart melts with a glowing theme.

"It is in the history of the Church that we have the final consummation of all human destinies. Whatever we are, or have, or do, is important, at least is beneficially important, only in connexion with the religious bearing of our lives. Every gift and ornament of the human character is either pernicious, or useless, or at best fragile and unenduring, unless it be sanctified and stamped with permanence by a vital union with the spirit of religion.

"Every form of loveliness, which belongs to this world alone, must pass away with it; and the beautiful and graceful things we idolize, are but like the fillets that once bound the temples of the sacrificial victim, unless we obtain for them a passport to the better world, by applying to them that perpetuating power of religion, which, blending these lighter with the higher and holier qualities, rescues them from abuse; and, removing them from their dedication to the purposes of pride and selfishness, appoints them to serve God each according to its capacity.

"Thus, from being mischievous, do temporal gifts and talents become valuable. They are estimated indeed only at their proper worth, but in that measure they are blessed by God, and acceptable to Him. The common tenor of daily life affords not to the philosophical and sagacious mind alone, but to any man who will look for them, continual occasions for the exercise of duty, though often upon a subject matter apparently unconnected with it: purity, integrity, courage, patience, diligence, self-command, may be fed and strengthened amid the humblest labours of each succeeding hour, though of course it is in the acts of direct duty or worship that the mental powers and affections have their highest honour and reward; and so the whole circle of human experience is chiefly to be viewed with reference to its religious results. Our relations to God-ward are those which should occupy the largest share in our attention, as they will exercise the most determining influence on our destiny, and these are they which compose the history of the Church; for it is in the Church that we have our religious life, derived to us not as individuals, but by virtue of incorporation into her body. In her alone the world is loved, and in her, for the sake of her head, the Redeemer."

We are not sure that we clearly comprehend what is meant by the remark, that "in the Church alone the world is loved, and in her, for the sake of her head, the Redeemer." The more obvious remark would have been, that it is in the Church that "the world" is, or ought to be, mortified and crucified; and so far from its being true that "in her alone the world is loved," it is loved, alas! too much, both within and without the Church: only with this difference, that with the worldling the world is his avowed idol; whereas, with the Christian, it is an idol dethroned, and from which his affections are being divorced: "I am crucified unto the world, and the world unto me." The Church is commanded not to love the world, or the things that are in the world. Mr. Gladstone must therefore use the word "world" in another meaning; intending perhaps to imply that all gifts, endowments, and blessings are valued supremely by the disciple of Christ, as donations from

God, and to be employed for his glory.

But this only incidentally: the remark which we intended to notice, being that "It is in the Church that we have our religious life, derived to us not as individuals, but by virtue of incorporation into her body." Glorious things are spoken in the word of God of the Church; and most scripturally and strikingly is it said in our communion service, "We are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people." But where is it said that spiritual life is derived to us by our union with the body instead of the Head? The Church is the "members incorporate;" but how can the Church derive life to itself? When St. Paul speaks of that union through which we derive spiritual life, he says, "We are members of his body, of his flesh, and of his bones." When he would shew us where our spiritual life is, he does not say "it is in the Church;" but it "is hid with Christ in God." He says that believers are "married" to Christ; that they are "in Christ;" and our Lord declares, "I am the vine, ye are the branches." Nothing can be further from the whole tenor of Scripture doctrine, than that "our religious life" is "not derived to us as individuals; but by virtue of our being united, whether by baptism, by profession, or by the reception of the Lord's Supper, with "the Church," which our nineteenth Article defines to be "A congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered." True it is that if we are really incorporated in spirit with such a "congregation," we are proved to be members of Christ; for united to the body we are united to the head; but our spiritual life was not derived from Church union; it was derived from Christ; and it was not till we had this life that we could be truly united with his visible body upon earth. Mr. Gladstone has not expressed the doctrine which he espouses in startling words; but when examined, it is seen to be a direct contradiction to what is so strongly and frequently declared in the word of God, that it is not sacramental introduction to the communion of the faithful, but that which is "derived to us as individuals," which constitutes our spiritual life. Can anything be plainer or more decided on this subject than such passages as the following? "They are not all Israel which are of Israel; neither because they are of the seed of Abraham are they all children." "He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart." And if a Jew did not, as an "individual," derive his "religious life" from sacramental union with the visible church under the old dispensation, where are we told in the word of God that the Christian does so "by virtue of" sacramental membership with the church under the New? The phrase selected by Mr. Gladstone seems to us to imply the most unequivocal *opera operata* notion; for he does not say "in," or "through," but "*by virtue of.*"

If we turn to the very next page, we find our author saying that the English church "appears to proceed upon the principle that the church of Christ has an infallibility in some fixed body of truth, and as a necessary consequence of that infallibility,

changelessness in the profession of the truth so held." But where does our Church vouch for this infallibility? where does it even "appear" to recognize it? No passage carrying any such an implication can be pointed out: the nineteenth Article declares that churches may err; and the twenty-first that general councils may; so that we have only the pope left to urge the prerogative; and his claim may be set aside without scruple. No, our Church acknowledges no infallible "fixed body of truth" but the Bible. She no where allows "*authorised* interpretations of primitive antiquity;" she does not admit anything to be authoritative but the inspired canon; she may indeed, and does, rightly appeal to antiquity for argument, for illustration, for example; but its voice is not authoritative. And, after all, what is meant by the "authorised interpretations of antiquity?" We know what, in any particular church, are its "authorised" (not, however, meaning infallible) documents and formularies; but we are wholly at a loss to know what are "the authorised interpretations of antiquity." In what volume, or score of volumes, or hundreds of volumes, are they contained? and under whose hand and seal?

The opening words of Mr. Gladstone's next two paragraphs, illustrate that shifting of phrases which we have already noticed. He speaks, in paragraph six, of "those who hold strong views of the fundamental immutability of Christian truth;" but the phrase runs in paragraph seven, "The changelessness then of the Church in the fundamental truths of the Gospel." The illative "then" suppose six and seven to speak of the same thing; but the fundamental immutability of Christian truth, and the changelessness of the Church in receiving it, are very different matters. By "those who hold strong views of the fundamental immutability of Christian truth," he means those who maintain the infallibility of the Church; and hence those who deny the latter are represented as not holding the former. But we assure Mr. Gladstone that we hold as "strong views" as he can do on this subject; only that we refer this "fundamental immutability" to the unerring page of inspired writ, and not to man's "interpretations," whether "primitive" or modern. Nay we hold more, for we hold that the "fundamental truths of the Gospel" have been recognised by all who were taught of God in all ages; we *believe* that there is an invisible church which contains all the faithful servants of Christ; yes, we believe a "changelessness" as to "fundamental truths," amidst many ecclesiastical and even doctrinal variations; but the perpetuated infallibity of some supposed visible communion we believe to be merely a popish figment; though unhappily taken up at second hand by some who call themselves —we believe we should have said who do *not* call themselves —Protestants.

There is much difficulty in grappling with Mr. Gladstone, and other writers of the same school, on account of their incidentally begging the very points in controversy. Thus three leaves after that we have been quoting from, we read:

"While some seek to supply their need out of the resources which the human understanding commands, others look rather to a traditional than to an ideal type, and are deeply impressed with the conviction that in the oldest way of faith alone are truth and peace to be found; with the

anxiety to keep their fellow-men within those sacred limits which have been marked and blessed by God himself, and with the desire so to adjust the instruments of their labour as may best subserve this final purpose."

Here it is tacitly assumed, as if both points were incontrovertible, that those who make the Bible the only infallible standard of truth, are looking to "an ideal type," and seeking "to supply their need out of the resources which the human understanding commands;" and that those who "look to a traditional type"—that is, make a new bible to supply the omissions and clear up the difficulties of the old one—repose "within those sacred limits which have been marked and blessed by God himself." But we reject both these assumptions; for those who, like the Bereans, repair to the inspired word, do not go to "an ideal type" of truth, but to its fountain-head; and they "keep within those sacred limits which have been marked and blessed by God himself:" whereas to eke out the Bible by man's traditions, is to transgress those limits, and to repose on that most "ideal" of all things — human infallibility. In the above passage, the promises made to faith, humility, and prayer, in the diligent study of the Scriptures, are left altogether out of consideration; the guidance of the Holy Spirit is altogether overlooked, and no alternative is allowed between implicit faith in tradition, and implicit reliance upon each individual's own unaided natural understanding. But is it just to say that when a Christian, not daring to trust to man's erring traditions, diligently searches the word of God, and earnestly prays for the direction of the Holy Spirit in studying it, he is proudly "seeking to supply his need out of the resources which the human understanding commands?" Rather it is the traditionist who resorts to "human understanding," and alas! too often to human error and fatuity; whereas the Berean, not acknowledging any infallible human authority, seeks for divine direction in the diligent use of every means of grace, and the devout study of the inspired word.

Mr. Gladstone adds, in the next paragraph:

"The great question depending is, whether we are to revert in matters of religion to older positions than those which were recently fashionable, or whether we are free to construct, at our discretion, some scheme founded upon novel principles."

The "positions" which Mr. Gladstone says "were recently fashionable," but which he congratulates himself are going out of date, are those of the Protestant Reformation; and he wishes us to go back from these "novel principles," to certain "older positions." We take him at his word; for we too are for reverting to ancient "positions;" but the antiquity of Fathers and councils is not sufficient for us; we account little of Gregory or Hildebrand; we do not even acknowledge the infallibility of such holy and eminent ancients as Jerome, Tertullian, or Ignatius himself; we therefore go back at once to the inspired penmen of holy writ, and "revert, in matters of religion, to older positions" than are presented to us either by the doctors of Trent, or the Lauds and Sacheverells of England. It is precisely because we go back to these "old positions," the latest of which is as ancient as the book of the Apocalypse, that we agree with the Anglican Reformers: for they did the same; whereas we might fairly ask Mr. Gladstone, "Where was *your*

church before the days of James the First?" about which period arose that new sect, the founders of which wished to reform the Reformation by going back about half way to Rome; when unhappily, some of them, setting out in the night, and mistaking the distance, found next morning that they had unconsciously achieved the whole journey, as Mr. Spencer, and some of the disciples of the Tractarian school, have found in our own days. We fear that the way will soon become fearfully well-trodden; as the modern leaders of the sect—several of them in writing, as for example Dr. Pusey, Mr. Newman, Mr. Keble, and Dr. Hook—have distinctly acknowledged that there is nothing but one thin paper wall, namely Tract 90, between them and secession from the Anglican church; for that if some such interpretation of the Thirty-nine Articles as that which this pamphlet suggests be not honestly admissible, they must quit her communion; and in that case, unless they avowedly set up a new church of their own, what can they do but repair to that of the Latin antichrist, which they consider to be Christ's holy home, and as having rightful precedence over all Christian churches?

We are still on the threshold of Mr. Gladstone's book, for we have noticed only a few remarks in his introductory chapter. The object of the volume he goes on himself to describe as follows:

"I shall attempt, in the first instance, to present a familiar, or at least a partial, representation of the moral characteristics and effects of those doctrines which are now perhaps more than ever felt in the English Church to be full of intrinsic value, and which likewise appear to have so much of special adaptation to the circumstances of the time. They are particularly (to omit the mention of points for the most part minor on which a greater diversity of opinion may without disadvantage prevail) the doctrine of the visibility of the Church, of the apostolical succession in the ministry, of the authority of the Church in matters of faith, of the things signified in the sacraments. On these I shall endeavour to touch in succession, excepting only the one topic which bears upon the right of private judgment, and of which I have elsewhere had occasion to treat in a somewhat similar view. And I prefix a discussion on that which is termed Rationalism, by which I hope to supply assistance in determining what are the predispositions and anticipations with which we ought, upon truly rational grounds, to train our minds for the proposed inquiry. Lastly, after having thus far regarded the subject ethically, I strive to show the practical results of these principles upon our relations, as members of the Anglican Church, with one another, and with the members of other religious communions, under the peculiar circumstances of the present day."

Without writing a volume we could not follow our author through all these topics: nor is it needful, as the chief points of the discussion must be familiar to most of our readers; and we have also touched upon them in our own pages perhaps to satiety. We might demur to the very wording of some of these heads; for what churchman denies that Christ has a visible church, or that there is an apostolical succession in the ministry? nor is there any doubt respecting "the things *signified* in the sacraments." But we must restrict our remarks to a few particulars. The author states that in the discussions in this volume he leaves the higher process of scriptural proof to the theologian, and adopts "the next method in which these important questions may be discussed, namely, that which, abandoning the examination of their proofs from Revelation, regards them *in their ethical tendencies;* that is to say, in their bearings upon the formation of human character, and in that sense upon the accomplishment of the Gospel." It cannot be rightfully

denied to a disputant that he should be allowed to exhibit what he considers to be the practical bearings of his doctrine; but in point of argument, alleged tendencies are not a test of truth. We have already remarked that the Calvinist and the Arminian each respectively asserts that his scheme is that which commends itself by its "ethical tendencies;" and what sect or party is there which does not do the same? The only infallible test of religious truth is that which Mr. Gladstone justly states to be "the first, the most appropriate, and the highest;" and as men differ in their estimates of the moral value of rival systems, the only effectual appeal is "To the law and to the testimony: if they speak not according to this word it is because there is no light in them." But we must distinguish between the tendencies of a scheme, good or bad, as described by friends or foes, and its actual fruits as exhibited in fact; and in this view, it may be said of doctrines, as of individuals, "by their fruits ye shall know them." Now, as between the fruits of sacramental justification, and those of the doctrine of justification by faith, we confidently appeal to the page of history. It is not the lovely character of a Ken or a Pusey among ecclesiastics; or of Ken's cotemporary, Nelson, or of Dr. Pusey's, Gladstone, among laics; that can disprove the monitory facts of history respecting the practical workings of their system upon minds less devout, and consciences less tender; as proved by the foul corruptions of the papal church, and as was correctly stated in Bishop Burnet's well-known remark: "The doctrine of sacramental justification is justly to be reckoned among the most mischievous of all those practical errors that are in the Church of Rome." Nor are the "ethical tendencies" which are asserted in the eleventh and twelfth Articles of our Church less clearly exemplified by facts, namely, "that we are justified by faith only is a most wholesome doctrine," and that good works do "spring out necessarily of a true and lively faith."

The chapter on "Rationalism" is an elaborate argument from incorrect premises. The writer, as we have before intimated, accuses those who do not hold the Oxford Tract notions respecting the sacraments, of being under the seductive influence of an anti-spiritualism akin to that which all men of piety denounce in its grosser forms. He says that there is "need of some access to man besides that which the understanding affords;" and that this access is through the sacraments. Thus he remarks:

"We cannot fail to see the religious importance of having some avenues to the affections otherwise than through argumentative methods, and with an intervention of intellectual powers as slight as can possibly be."

"Those who are clear and determined in their repudiation of the theory which avowedly makes every man's natural understanding the arbiter of Christian doctrine, are yet, there is reason to apprehend, apt in many cases to fall into the Manichean notion, or to approximate towards it, which makes intellectual conviction upon the immediate subject matter of a proposition a necessary precondition of legitimate belief in it. There are many such persons, who are not consistent in this matter with themselves; for after renouncing the authority of the understanding, in the attempt to convert a man to Christianity, or to awaken him from spiritual torpor, and while fully recognising in words the doctrine of spiritual grace, and that too with entire sincerity of heart, they proceed by the way of argument upon each of the doctrines of Christianity, singly and independently regarded. They are doubtless right in arguing, as St. Paul did with the Athenians; but he used only those topics which were common to his

audience and to himself. But did St. Paul, or did any of the Apostles in any recorded case, attempt to produce in the minds of those to whom they preached a distinct intellectual perception of each of what we now term the fundamental doctrines of the Gospel, or even of each of those contained in its first and simplest symbol, the Apostles' Creed? No."

"We fall into error, and desert the way of God's appointment, if we attempt to furnish the understanding of a heathen with a complete Christian armoury before operating upon the heart by those means which transcend it, as well as by those which are akin to it; and the error into which we fall is rationalistic. . . . . When once that disposition on his part has been indicated which would lead him to pray, to read, and to reason, then he is in a temper of obedience and submission, he has the prerequisites for further spiritual grace, and the way to enable him to pray, to read, and to reason with effect, is to induce him to become partaker of the remaining, the crowning means, namely the sacrament appropriate to his case."

"Why will they not use the security, which God in his wisdom has provided for them, by constructing separate vehicles of an influence quite distinct from the understanding, and therefore permanent witnesses of its independent essence?"

"The natural entry of grace into the soul of man is through the affections, and anterior to the action of the understanding upon the subject. As, therefore, it is rationalistic to say, Christian doctrine must be true or false, according as it is agreeable or repugnant to our natural preceptions, so also is it rationalistic to trust exclusively to teaching as an instrument of salvation: or to maintain that intellectual apprehension is a necessary or invariable precondition of spiritual agency upon the soul. That as the need and the applicability of divine influences are so large in extent, and embrace so many more persons than possess an active understanding, the rationalism which makes these influences dependent on doctrine only as the medium of their conveyance to men, is exceedingly dangerous to Christianity. That by all these considerations we are prepared to anticipate, in a religion having the wide scope of the Gospel, some distinct provision for the conveyance of grace otherwise than through the understanding or in connection with its agency; and some rites or institutions, which should both convey grace in this separate and transcendant manner, and likewise mark, to the view of men, in the most forcible manner, the distinctness of these channels; and the complex and mystical constitution of all religious ordinances whatever, as consisting of an outward representation or instrumentality, and an inward living power."

The whole of this proceeds on incorrect assumptions respecting the opinions of those whom Mr. Gladstone is replying to. He assumes most unaccountably that they confine religion to the operations of the understanding, whereas he pleads for the affections. But one of the most prominent characteristics of those on whom the epithet "evangelical" is popularly conferred, whether in honour or for reproach, is that they speak much of "the heart," as well as the powers of the mind, being devoted to God. *Did Mr.* Gladstone never read the admirable remarks on this subject of that beloved and venerated senator, Mr. Wilberforce? Do these divines "trust to teaching," and to "argumentative methods," so as to neglect either the "means of grace," or the promised aid of the Holy Spirit, to give the will and to work with us when we have the will? Undeniably not. But we must say that it is absurd to accuse them of favouring "the Manichean notion," because they say that we cannot believe in we know not what; and that Christian sacraments are not like heathen unintelligible charms and incantations. It was not worthy of Mr. Gladstone to throw in this invidious taunt about "the Manichean notion;" but he is deceived if he supposes that his opponents will be frightened by this easy but not very pleasant device of using hard names. But, not to retort them, we will only say that Mr. Gladstone nowhere learns from Scripture that "the entrance of grace into the soul" is ne-

cessarily and at all times "by the affections, and anterior to the action of the understanding;" much less that the sacraments convey this grace in a manner "separate and transcendental," "complex, and mystical;" so that a heathen is first to be baptized, and then, reserve being no longer necessary, to be taught the doctrines and precepts of the Gospel; and this upon the assumption that before he was baptized he could not receive spiritual things; but that the very adminstration of baptism, if he be willing to accept it, without "the action of the understanding," conveys by a "transcendental, complex, and mystical" process, such new affections that now he will be able to comprehend the doctrines and to love the duties of the Gospel. This was the hypothesis upon which Xavier in Asia, and the Romanist missionaries in South America and elsewhere, baptized hundreds of thousands of ignorant pagans; for they said that the waters of baptism would expel Satan, and that the Holy Ghost would take up his residence in the souls of the baptized persons; so that by some "transcendental, complex, and mystical" operation in which their understandings had no share, they would be spiritualized, and their hearts opened to the admission of divine truth; and if we do not admit these superstitious phantasies, which Mr. Gladstone cannot prove by Holy Writ, but endeavours to establish, as he says, by "metaphysical" reasoning, we are forsooth Manicheans and "Rationalists;" that is, as the Oxford Tracts tell us very plainly—Socinians, and virtually infidels. It is distressing to see to what conclusions fanaticism can impel the most gentle and candid spirit.

But the question at issue is not, as Mr. Gladstone represents it, between the "affections" and the "understanding;" but between the fancy and the understanding. We are not willing to imitate the presumption of the Tractarian school in limiting the operations of the Holy Ghost in the gift of divine grace; for we believe that it pleases God to use and consecrate the powers of the mind and the affections of the soul, in such manner and at such time as he wills; and yet we may assuredly say that spiritual affections cannot be wholly anterior to the elements of spiritual knowledge; for he that comes to God "must *know* that He is, and that He is a rewarder of them that diligently seek him;" we cannot exercise our affections upon we know not what; but then the heart being once rendered obedient, knowledge will be increased; for he that "will do the will of God, shall know of the doctrine."

It might be surmised that in the condensation of his principles in his chapter on Rationalism, our author may have expressed himself with an undiluted strength, which would be modified if we examined the subsequent explanations throughout his volume. But so far from this being the case he gains vigour as he proceeds. Thus the chapter on "the Sacraments" expresses the *opus operatum* doctrine in the most distinct terms. To say that in the Lord's Supper we feed on Christ only "in our hearts by faith with thanksgiving" is accounted by him a rationalistic, that is, in effect, a Socinian or infidel, solution of a transcendental mystery. He considers it "a painful illustration" of our melancholy declension from the true doctrine of the "transcendental, complex, and mystical" character of the sacraments, that even in "a work which has been sanctioned by the Society for promoting Christian Knowledge," (Crossman's ex-

planation of the Church Catechism, which we never before heard accused of disparaging the virtue of the sacraments,) in answer to the question, "How can we receive the body and blood of Christ?" it is replied, "We cannot receive his *real* body and blood;" —that is, we do not believe in transubstantiation, or the still more unintelligible figment of consubstantiation; we receive Christ's body and blood only "in our hearts by faith," and not grossly and carnally. Again, of baptism, Mr. Gladstone, in answering those who are "distinct believers in the necessity of a spiritual life by grace," asserts that "this grace is a *part* (his own italics) of the sacraments, and therefore it of course resides therein." Here is the most distinct Romanist *opus operatum* virtue ascribed to baptism; for the grace of spiritual life is not merely bestowed in connexion with it, but "resides therein." He adds, that the sacrament is endowed with "*essential* sacredness, and *intrinsic* power." No papist has gone beyond this. Proceeding to shew the mischievous results of "throwing the virtue out of the sacrament," (by the "intrinsic power" which "resides therein,") "into the faith of the receiver," (as our poor heretical church does—"feed on him in thy heart by faith with thanksgiving;") he says that one of the evils is "the false and most dangerous belief" that "persons not adult or not conscious are incapable of being made the subject of spiritual influences." This is not a clear or fair statement. John the Baptist was "filled with the Holy Ghost even from his mother's womb" (not, however, by the "intrinsic power" of any sacrament); and who doubts that "persons not conscious" may be thus influenced? Suppose that a lunatic were addicted to licentious passions; the Holy Ghost could quell those evil propensities, without restoring the individual to sanity. We know little in such cases of what may be His actual working; but who limits his power? But the matter which Mr. Gladstone's reasoning applies to is wholly different. His argument comes to this, that the Lord's Supper may be spiritually beneficial to a lunatic wholly incapable of "discerning Christ's body," or "feeding on him in his heart by faith with thanksgiving," because the virtue of the sacrament "resides" in the elements, and is "mysterious," "transcendental," and "intrinsic;" and that therefore the individual's not being "conscious" does not prevent the "power" of the sacrament to convey "spiritual influences" to him, any more than ordinary food would fail to sustain his body because of his being a lunatic. We say that this notion is absurd, superstitious, contrary to the fact of our dedication body and soul to God being a "reasonable service," and in one word, anti-scriptural. But do we hence deny that God can influence an unconscious mind? Assuredly not; though we do not see of what utility is any speculation upon the subject. But we deny that grace is conveyed *ex opere operato* by what was never ordained so to convey it. We deny that Scripture teaches us that God has "annexed spiritual influences to a material substance" of water, or bread and wine; or that the sacraments "impart the participation of the divine nature." We also deny, what he further affirms, that baptism is appointed as "the specific means of initiating holiness." If holiness were not "initiated" before baptism, that is, seminally and essentially as the offspring of faith, baptism

would be a mockery. Our Church is careful to explain this in its answer to the question "Why then are infants baptized?"—a question which it had been preposterous to ask, and superfluous to answer, upon Mr. Gladstone's principle; but the compilers of the catechism, not relying upon *opus operatum* intrinsic power, but believing "repentance and faith" to be requisite in order to connect outward and visible signs with inward and spiritual graces, justly thought the question and answer very necessary.

Passing over the intervening chapters, we turn to the last, on "Church principles" (according to the Oxford Tract view of them) "in relation to present circumstances." Our sister Protestant churches will be more amused than gratified with Mr. Gladstone's statement, which he intends to be conciliating, that though they "smart under the imputed consequences of Church principles," yet that they have no reason to "smart" at all; for that he allows them all they ask for. True they are not a part of Christ's holy Catholic church in the sense of its being a divinely-appointed communion having the privileges which Rome and the Oxford Tracts attach to the true church; but then they never, he says, claimed such privileges; they never attributed to apostolical succession, or to the sacraments, the inherent, intrinsic, transcendental, mystical effects which Mr. Gladstone predicates of the genuine church and her genuine sacraments; and therefore they lose nothing by being unchurched according to "church principles." Mr. Gladstone speaks seriously and charitably; though we fear that those whom his statement affects will be apt to think he intends to be latently ironical, if not insulting—which last is not in his nature.

To the church of Rome he is more obliging. He says that towards "the churches which still receive the authority of the pope," "Church principles" (that is, Oxford Tract principles) "do undoubtedly lay certain grounds of sympathy." First he compliments them with having "the profession of the articles of the Christian faith *which corresponds to the pure word of God in the English articles*;" a conclusion which the compiler of those articles certainly did not discover. His four heads of congratulation are the following: 1. "The fact of church essence:" 2. "The power of church principles;" 3. "The recognition of *permanent objective truth* in religion;" and 4. "The principle of provision by symbols in religion for our corporeal nature;" under which high-sounding words may be justified all those fond, meretricious, and fanatical rites and institutions, which our Homilies so justly denounce as unscriptural and full of deadly poison. Whatever other objections may lie against the Romanist's conception of a church, "it at least does not," says Mr. Gladstone, "*fall short* in magnitude and importance of that which the apostles appear to have entertained;" which appears something like saying, that though a divergence it is an improvement rather than otherwise, at all events a divergence on the right side.

Mr. Gladstone however, having travelled in Roman Catholic countries, has seen specimens of the workings of popery, which he feels it his duty to mention, though under such mild phrases as "special causes of *weakness* in the Roman church," and the "tendency of some of its doctrines to the extreme forms of super-

stitious error." The epithet "weakness" is not Protestant English for what Mr. Gladstone includes under it when he says (we still quote the summary of contents) "Reverence to the Virgin liable to become idolatrous; its idea fascinating, but most perilous and delusive." Idolatry is not merely "weakness." But why should "reverence" for the Mother of our blessed Lord be liable to become idolatrous? We deeply revere the memory of that highly favoured woman; but we feel no temptation to worship her; there is nothing which appears to us "fascinating" in the idea of worshipping a frail sinful mortal. The beginning of the peril is when men speak of the Virgin Mary as the Tractators do; and for which they have no warrant in Scripture. Mr. Gladstone does not seem to consider even the worst parts of the Tridentine code as evil in itself, but only as it may be abused. We will however give a specimen of the abuses as witnessed by himself.

"One great cause of moral weakness, (in Romanism), however it may seem adapted to oblique and temporary purposes, I cannot but recognise in this; that while most of those doctrines which have given just offence are susceptible in the mouth of learned men of some kind of explanation or excuse, and may be entertained by the truly devoted heart in a form from which all the poison is extracted, yet they have in themselves that tendency to encourage exaggeration, which must sometimes reach the most shocking extremes. Now, great and just complaints have been made by Roman Catholics abroad of the hasty deductions and injurious reports of English travellers: I admit that general inferences ought only to be drawn upon comprehensive knowledge; but there are some facts which speak for themselves. The usual tone of preaching in a Christian country is, as I take it, with some allowances, not an inequitable measure of its relative advancement in true Christian knowledge: the pulpit, it has been said by Mr. Coleridge, indicates the anticipated sympathies of the people. It is to me matter of great consolation to believe that the general tone of preaching, at least in many Roman Catholic countries, and even in those where there is no inducement from the neighbourhood and competition of some form of Protestantism to mitigate or curtail the received dogmas, is much more Catholic than specifically Roman. I have heard many sermons in Italy and Sicily, of which the great majority have been such as would have commanded, at least with reference to their general tenor, the respect and assent of every tolerably candid member of the principal reformed communions. But, upon the other hand, my own ears have listened to sounds, accepted with intense admiration by crowded congregations, so fearful and appalling, that I do not dare to give them the names which they seemed to me to merit, and that I am convinced the high and pure minds of many persons included within the pale of the Roman Catholic Church, and devotedly attached to it, would regard with the same horror which they painfully awakened in myself. And this not in distant and obscure places, but in churches, for example, in the very centres of Naples and Messina. And not from obscure or ill-informed men, but from preachers of evidently considerable accomplishment, and conspicuous popularity. Once in particular, on the anniversary of the *Anime del Purgatorio;* and once on the dignity and attributes of the Virgin. Both were addressed to very crowded audiences. I subjoin at once the painful details, which a regard to truth forbids me to suppress.

The first named of these discourses was preached on the 2nd of November, 1838, in the Church of the Anime del Purgatorio, at Messina, by the Padre Cavallari. The preacher alluded to the gloom with which the day was invested by the Church, and said that he however would console his hearers by setting before them their great privilege in being allowed to succour those souls of the just, which though they had died in faith and merits, had not yet sufficiently expiated their sins, so that while the love of God yearned towards them, it could not take effect, inasmuch as his justice on the other hand bore them away to inflict the awful pains which they were at that moment enduring. To the faithful on earth it is given to procure their release, which they are to do by means of prayers—of alms—and of masses: through these last there comes

to the sufferers great relief during the time which they are said. According (as he stated) to Saint Jerome, at the moment when the Host is elevated, there is even an entire suspension of the pains of those on whose behalf the sacrifice is offered. Without any doubt or scruple, therefore, he would affirm, that the zeal of the Apostles of Christ, which was so much commended in the Church, and by which they preached the Gospel to the world, was a zeal far inferior to that of those who by such masses should procure the release of souls from purgatory. For those, to whom the Apostles preached, were men yet in their sins, of whom it was quite uncertain whether they could ultimately profit by the grace tendered them or not, or whether they were objects of the effectual and permanent love of God or not: but these are souls everlastingly redeemed and already holy, only waiting for the consummation of their holiness: as they then are infinitely more dear to God, so is it a far higher work to be concerned in their relief. And they, when liberated from torture and received by Christ into heaven, will retain especially, and first of all, their gratitude to those on earth who have been the means of their release, and will powerfully intercede for them, as he instanced by a number of temporal deliverances. By these reciprocal good offices the present is bound to the future, and life to death. Both then to testify against the blasphemies of those who deny the purgatorial pains of the dead, and by their own most sacred interests, he conjured his hearers to avail themselves of the means in their hands. For his own part he would esteem the sharing in the liberation of a soul from purgatory his best assurance of his own eternal salvation. And he concluded with an invocation to these departed spirits to remember in their prayers the preacher Cavallari, who had on that day feebly endeavoured to plead their cause, as well as to care for the city of Messina. He had preached for some time with great vehemence and considerable power. A deep and half articulate Amen broke from many of the auditory as he concluded: he descended from the pulpit in a state of exhaustion, and as he left its steps one of the congregation fell on his neck and kissed him with enthusiasm.

"The second of the two sermons to which I have alluded, was preached in the church of San Ferdinando, at Naples, on Sunday afternoon, December the 2nd, 1838. The preacher, who in this case also appeared to be a man of ability and popularity, and (I think) a Franciscan Monk, chose for his subject the Divine Maternity of the Virgin. He described it as being morally of a highly mysterious character, and appeared obliquely to assimilate it to the Divine Paternity. This wonderful creature, he said, triumphed over the general laws of human nature as an exception from the taint of original sin: she was formed by the selection, as it were, (like that of the painter of Agrigentum in an old tale) from all quarters of all the choicest elements of excellence; she is *regina de' cieli*, and *imperatrice del mondo*: her virtue and glory differ, in this essential respect, from those of the angels and archangels, that their gifts are restrained within the bounds of what is finite, *i cancelli del finito*, while hers *toccano ai cancelli del infinito*, so that there can properly be no relation or comparison between them. In her are exhibited the several distinctive virtues of apostles, doctors, martyrs, virgins: in her are represented also those which belong to the heavenly circles of cherubim and seraphim, of angels and archangels: nay more, and most of all, she is invested with the extrinsic attributes of the blessed Trinity, namely Infinite Power, Infinite Wisdom, and Infinite Love. Saint John in the Spirit saw our Lord on His throne, calling up His spouse to her throne by His side; this was the Virgin: and he set upon her head a crown adorned with lions, bears, and leopards, beasts emblematically representing the sinners whom she had saved. Her part in the redemption of the world was analogous to that of Eve in its destruction. Accordingly, he proceeded, let us go with confidence to her feet, and he was about to offer to her his concluding address when with my companions I quitted the scene."

It is afflicting to hear of these things; but they will inevitably result from any system of faith and practice, which, instead of making the inspired word the only authority, saying, "To the law and to the testimony," and adopting the appeal of the Apostle Paul, "I speak as to wise men, judge ye of what I say;" denounces such an appeal as "rationalistic," and sets up some traditional, complex, transcendental, mystical scheme, not

found in the Bible, and which is to be believed first and understood afterwards.

We have seen Mr. Gladstone's leading views in regard to the Romanists, and to non-episcopal Protestant bodies: we have only to add that his claim on behalf of the Anglican Church to be the established religious communion of England, is that it has been so from very earlyages; Popery merely discolouring the river during a part of its course, but not destroying its identity. We have no doubt, as a fact, that Christianity, in a much more pure form than that of Romanism, existed in this island long before the monk Augustine landed on our shores, and that the pope was a usurper as well as a perverter; but to make prescription, in such a matter, the claim to obedience, will not convince Dissenters, or silence Papists, or satisfy those Churchmen who believe that posterity does not owe implicit spiritual allegiance and obedience to its ancestry, but is bound to consider whether the original charter was that of God's word. Mr. Gladstone says that it would be "invidious," and must "create a soreness of feeling," to tell the Dissenter that we uphold our national communion because we believe that its claims rest upon the word of God, but that if we tell them that history proves that it is "visible," "transmitted," and therefore "apostolical:" that we do not mean "that Cranmer, Ridley, and Hooker were greater men than Bellarmine, or than Owen, or than Fox, or than Socinus," but that they were acting lineally, by divine appointment, from the early ages of Christianity as received in this island, simply "as seekers and witnesses *of facts*," then the argument is placed in so convincing and conciliatory a form that the Dissenter "will probably be prepared in candour to admit" that he is sectarian, and that we are not. But the Dissenter will demur to the facts; and as to "seekers and witnesses," he will allow no lineal claim which Cranmer and his fellows had over Bellarmine, Owen, or even Fox or Socinus — and thus topples down the whole edifice. If we cannot grapple with those who object to a national church, or to the doctrines and government of our own, upon the solid ground of Scripture, we may as well give up the argument; and, if we can, we have no need to hazard truth by grounding it upon tradition; though, as a subordinate consideration, the remote antiquity of usages has its just weight. We do not set up Cranmer and his colleagues as idols; we follow them only as we believe they followed Christ; restoring what was Scriptural, and ejecting what was otherwise. Besides, even if this claim satisfied the Dissenter, what shall we say to the Romanist, who has certainly a better claim for his church to be called the national church during many centuries before the Reformation, than we ours. Mr. Gladstone mournfully admits:

> "It is true that ours too is a disputed title; and the Roman Catholic maintains that we are spurious representatives of the ancient Church of Britain, while in the Roman communion are discoverable, as he believes, the authentic lineaments of antiquity."

We believe, with Mr. Gladstone, that we have a good historical reply to this; but we would not place the solemn matters between the Romanist and the Anglican on this issue—except indeed collaterally, as an "argumentum ad hominem." Again, "to the law and to the testimony."

We have thus pursued our even-handed course with our amiable and devout author; admiring his talents and loving his virtues; but lamenting the grievous warping of his judgment through the plausible subtleties of Tractarian doctrine. We however heartily concur in his final observations, which we will quote; only not arriving at his hopeful conclusion in regard to the destinies of our Church from his "wrong axioms," but upon the ground that she has repaired her strength, and in some measure returned to her first love; so that, not in consequence of the extension of Tractarian principles, but in spite of it, we augur well, by the blessing of God, for her stability and spiritual prosperity.

"And here I close, at length, this review of the religious position of the Church of England under the circumstances of the day: of course not venturing to assume that these pages can effect in any degree the purpose with which they are written, of contributing to her security and peace; but yet full of the most cheerful anticipations of her destiny, and without the remotest fear either of schism among her children, or of any permanent oppression from the State, whatever may befal the State itself. She has endured for ten years, not only without essential injury, but with a decided and progressive growth in her general influence as well as her inward vigour, the ordeal of public discussion, and the brunt of many hostile attacks, in a time of great agitation and disquietude, and of immense political changes. There was a period when her children felt no alarms for her safety: and then she was in serious peril. Of late their apprehensions have been violently and constantly excited; but her dangers have diminished; so poor a thing, at best, is human solicitude. Yes, if we may put any trust in the signs that are within her and upon her, if we may at all rely upon the results of the patient and deliberate thought of many minds, upon the consenting testimony of foes and friends, the hand of her Lord is over her for good, to make her more and more a temple of His spirit and an organ of His will. Surely He will breathe into her anew and more and more the breath of life, and will raise up in her abundantly power in the midst of weakness, and the sense of power in the midst of the sense of weakness—of weakness in so far as she is an earthen vessel, of power inasmuch as she is a heavenly treasure abiding therein. The might that none can withstand, the wisdom that none can pierce, the love that none can fathom, the revelation of truth whose light faileth not, the promise that never can be broken;—these are the pillars of her strength whereon she rests, we may trust, not more conspicuous by their height than secure upon their deep foundations."

BEECHAM ON ASHANTEE AND THE GOLD COAST.

Ashantee and the Gold Coast: being a sketch of the history, social state, and superstitions of the inhabitants of those countries: with a notice of the state and prospects of Christianity among them. By JOHN BEECHAM. 1 Vol. 1841.

We ought perhaps to beg Mr. Beecham's pardon when we say that we are led to notice his volume, not so much for its own merits, be they little or great, as because we happened lately to observe it made the pretext for the following flippant and sneering remarks, which ought not to be passed by, in one of the weekly publications which professes to be a faithful digest of science and literature,—the Athenæum.

"Mr. Beecham's volume is the work of the Secretary of the Wesleyan Missionary Society, one of those religious associations, the revenue and influence of which impart a kind of authority to everything proceeding from them, while the objects which they have in view entitle them to respectful con-

sideration. Yet, notwithstanding our high estimate of those objects, we cannot conceal our regret that for the sake of obliquely calling attention to the projected establishment of a Wesleyan Mission in Ashantee, it should have been thought necessary to publish a volume on Guinea, without either some new information or such a critical study of old sources as is requisite for the purpose of arriving at the truth. The display of some tangible object, and the awakening of some special zeal, are, we dare say, serviceable to the general prosperity of a missionary society, while they also attain their proper and immediate ends. Some share of the patronage gained for a particular purpose, will be sure to flow on so as to swell the annual income. There is good policy, therefore, in this kind of missionary agitation. But its mere worldly-mindedness is too manifest in the trumpery publications subservient to it, which are obviously addressed to the more credulous and ill-instructed portion of the community. It cannot be doubted that the grave and venerable Secretary of the Wesleyan Missionary Society is capable of producing a much better work, than that which calls forth these remarks, and one directly conducing to the interests of truth and knowledge, if his eye were not fixed on an ignorant and bigoted class of people, with whose tastes he deems it expedient to comply. Why narrow-minded fanaticism should exercise such sway over missionary councils, we cannot explain,—or at least it does not belong to our present purpose to discuss such a question; but to that fact alone can it be ascribed that the information contributed by Protestant missions towards our knowledge of the earth, is a mere trifle when compared with their opportunities. Individual missionaries have occasionally thrown something into the common stock, but more generally the information derived from the missions undergoes an official winnowing at head quarters, when the grain is buried and the chaff given to the public. *In short, the missionary societies are unwilling that the earth should be viewed otherwise than as the theatre of their operations.*"

If we rightly interpret the animus of this passage, under the veil of "respectful consideration" for missionary labours, and also for the Wesleyan Society, and its able and excellent secretary, it conceals a spirit indifferent, if not hostile, to such Christian efforts. We fear that the writer would say, if he durst, of the inspired book of the Acts of the Apostles, that it is trite and jejune; that one looks in vain for those glowing sketches which might have been expected of the eminent scenes of classical fame which it mentions; that the writer (one Luke a physician,) and his tasteless companions, 'seem unwilling that the earth should be viewed otherwise than as a scene for their operations;' their descriptions of Ephesus and other celebrated places are meagre in the extreme: even in Athens, one of these missionaries, a converted Jew of Tarsus, standing on Mars Hill, with the Acropolis before him, the temple of Theseus on his left, and the other splendid fanes which decorated the abode of Minerva full in view, tells us nothing of the sublimities of the Parthenon, the Erectheum, or the Propylon; he never once breaks out into raptures; he 'throws nothing into the common stock;' art and nature equally escape his vulgar attention; all that he notices is that 'the city was wholly given to idolatry,' that is, he was perpending Methodist theological questions; and instead of contributing towards our knowledge of the earth, he even climbs the ridge of Areopagus, without so much as informing us that it is a limestone rock, and wholly neglects the interesting geology of the surrounding regions."

We do not say that a well-informed missionary, especially in a country little explored, may not, and ought not, to add something to the common stock of literary and scientific research; and he may often do this without at all neglecting his immediate function; but his chief business is with man as a spiritual, a responsible, and an immortal

being; and it were a base ambition to descend from the elevated office of "preaching to the heathen the unsearchable riches of Christ," in order to be a mere draftsman, geologist, botanist, or naturalist; as if to look for a new monkey, or to elucidate "insect architecture," were a more sublime pursuit than to teach sinful and perishing man how he may rise from the ruins of the Fall, and be happy for ever, through that only Name given under heaven whereby men may be saved.

Then, as to the sneer about the "worldly-mindedness" and "policy" of publishing books "obliquely to call attention to the projected establishment of a mission," there is nothing oblique or worldly-minded in the matter; it is a frank, straight-forward, and disinterested proceeding; the conductors of a missionary institution possess information from which they are led to believe that it would be desirable to establish a certain mission; and they publish this information for the instruction and exhortation of those who take an interest in such concerns. It indicates no "narrow-minded fanaticism," that they confine their attention chiefly to matters connected with their immediate object, any more than that a government agent sent out to inquire into the state of foreign manufactures does not return a treatise on the conversion of nebulæ into comets. They indeed write for "an ignorant and bigoted class of people," if all are such who are so ignorant as to believe the Gospel, and so bigoted as to think it of infinite importance; but such ignorant bigots were the apostles themselves; and the conductors, agents, and friends of modern missionary institutions may be well content to share their reproach.

Mr. Beecham's volume is a very good digest of information regarding the topics mentioned in its title-page; and we will venture to say that nine-tenths of its contents will be new to ninety-nine hundredths even of the privileged readers of the Athenæum itself. The volumes of Bosman, Isert, Meredith, Bowdich, Dupuis, and Hutton, are out of print; and few readers would take the trouble to obtain access to them, or to wade through various other works upon Western Africa. It was therefore assuredly worth while forming a compend of the most important of their contents, adding such other useful notices as Mr. Beecham's official intercourse and reading have enabled him to collect. The following are the titles of his chapters: The early history of Ashantee; the rise and decline of the Ashantee power on the Gold Coast; territorial extent, polity, and sovereign state; domestic slavery, state of the female sex, population, and agriculture; arts, trades, language, and national taste; popular superstitions; state and prospects of Christianity on the Gold Coast and in Ashantee. From this last chapter we will extract the author's remarks upon the mission lately commenced in Ashantee; adding our earnest prayer that it may please the Author of all grace abundantly to crown it with success.

"The preceding pages furnish evidence in support of the views so strongly expressed by that enlightened philanthropist, Sir T. Fowell Buxton, on the primary importance of Christianity. Great as is the stress which he lays on the application of subordinate means, such as the promotion of agriculture, and the introduction of a lawful and healthful commerce; yet one of the principles, to which most prominence is given in his spirit-stirring volume, on the African Slave-trade and its remedy, is, that the Gospel is the great civilizer of barbarous men, and that the exertions of the Missionary are

therefore indispensable of necessity. And can any one, possessed of a competent knowledge of the superstitions of Ashantee, hesitate to adopt this conclusion? Is an improved system of agriculture to be introduced? The visible representatives of the gods of the people are growing upon the very spot where the experiment is to be attempted. Are the natives to be taught to work the invaluable mines with which their country abounds? It will be found that the hills which contain the precious treasures are the imaginary residences of the national deities, and that superstition will deprecate the sacrilegious touch. Are the advantages of an innocent commerce to be recommended? Yes; but the intervention of the numerous "unlucky days," and the time necessary for the consultation of the heathen oracles, before any important business can be undertaken, will retard, and often entirely defeat, the best-concerted arrangements. Are remonstrances to be addressed to the people, on account of their inhuman practices? The sacrifice of human victims is not inhumanity, in their estimation; but an act of piety most acceptable to their gods, and one of the best proofs which they can afford of their affection for departed relatives and friends. Even Osai Quamina, who lost his throne because he had ventured to abolish several other superstitious customs, did not dare to abandon the practice of human sacrifices at the graves of his relatives. Nor was such a reluctance an uncommon feeling. Very recently, the neighbouring king of Dahomy replied, to a gentleman from Cape-Coast Castle, (who expostulated with him on the occasion of a public sacrifice,) that their religious customs rendered such offerings imperative, and that were he to forbid them, the dissatisfaction of the people would place his own life in jeopardy. It may, therefore, be considered as certain, that, whatever may be done by other means in the way of facilitating the introduction of the Gospel, the work of civilization will not be advanced to any considerable extent, until the superstitious spell by which the people are bound shall be broken by Christianity itself. When that, however, shall be once accomplished, the happiest results may then be expected to follow.

"The influence which a successful evangelical mission in Ashantee (Ashanti) cannot fail to exert in promoting peaceful relations between that country and the British settlements on the coast, deserves especial notice."

"Assuredly the Committee did not resolve upon attempting the formation of a mission in Ashantee, but under the deep and solemn conviction of the arduous nature of the undertaking. The formidable obstacle which an insalubrious climate opposes to Missionary labours in every part of Western Africa, will prevail also in Ashantee to a great extent; but that will not be the worst feature of the case. Moral difficulties, of the most appalling character, must be encountered. Let the situation of the Missionaries be contemplated, when, far from civilized society, the almost every day scenes with which they must become awfully familiar, will be those tragedies of barbarity and horror, at the bare recital of which the heart sickens; and when frequently they must witness those outbursts of superstitious fury, during which scarcely any life is safe,—with the conviction, too, that themselves are peculiarly obnoxious to the priests, the demons who direct the storm,—let these circumstances be kept in view, and then it will be understood how great an amount of moral courage and of divine support they will require to sustain them at the post of duty. And who can tell to what an extent the indulgence of a barbarous caprice may not frustrate their exertions, and for a while disappoint their hopes? Mr. Freeman congratulated himself on having found a friend in Korínchi, the chief of Fomunah; but his aid cannot be anticipated; for Korínchi, having given some cause of offence, has been destroyed with deliberate cruelty,—the king having ordered a certain stream to be diverted from its channel, until a hole should be dug in its bed, in which that unfortunate chief was placed, and then left to perish in the returning waters of the rivulet."

VIEW OF PUBLIC AFFAIRS.

PARLIAMENT was prorogued, by commission, with a brief speech, stating that her Majesty had formed a new administration, as advised to do by Parliament; thanking the Commons for the supplies; stating that Parliament will necessarily, next session, turn its attention to measures "for equalizing the public income and the annual expenditure, and other important objects connected with trade and commerce;" and lastly, expressing her Majesty's deep

concern at the distress in some of the manufacturing districts, and assuring parliament that it may "rely upon the cordial concurrence of her majesty in all such measures as shall appear, after mature consideration, best calculated to prevent the recurrence of that distress, and to promote the great object of her wishes, the happiness and contentment of her people."

Some of the abettors of the Oxford Tract sect are using the influence which they have obtained in the Times newspaper, in making the editorial columns of that journal a vehicle for the dissemination of their opinions, by means of a virulent attack upon the extension of the Protestant episcopate to Jerusalem. Much obloquy, also, is cast upon the archbishop of Canterbury, and the right reverend prelates who have planned with him this important measure: a measure which has been hailed with unanimous joy by all sound members of the Anglican church. The anti-catholic conduct of these self-called Catholics, verifies what we said years ago, in reference to Dr. Hook's vituperation of his meek diocesan, Bishop Ryder; and what we once heard in substance from the lips of one of the shrewdest prelates upon the bench—that those who are most clamorous for making bishops popes in the abstract, are always the first to oppose and unpope those prelates who do not happen to fall in with all their notions. The allegation that the settlement of a Protestant bishop in Jerusalem is schismatical, is opposed both to facts and to every Scriptural idea of the fabric of a Christian church. In Jerusalem there are resident, a Romanist bishop, a Maronite bishop, a Nestorian bishop, and a Jacobite bishop; while the church of the Greek communion is under the authority of the Patriarch of Constantinople; but "the motley congregation," as the Times calls them, of Protestants in Palestine, are destitute of an episcopal head; their children cannot be confirmed, nor can churches be consecrated, or ministers ordained according to the rites of their communion. In the mean time, all-encroaching popery is pressing its tyrannical usurpations: and the Eastern churches are looking to the Church of England for protection. The Patriarch of Constantinople, placed between Mohammedan and Romanist persecution, is unhappily but "the cipher of a function:" the real contest is with Rome. We know that Rome usually finds friends—in effect though not in words—among those who call themselves Anglican catholics. Thus Bishop Luscombe at Paris is represented by them as a schismatical intruder, there being popish prelates in France, to whom Protestant episcopalianism ought to succumb; and Dr. Pusey came to London to the Board of Christian Knowledge, when it was proposed to translate the English prayer-book into foreign tongues, to remonstrate against the wickedness of circulating either our prayer-book or the Bible in any popish diocese, unless with the sanction of the popish bishop. In like manner the pope has reason to make his best bow to the Oxford Tractarians who have procured a footing in the Times newspaper and elsewhere; for he knows, if they do not, that the establishment of an Anglican prelate in Palestine would be the most powerful check to his corruptions and usurpations; and by God's blessing the means of strengthening what is really valuable and scriptural in the oriental churches; and of correcting errors, obliterating superstitions, extending sound doctrine, and invigorating piety, among them.

The trial of Mr. M'Leod had commenced when the last accounts were dispatched from America. We trust there is no reason to apprehend a war between Great Britain and the United States, both of which must be injured, while neither could be benefited, by hostilities; but the affair of M'Leod, the recent capture of Grogan, and other events, shew that some casual collision may unhappily provoke a contest, unless the rulers and people of both countries act with wisdom and justice, instead of being misguided by prejudice and passion. The American confederation must relinquish its anti-international principle of allowing each of the States in the Union to act for itself in questions which involve the relations of the whole with other cabinets. The President has issued a spirited proclamation against those miscreants who are endeavouring to stir up discontent and rebellion in Canada, and making "military and lawless incursions" into its borders. As to the case of Grogan, the President's proclamation shews that the Canadians have had much provocation to retaliate upon the border agitators; but there can be no question that if the strict line of international law has been transgressed, the British government will offer due apology and reparation. We have no fear that the case of M'Leod will terminate fatally; but we trust that, under the powerful influence of the present British administration, it will lead to a revision of the whole state of affairs between

the two countries, and to a mutually honourable and satisfactory adjustment.

In China her Majesty's arms have been victorious in an attack upon Canton; but at the very moment when the city must shortly have surrendered, Captain Elliot accepted for its ransom six million dollars, which he proceeded to dispose of in honouring the protested opium bills. The whole transaction is very lamentable. If we must war, it ought to be for more honourable objects than that of indemnifying smugglers, whose contraband goods were legally seized and destroyed. The original matter of dispute still remains unsettled; and is not likely to be finally arranged till the English flag waves over Pekin. In the mean time the inflictions upon humanity are fearful. Our only hope is that it may please God to bring good out of evil by eventually opening China to Christian intercourse and instruction; though alas under no favourable auspices!

ANSWERS TO CORRESPONDENTS.

A Sincere Friend; L. G.; An Inquirer; An Old Subscriber; W. B. Oxoniensis; Your Reader; and several Constant Readers; are under consideration.

Observator will perceive, upon reflection, that the customary expressions "orthodox dissenters," and "evangelical dissenters," are merely intended to distinguish those seceders who in the main hold to the doctrinal articles professed by all "orthodox" and "evangelical" churches; from those who are not seceders only, or chiefly, upon questions of ecclesiastical government and discipline, but in relation to the doctrine of the Trinity, the atonement, original sin, justification by faith, and the work of the Holy Ghost; particularly those who call themselves "Unitarians;" that is, Arians and Socians. Observator will surely allow that some epithet is necessary to distinguish the religious opinions of such men as Owen, Howe, and Baxter, from those of Priestley and Belsham. Can he suggest one more convenient, better understood, and less liable to misconstruction, than those which have been long in use? When Bishop Horsley, Archbishop Magee, and others, speak of "the orthodox," they include what are called the "evangelical" dissenters; but with no reference to the important questions at issue between them and the Anglican Church.

Of the sum placed at our disposal by a transatlantic correspondent, we have presented two hundred pounds to the Irish Society for promoting scriptural instruction through the medium of the native Irish tongue, thinking we shall thereby so far carry out our unknown friend's wishes as expressed in his letter. We will consider of the appropriation of the residue.

We fear that the just animadversions of E. B. L. upon a proposed new Sunday newspaper, which is to contain, like its predecessors, sporting intelligence, the affairs of the drama, &c., would only be an advertisement upon it. The infamous "Dispatch" was stated to have largely increased its sale by the just and necessary exposition of its wickedness. It is very mournful that it should be so. The subscribers to the Christian Observer are not likely to subscribe for a Sunday Newspaper, new or old; so that E. B. L.'s remarks would not reach the sinning parties.

In our answers to correspondents last month, there were two or three which were superseded by our having privately communicated with the parties; but as the printer inadvertently retained the heads on the cover, we will recapitulate them. We informed H. that the Paraphrases of Erasmus were ordered to be set up in our churches in the year 1550; and that the clergy had been enjoined four years before to procure the New Testament in Latin and English, with the Paraphrases for their own instruction.—We notified to Surriensis that he would find some account of the Southwark Archidiaconal church fund in our Number for August; when we mentioned some difficulties, and proposed a modification of the plan; but that we regarded the matter at present chiefly as an experiment.—We told Old Path, whose letter on "Penny-post shilling collections" appears in our present Number, that we thought the scheme, though benevolently intended, would die away, for the reasons which he mentions among others.

The Tractarians at Oxford are making zealous efforts to procure the election of the Rev. Isaac Williams, tutor of Trinity College, and author of "The Cathedral," and of Tracts 80 and 87, on "Reserve in communicating religious knowledge," as successor to Mr. Keble at the approaching expiration of his Professorship of Poetry. Two or three Oxford correspondents remind us to impress upon those of our readers who are non-resident members of Convocation, the urgent duty and importance of voting against so highly improper an appointment.

No. 30.] [OCTOBER 30, 1841.

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

NOTICE.

THE Committee of the British and Foreign Bible Society beg to announce, that the following Bibles and Testaments, in superior bindings, are now ready.

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Minion, 24mo. . .	*inferior* . . .		Roan, ditto	0	10
Ruby, 24mo. . . .	*ditto*		Roan, ditto	0	8
Pearl, 24mo. . . .	*ditto*		Roan, ditto	0	8
Diamond, 32mo. . .	*ditto*		Roan, ditto	0	8
Ditto . . .	*ditto*		Roan, col^{d}. edges,	0	6

From Mr. T. Sanger.

Islington, Sept. 23, 1841.

I ATTENDED, on Tuesday Evening, a Meeting at East Ham, Essex. In the absence of the Vicar—who sent his own and his Lady's subscriptions to the Society, with a kind note—a Gentleman, bearing the much-esteemed name of "Fry," took the Chair. The Meeting was addressed by another Son, and a Son-in-law, of the benevolent Lady of that name. These were the only speakers, besides myself: but these Lay-Gentlemen had made themselves so well acquainted with the details of our last Report, that it was not difficult for them to occupy a considerable portion of time pleasantly and profitably. How easy would it be, to hold Public Meetings, and how would Ministers of Religion be relieved, if Laymen of education and influence would more generally appear upon our platforms, as speakers, having previously well read the Report of the Society! This Association of a small Rural District, after being in existence for some years, realized last year, for the Sacred Volume, £9. 4*s.* 6*d.*, and in Free Subscriptions £26. 16*s.* 7*d.* In the Report are these words:—

"We labour without a hope that any effort we may make will be observed beyond a few short miles from our doors: but we are satisfied thus to labour,

rejoicing in the belief that those labours are acceptable to you; while, further than this, we are supported, even when difficulties arise in our path and disappointment awaits us, by the knowledge that so good a work as the diffusion of the Scriptures is acceptable to God."

With another extract I will leave this interesting Society and Meeting:—

"We cannot lay before you, as we have been justified heretofore in doing, simple narratives of crosses taken up, or of the Bible specially blessed to any through our instrumentality; but in our cottages we behold the word of God; and in our district generally we rejoice over an apparently growing love for its contents, and in an expressed desire to live by its injunctions. If all we desire is not fulfilled, neither is our reward altogether withheld; and for this mercy we call on you, with us, to thank God."

From the 13th Report of the Pembroke and Pembroke-Dock Auxiliary.

YOUR Committee have the pleasure to report the formation of a new Bible Association, in connection with this Auxiliary, denominated the Saundersfoot Bible Association, which was instituted at a Committee Meeting, held there on the 20th of April, 1841. It had long been the desire of your Committee to form an Association there, from a thorough conviction of the wants of the population; and an attempt, which failed, was made for this purpose in 1835. Local circumstances have continued to prevent this much-desired object until the present year; when several highly-respectable and influential gentlemen very kindly agreed to give their support and assistance; and the zeal and ability manifested by those who have taken upon them the work, gives promise of future and great usefulness: already they have issued 55 Bibles and 31 Testaments, total 86; and have received in Free Contributions, 4*l.* 5*s.*; for Books, 17*l.* 19*s.* 9½*d.*; total, 22*l.* 4*s.* 9½*d.*; and this in eleven weeks from its formation.

Thus, in this hitherto uncultivated district, the seed of Divine Truth has been sown; and your Committee trust that the God of all truth will add his blessing thereto, and grant that the moral desert may be made to blossom as the garden of the Lord.

From Dr. Pinkerton.

Osnabrück, Sept. 3, 1841.

THE Bremen Bible Society continues to be well supported. They circulated 1023 Bibles, 259 Testaments, and 79 Psalters, last year; and their Agent at the Port of Bremen continues to supply the Emigrants to America with copies of the word of God. Their own funds are adequate to furnish these with Bibles; and we supply them with Testaments for the Catholics on the usual terms. Of the 100 copies sent to them in April, they still have a part on hand. This measure, of supplying the Emigrants with the Scriptures, I proposed to them six years ago; and, in that period, the number disposed of has been upwards of 2000: and letters from America show that these copies have been blessed to some. Among others, a Jew has had his mind drawn to the Truth; and has written a letter of thanks to the Committee for the copy he received.

The Bremen Ministers have also, of late years, introduced the usage, at marriages, of bestowing a neatly-bound copy of the Scriptures on every new-married couple, with suitable exhortations: and this Marriage

Bible is not only well received, but is generally esteemed as a precious boon belonging to the newly-formed household. A usage similar to this exists in the Principality of Hildesheim, since the year 1748. At that time, L. C. Böttcher, the founder of the Schoolmasters' Seminary at Hanover, left a legacy of 200 dollars for the purposes thus expressed in his will:—"From love to God and His cause, and also to my native place, Great Lafferde, in which God has bestowed upon me many blessings, I, the undersigned, have left to the whole of the population of that place, 200 dollars, the yearly interest of which shall be applied to the purchase of new Bibles, neatly bound in leather, but not gilded on the edges, to be given to young people at the time of their marriage, with exhortations to read such, as a Family Bible, for their edification."—Since that period, upwards of 700 such Bibles have been put into the hands of new-married persons, from the interest of this legacy. These Bibles are greatly prized; and no instance has yet been observed of the poorest family, even in the greatest distress, having ever parted with one of them.

The issues of the Bremen Society, during twenty-five years, amount to 16,765 Bibles, 1994 Testaments, and 1404 Psalters; chiefly among their own population; of whom 50,000 belong to the town of Bremen, and 17,000 to its small territory.

From the Rev. J. L. Krapf, to D. Coates, Esq.

Ankobar, Feb. 20, 1841.

I REPEAT my strongest wish that you may be able to furnish me with a rich quantity of Amharic, and, still more, of Ethiopic Scriptures. I got about 200 copies from Caïro; but after a day and a half they were all given away. The people, having heard of their arrival, came from all quarters, begging for books. From the morning till evening they besieged my house; and only the sticks of my servants were able to prevent them from breaking the door of my house open. Even the strongest rain could not determine them to go home. I have never seen so great a desire for books in Abyssinia; and I cannot conceive what are their real motives. Respecting a great number of them, I cannot but think that they are led by a real and interior want of the word of God. I can tell you, in a verbal sense of the word, that the whole scholarship of all the five Churches of Ankobar asked for Bibles, and I was not able to comply with their desire. You may think that this made a distressing impression on my mind, as well as on the people. I may be allowed to mention only one instance:—Three days ago, the son of a concubine of the King came to me, accompanied by another boy, the son of the Prime Minister of Shoa. Both boys begged earnestly for a copy of the Holy Bible. I examined them whether they were able to read, and had the pleasure to find that the son of the concubine was well acquainted with reading. I therefore gave him what he asked for; but I refused to give the other boy, as he could not read very well. But he fell down at my feet, and cried aloud, saying, "O father! give me a book." I said to him, "You must first learn reading, and then I will give you a book." He replied, "I shall learn it; but give me only a book at present." I said that I had given them all away; but he cried still more, until I took a book from my boys, and gave it to him. He then arose, being exceedingly glad at having got the treasure he came to seek for. He ran away, saying, "I shall learn the whole by heart."

It is a pity that the transport from Tadjurra to Shoa is so expensive (the camel's load per 17 dollars), else I would beg you to send several thousands of copies, if you are able to do so. At least, I might beg for 500 Ethiopic and 500 Amharic Scriptures. I shall beg the King to send a copy to every Church of his kingdom. He will not refuse this petition, if only the Amharic Scriptures are accompanied with Ethiopic. This circumstance will certainly contribute to the increase of our influence upon this Church, and present a good antidote against the Roman Catholics, supposing they should come to Shoa. Besides, this step might lead to the formation of a Bible Society in Shoa, if the learned of the country have got what they always require—Ethiopic Bibles. I humbly pray that the Lord may enable you, not only to send Scriptures, but also some brethren endued with a great measure of compassionate love, and of a heavenly, wise, and placable spirit, as well as of an intrepid faith*.

From the Rev. William Dean.

Bankok, Siam, April 1841.

You may be interested to learn, that, in this place, portions of the Sacred Scriptures have been extensively circulated among the Chinese, amounting to more than 300,000. The versions hitherto published are more or less defective; and it is to be expected that imperfection will, for a long time to come, attend our efforts in this department of Christian enterprise: but by attending the distribution of the word of God with personal explanations, we hope much good is done, while the way is thus preparing for an improved edition of the Bible in the language of the Chinese.

Portions of the Scriptures have been translated into Siamese by the Rev. Messrs. Jones and Robinson, which have also been put in circulation under encouraging prospects. The word is beginning to take effect, and we hope soon to witness still happier results.

From Appendix to 25th Annual Report of the American Bible Society.

[Extract from the Speech of the Rev. H. Bingham.]

"But, to carry out these Resolutions, requires the *heart* of man—requires the sacrifice of some of that superfluous wealth which God has committed to His Children, for the high and holy purpose of blessing the world with the word and light of life. I am happy to be able to testify, from personal observation in the regions of Paganism, to the salutary influences with which it comes to the hands of the Heathen who have the ability to read. I bring testimony from far-off lands—from the lands long eclipsed in dismal night—to encourage you in the work of distributing the Bible, wherever it can be carried, or wherever it can make an impression. I hold [said he, presenting a volume] a translation of the Bible in the Sandwich-Islands' Language, the product of fifteen years of anxious and laborious toil. It was printed by native hands; and has already found its way to thousands, who are able intelligently to read it. It is proper that I should here publicly say, that it is to the aid of this Society that these labours have been made available. It has been indeed a great and difficult work!

* * * * *

* A considerable supply of Amharic and Ethiopic Scriptures has been granted.

"It may be satisfactory to apprise you of the sentiments of the islanders towards this volume. I have with me several of the productions of the Pupils in our Missionary Schools, written in reference to the Bible. I will read one of them; though I cannot do justice to it in a translation, since I have only the original before me. It reads, "O Holy Bible! glorious and distinguishing gift of Heaven, which has been disseminated through our land. There is no other gift so precious—no treasure to be compared with it. It is to be compared to rich fruit—to honey exuding from heaven. Its excellence has been known from the first. It was known on the hills and mountains, in the valleys and plains. It was known on Mount Zion, on the Lake of Tiberias, on Mount Gerizim. And at last, its excellence is known by us. We have seen it with our *two* eyes. We have known it to be good. It is the true rule, by which the crooked hearts of the Hawaiians must be made straight. It is to be compared also to the hammer, which breaks the stony heart in pieces; to the sword, which pierces to the dividing of soul and spirit, and which cuts off all excrescences. It is to be compared to a looking-glass, in which our hearts are shown to ourselves;—to the compass, by which we can alone be safely guided to the haven of Rest. There is no other rule, no other pilot, but the Holy Bible."

From the Rev. J. Thomson.

(*Concluded from* p. 267, No. 29.)

Woodstock, N. B., July 24, 1841.

Soon after leaving the Grand Falls, we got into the French Settlement, and also into the famous disputed territory. But there is no disputed territory for the Bible Society; for all the world is ours, or will soon become so. About fifteen miles up, we came to the first French Chapel, beside which a Priest lives. Here then commenced my operations. I had brought from Fredericton fifty French Testaments; and these I had in the canoe with me. I landed; and, after some conversation with the Priest, had my little case of Testaments brought from the canoe to his house. When it was opened, and a Testament taken out, I found—for I had not seen them before—that the edition was printed for the French and Foreign Bible Society, and that there was no mention of its being printed from a certain Authorised edition. The lack of this statement was a good deal objected to by the Priest; for he had a broken-up one of your publishing, in which it is mentioned. However, he bought one; and paid me for it the price I asked, which was a quarter-dollar; and this he considered very reasonable or low. I then made him a present of one for the Schoolmaster;—for there is only one French School in his parish: but it has been so recently established, he said, that none of the children were yet able to use the Testament.

* * * * *

We now returned to the river; and took our case with us; though, as you have seen, but very little emptied or lightened. However, I was pleased with my interview with the Priest; and to have one or two copies well received, was a mighty difference from a stern rejection of the word of God altogether; as is the case, you know, in many places, on the part of the Roman-Catholic Priests.

* * * * *

After leaving a Testament at another place, we again embarked; and I landed, next, at what is called the Upper Chapel; where I found the Priest reading his Breviary under the shade of a tree: for the day had grown hot. This was my main place of hope and of fear. On my mentioning my New Testaments, at first the Priest did not seem to feel much interest in regard to them. I told him of the order Father Sigogne gave me last year; and told him of some Priests in Canada, personally known to him, whom I had visited, and found very friendly to the use of the Testament among their people and in the schools. He now expressed a wish to see the books. I sent for them: they came, and I gave him one. He was much pleased with it; and the price seemed to him more than reasonable. "I'll take a couple of dozen," he said. I began counting them, whilst he was reading in the one I first gave him. Before I had done, "I'll take another dozen," he said. When the three dozen were all out, I said, "There's only one dozen left; you had better take that too, case and all." He did so; and thus terminated my sales, and my further journeying in that direction. He paid me a quarter-dollar for each copy. Fifty copies were thus sold, besides the one given away; for it seems they had put up for me fifty-one, instead of the fifty; which was a favourable mistake. After some general conversation with the Priest, I parted from him, rejoicing and praising God for the success of this little Mission.

* * * * *

I ascended the St. John, after this, a few miles, as far as the river Madawaska. On Sunday the 18th, I held Service with the British soldiers stationed at the mouth of that river; and particularly recommended to them the duty of taking a share in the great work of distributing God's word over the world.

Having now finished my business in this quarter, I made arrangements for returning. As far down as the Grand Falls, I must of necessity go by water; but, on the whole, I thought it would be better to go down by water all the way to Woodstock. Accordingly, I agreed for a canoe to take me down to that place, a distance of about 120 miles. Early in the morning of the 20th, I embarked in my canoe. It was of the kind made of the birch bark, and so small and light as to be easily carried by one man for a considerable distance; and this lightness is one of the advantages of these bark-canoes, as it facilitates their removal from one navigable stream to another. This smallness, however, and lightness, are, as you may suppose, disadvantageous in regard to safety and comfort in sailing in them. The centre of gravity is here a very practical subject; and the having it a little higher than it ought to be would overturn the canoe. Accordingly, the passenger has to sit down low in the bottom of the canoe; and there to keep himself prim, without much movement to this side or that; and there and so to sit, till the voyage is ended, with the upper half of the body vertical, and the other half horizontal. There is more penance than pleasure in this posture for ten or twelve hours, as may be easily understood. To this discomfort must be added the dangers of this little bark in the midst of the stream of a great river; and more particularly in passing through the rapids, several of which are to be encountered. Once and again I had to be admonished, by an exclamation from my boatman, "Take care! you'll upset the canoe!" Thus prim, then, and bandaged, set out your

poor pilgrim; consoling himself with the hope that he had not come to this place in vain. The first part of the voyage was cheered by reading the Abstract of your Report for this year; which came into my hands the evening before, at the Madawaska Post-office. "How extensive and glorious is this work!" I could not but say, again and again, as I read this your 37th voyage round the world.

From the Rev. Thomas Heath.

Manono, Navigators' Islands, Feb. 24, 1841.

MRS. WILLIAMS handed over to the Samoan Brethren your kind Letter to our lamented Brother, dated March 26, 1840, acquainting him with the munificent grant of 500 reams of paper, for printing the Scriptures in the Samoan dialect.

The paper has not yet come to hand, but we hope the "Camden" will find it at Sidney.

I am deputed by the Brethren to express the grateful sense they feel of the kindness and liberality of your Committee. Our press has lately been almost standing still, for want of paper; but we have received 48 reams from the Tract Society, and must use part of that, and some remnants, until yours arrive. Our "John" is now ready for the press; and a large portion of the New Testament is in progress, and a commencement made with the Old.

* * * * *

There are yet many heathen here, and many merely nominal Christians; and the charging of a small sum for books, since our printer came out, has rather checked our circulation. Yet, when all that is untoward is told, there remains much, very much, to call for our devout gratitude, and to encourage us in our labours. Our Churches are increasing; and some places, especially Tutuila, furnish delightful specimens of a most cheering revival.

You will have heard of my voyage to the scene of the lamented Williams's tragical end. It was no ordinary state of feeling in which I placed two Samoan Teachers on the very island at which he was murdered. May God render even this most painful event subservient to the very objects for which Williams lived, and for which Harris had vowed to live! I think it will be so. If all go well for five or six years, you may expect an application for paper for two or three additional groupes.

We are happy to hear of your continued prosperity, and pray it may be progressive. Progress! Progress! Let us all proceed!

REMITTANCES RECEIVED IN SEPTEMBER.

	Free Contributions.	*Purchase Account.*
Abergavenny Ladies	.. ..	5 0 0
Banbury	.. ..	15 12 2
Beaufort	.. ..	6 1 6
Bedford, Ladies' Asso.	11 0 0 ..	0 3 0
Beverley	25 0 0 ..	15 19 5
Bicester	4 0 0	
Bideford	.. ..	20 0 0
Boston	.. ..	40 0 0
Bourne	.. ..	13 0 0
Brecon	.. ..	36 6 3
Bridgend	20 0 0	
Brynmawr	.. ..	7 2 0
Buckingham	40 0 0 ..	59 13 4
Burnley	35 0 0 ..	9 5 6
Burslem	40 0 0	
Burton-on-Trent	55 3 7 ..	0 14 8
Canterbury	.. ..	116 16 8
Canterbury Ladies	7 0 0	
Juvenile Association	1 12 3	
Preston ditto	2 10 0	
Whitstable ditto	5 0 0	
Nonington ditto	2 10 0	
Ash and Staple ditto	1 0 0	
Elham ditto	15 0 0	
Wingham Branch	7 9 0	
Kingstone Association	11 3 7	
Ashford Branch	14 0 0	
Ditto Ladies	6 0 0	
Chilham Association	12 0 0	
Littlebourne ditto	2 0 0	
Hardres ditto	5 0 0	
Cardigan	.. ..	10 5 0

	Free Contributions.	Purchase Account.
Carmarthen	..	.. 40 0 0
Chapel-en-le-Frith	..	.. 35 0 0
Clapham	60 0 0	.. 40 0 0
Cornwall	..	.. 100 0 0
Croydon	20 0 0	.. 2 0 0
Deddington	..	.. 4 17 4
Derby	..	.. 47 15 11
Wirksworth Ladies' Asso.	6 0 0	
Coll. at Chaddesdon Church	7 7 6	
Devon and Exeter (particulars to be specified hereafter)	100 0 0	.. 70 0 0
Dorchester	28 12 4	.. 33 2 8
Dudley	..	.. 40 5 10
East Ham	15 4 6	
Ebbw Vale	..	.. 12 0 0
Evesham, Blockley Asso.	9 11 4	
Guernsey	100 0 0	.. 25 0 0
Ladies' Branch	50 0 0	
Halifax (*Yorkshire*)	..	.. 20 0 0
Hampstead	130 0 0	.. 6 15 0
Hants, South-East	..	.. 35 18 5
Hastings	..	.. 59 19 0
Hanley and Shelton	46 12 6	
Hay	..	.. 1 16 0
Ladies' Association	0 8 8	
Coll. by Rev. T. Phillips's Children	0 13 0	
Glasbury Association	6 0 0	
Henley-on-Thames	..	.. 19 18 10
Hereford, Ledbury Branch	20 0 0	
Kenchester Association	1 5 0	
Tarrington ditto	5 8 0	
Horncastle	..	.. 22 7 4
Isle of Wight Ladies	48 5 6	.. 25 2 0
Lavenham	..	.. 14 0 0
Leighton Buzzard	..	.. 5 16 0
Llandilo	..	.. 19 2 2
Llanfyllin	..	.. 18 18 10
Llanfechen	..	.. 5 3 0
Llanfihangel	4 6 1	
London, City of, Ladies	16 6 4	.. 14 13 3
Long Marston	11 7 6	
Ludlow	..	.. 30 0 0
Luton	..	.. 40 5 10
Middlesex, North-East	..	.. 10 4 0
Middlesex, South-West	..	.. 11 18 6
Isleworth Ladies' Asso.	5 0 0	
Milborne Port	..	.. 4 16 0
Mitcham	..	.. 4 3 4
Mochdre	..	.. 20 0 0
Monmouth	..	.. 6 11 4
Nailsworth	..	.. 5 0 0
Nantwich	40 0 0	.. 17 5 4
Newbury	..	.. 29 0 3
Ladies' Association	..	.. 4 10 0
Newcastle-under-Line	..	.. 5 3 0
New South Wales	75 0 0	
Newtown (*Montgomeryshire*)	..	.. 10 4 3
Norfolk and Norwich	..	.. 200 0 0
Aldborough Association	1 6 0	
Attleborough ditto	4 15 0	
Bacton ditto	4 10 0	
Bawburgh ditto	9 0 0	
Bawdeswell ditto	0 15 0	
Caistor District Asso.	19 3 6	
Carleton-Rodé Branch	10 3 6	
Costessey Association	4 10 0	
Cromer Branch	19 12 6	
Ladies' Association	59 1 0	
Dickleburgh Association	5 17 0	
Docking Branch	2 5 0	
Downham ditto	27 0 0	
Fakenham ditto	57 7 6	
Associations connected with ditto	7 2 0	
Felthorpe Association	4 10 0	
Gissing ditto	3 16 0	
Harleston Branch	18 0 0	
Ladies' Association	13 10 0	
Horning Association	1 17 0	
Horstead ditto	5 8 0	

	Free Contributions.	Purchase Account.
Lopham ditto	2 17 0	
Lynn Branch	23 11 0	
Ladies' Association	18 0 0	
Marshland Branch	22 4 0	
Methwold Branch	9 0 0	
Necton Association	0 18 0	
New Buckenham Branch,	3 3 0	
Norwich Ladies' Branch,	36 0 0	
St. Germain's Association,	3 12 0	
Snettisham ditto	4 10 0	
Stalham ditto	0 0 0	
Surlingham ditto	4 1 0	
Swaffham Branch	13 10 0	
Watton ditto	4 10 0	
Wells ditto	16 4 0	
Wendling Association	4 0 0	
Northampton	..	.. 27 12 9
Nottingham	..	.. 53 6 0
Greasley Association	5 0 0	
New Basford ditto	6 0 0	
Preston	..	.. 39 0 1
Plymouth, Devonport, and Stonehouse, Ladies' Asso.	60 0 0	
Rochester and Chatham	..	.. 14 17 11
Shaftesbury	25 10 6	.. 45 4 7
Ladies' Association	2 0 6	
Gillingham ditto	8 0 0	
Donhead ditto	2 0 0	
Fontmell ditto	8 0 0	
Tisbury ditto	16 0 0	
Marnhull ditto	3 0 0	
Motcombe ditto	4 2 9	
Stower Provost ditto	0 7 0	
East Stower ditto	0 8 0	
Sheffield	150 0 0	.. 127 19 1
Sleaford	..	.. 40 0 0
Sittingbourne	..	.. 6 9
Rainham Association	2 0 0	
Somerset, Collections; viz.		
St. Mary's Ch., Taunton	14 13 8	
Independent Chapel, ditto	11 0 4	
Ditto at Fulwood,	7 1 0	
Wesleyan Cha., Taunton,	3 4 2	
Baptist Chapel, ditto	2 14 7	
Southwark	..	.. 100 0
Stafford	42 0 0	.. 28 5
Ladies' Association	50 0 0	
Tamworth Branch	28 0 0	
Stone Ladies' Association,	15 0 0	
St. James's (*Jamaica*)	..	.. 17 17 3
St. Luke's	..	.. 1 8 6
Stoke Newington	..	.. 35 0 0
Stourbridge	..	.. 30 0 0
Stratford-on-Avon	..	.. 7 19 3
Sussex, East	150 0 0	.. 42 13 7
Sudbury	..	.. 8 11
Swanage	..	.. 9 12
Tewkesbury	50 0 0	.. 10 0
Thame	..	.. 5 0
Thanet, Isle of	..	.. 12 16 2
Ramsgate Ladies' Asso.	30 0 0	
Margate ditto	10 0 0	
Thornbury	..	.. 5 15 1
Toronto (*Upper Canada*)	..	.. 100 0
Trelawney (*Jamaica*)	..	.. 50 0
Tring and Berkhampstead,	30 0 0	.. 12
Trinidad	..	.. 10 8 4
Tunbridge Wells	..	.. 25
Ulverstone	..	.. 11 11
Usk	..	.. 15 16 9
Worksop, Carlton Asso.	10 0 0	
Wrexham	..	.. 21 2 8

DONATION.

Raikes, H. Esq., by Williams and Co. 50 0 0

LEGACY.

Bowness, Miss Emma, late of Chippenham, (*less charges*) 50 0 0

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THE

CHRISTIAN OBSERVER.

NEW SERIES: No. 48. DECEMBER. [1841.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

DOCTRINAL VIEWS OFTEN DETERMINED BY MORAL CONDITION.

For the Christian Observer.

IN my last paper, I offered a few practical observations upon a subject which, in every age, has allured and baffled the pursuit of reflecting minds—I mean the connexion between the Divine decrees and human agency. This difficulty, however, it should always be observed, does not arise from, nor is it peculiar to, revealed religion. It is a difficulty which outstands all systems; which reason suggests, and revelation indeed does not, perhaps to man's present faculties *could* not, solve. In entering upon such a topic, it was not my object to establish or to refute a system of speculative doctrines, many of which are intimately connected with individual experience, and therefore, in the realizing faith of one, are profound truths, which nourish and expand the heart, in the fancy of another are but vain imaginations, in his mouth idle words, too strong meat to be digested by his cold spiritual temperament, or his weak faith, and which, therefore, serve but to divert him from the use of congenial and nutritious food, and to oppress or pervert the faculties and energies of his soul,

But I did not refuse to enter upon this subject when it presented itself, because it appears to me that there are intimately associated with it two opposite classes of principles, tempers, and affections, of daily exhibition and vital importance, of which the opinion that the mind adopts with respect to those profound and unfathomable mysteries of Christian philosophy, or rather the spirit in which it approaches them, is frequently but the ripe fruit and evidence; and which it is of the utmost practical utility, as the individual case may require, either to inculcate or to reprove. There is a levelling, democratic spirit, most opposite to the meekness and lowliness of Christ, who was at once the Lord and the servant of all; and who, though "the high and lofty One which inhabiteth eternity, whose name is Holy," "came not to be ministered unto but to minister," which, with obstinate stiffness would refuse "honour to whom honour is due," and if it does not, with a more generous ambition, soar above it, would at least pull down the stately fabric of society to the level

of its own low hovel, and when it turns its eye towards God—for it is the same mind which we bring with us to the market and to the church, to the office and to the closet—it is the same spirit which grovels amid the dust of earth, that lifts its transient glance towards heaven—would pluck the jewels from the crown, and tear away the robes even of the Divine Majesty. There is an anarchy, and insubordination of mind, utterly inconsistent with that harmony and order which must necessarily pervade, as its maintaining principle, God's eternal system; which would dash the sceptre from the hand, and limit and restrain the exercise even of the Divine prerogative. There is an untractable indocility of spirit, the lineal descendant of that self-will and pride which caused war in heaven, and cast out Satan and his angels: "I will exalt my throne above the stars of God! I will sit also upon the mount of the congregation, in the sides of the north! I will be like the Most High!"—which drove out men from Paradise; we "shall be as Gods, knowing good and evil;" which would expel Christ from earth, "we will not have this man to reign over us;" which would fathom with the warped and scanty line of a prejudiced and perverted reason the infinite depths of the Divine Mind, summon God to its tribunal, and hold Deity accountable for His doings: a spirit most opposite to that childlike, humble, teachable spirit, without which a man shall in no wise enter into the kingdom of heaven. There is a spirit of jealous suspicion, which would obey God, but dares not trust Him—which would be reconciled to God, but must guard itself against Him with due precaution—and would embrace Him in a coat of mail; which, with the most scrupulous orthodoxy, will defend, in the detail, each fundamental doctrine of Divine truth, yet shrinks from the contrast of its own pigmy insignificance with the colossal Being which results from their combination and harmony; which, for example, strenuously asserts the prescience of an omnipotent First Cause—the depravity, misery, and ruin of man by nature, and his justification by faith alone—his death-like impotence and helplessness, and the indispensable necessity of a new birth; and of preventing grace to effect—of assisting grace to maintain it; his utter unworthiness and indesert in the sight of God in any stage of his course, and under any influences; and which yet shudders when it views God in the full exercise of those unlimited and arbitrary powers with which, in theory and detail, itself would arm Him; which shudders when it views Him seated upon the throne of universal empire, clothed in all His infinite attributes, weighing in the balances of eternity, and recording amid the decrees of heaven, the destinies of worlds and of souls; or moving among them equipped in the complete armour, and exercising the full powers, of an omnipotent and overruling Providence; dazzling in this His glorious apparel, "travelling in the greatness of His strength." There is a subtle spirit of legality, which earnestly contends in words, and in the gross, for that fundamental truth of Christianity, justification by faith alone, but which, in the analysis of its experience upon this important point, neutralizes and virtually retracts its profession, by the reservation of a vague, undefined *something* in man, by which it is he himself who consummates the work of his redemption, himself drawing down from the treasury of heaven, and applying to his own soul those blessings which are neglected by another; a spirit which places man, *in words*, under a law that excludes boasting, yet teaches that, in some vague, undefined manner, by the exercise of

some power or faculty independent on and incontrollable by God, it is man, not God, who maketh himself to differ from another; and which involves itself in this unavoidable dilemma, that the regenerate has in him some good thing which either he, or which the unregenerate, did not receive. There is a spirit of distrust and independence, which would rather stake its salvation upon these vague and undefined doings of a heart which it professes to believe "is deceitful above all things, and desperately wicked," than upon the rich promises and free grace of the God of truth and love, a spirit most opposite to that spirit of adoption which cries Abba, Father; which, in the assured confidence of love, abandons itself without reserve to the disposal of God, breathes but the prophet's submissive aspiration, "O Lord, thou art our Father! we are the clay, and thou our potter, and we all are the work of thy hand," freely and fearlessly entrusts the Creator with unlimited sovereignty over the work of His own hands, and rests satisfied that the Judge of all the earth will do right. In fine, there is a spirit abroad in that world which lieth in wickedness, and to be met at every turn, most opposite to that charity which suffereth long, and is kind; which envieth not; which vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; which alone never faileth, and without which the most excellent gifts are but as sounding brass or a tinkling cymbal, the loftiest professions but hypocrisy, the most highly wrought affections but delusion and enthusiasm: a spirit which stalks through society with the voice and tone and gesture of him who defied the armies of the living God: "Give me a man that we may fight together." A spirit so habituated to cavil and contend, in every relation of life, and on every subject, trivial or important, sacred or profane; and whether it relates to the forms and discipline of a religious, or to the constitution and government of a political, community, so accustomed, merely for wrath, and not also for conscience sake, to "render unto Cæsar the things that be Cæsar's," that it has learned to withhold from "God the things that be God's."

I have not, I would again repeat it, entered upon the consideration of this mysterious subject to range myself or my reader beneath the banners of a party: to propose a dry system of useless and inoperative doctrine: to establish or to refute a speculative theory: to marshal in array the host of Scripture texts which may be pressed into the ranks on either side of this mighty controversy—texts which, taken in the mere letter, undigested by the moral faculties, uninterpreted by spiritual experience, possess as little power and applicability as so many texts from the Koran. But I have not refused to enter upon this subject when it presented itself, and as it were crossed my path, because I would gladly see in others, and myself more deeply and vividly experience, that buoyant spirit of assured confidence, that ardent spirit of "perfect love which casteth out fear," and which feels a deep seated conviction that though "heaven and earth shall pass away," though suns shall grow dim with age, and waste away their native fires, yet that the hour can never arrive when *it* shall cease to adore the Author and End of its existence, the Perfection of moral beauty, the only Fountain of pure felicity, the God

of truth, of infinite and redeeming love:—and because too I would see this spirit of holy confidence in God combined with, and tempered by, that subdued spirit of humility and self-abasement which retraces, with the melting sorrow of a softened and tender penitence, the crooked path of its wayward wanderings, its manifold and aggravated rebellions and resistances against the Spirit of God; and feels that if mercy were not wholly unbought, free as the breath of heaven, which "bloweth where it listeth," unrestrained and unbounded as immensity,—if Divine love were not infinite, and the spirit of grace omnipotent, it could never have been extricated from those labyrinths of delusion into which a deceived heart had turned it aside; could never have been emancipated from those galling chains of spiritual darkness, which, by a strange infatuation, it groaned beneath yet hugged, but must have plunged into inextricable labyrinths, and perished in its sins.

And now, reader, let me ask *you*, as if personally and individually, Are you "elect, according to the foreknowledge of God the Father?" Do I now send you to pry into the secret counsels of God: to scan the inscrutable decrees of eternity? No. But I send you to scan your own life: to pry into the hidden experience, the secret motives and purposes, the thoughts and intents of your own heart. Let me propose to you a few questions.

Has the Spirit of God arrested you in the midst of a vain or vicious course, and taught you to look back, humbled and self-abased, upon the sinfulness, the baseness, the unprofitableness, of your past life? Are you practically and perseveringly making the salvation of your soul the one thing needful: and in effecting this great work are you "determined not to know anything save Jesus Christ, and him crucified?" Has the reigning power, the *love* of sin, been put down in your soul: and have you "crucified the flesh with its affections and lusts?" Has the old man been thus crucified with Christ, and has a new man been raised up in you? In your daily conversation do you "walk by faith and not by sight," in an habitual sense of the presence of a heart-searching God, and the protection of an overruling Providence, "as seeing him who is invisible?" And does there hence result a patient resignation, a calm contentment, a long-suffering, a gentleness, a goodness, a meekness, which no chastenings from God and no injuries from man can overcome: a heavenly serenity of soul which no passing cloud of providence can long darken or overcast: a self-denying temperance, a spotless purity of soul, which no temptations can sully: an expansive charity, which no provocations can repel?

You have not perhaps attained to these graces and fruits of the Spirit in their ripe perfection, but have you attained to them in their principle? Is the perfecting of *holiness* in the fear of God your sincere aim and object; and are you infallibly assured that it is so, and that you are travelling on this heavenward path, by your daily and evident progress?

The love and attainment of holiness: the Divine law written upon the heart by the finger of God: the image of Christ pictured in the soul by the Spirit of God, in the ever brightening colours of the Christian graces, and upon the dark ground of humility, are the solid and infallible evidences of that soul's happy destiny. They are restored to spiritual health and soundness. They are the substance of salvation wrought into the constitution of the soul. But yet there is a

still higher exercise, a riper fruit of faith than even the love of abstract truth and of the beauty of holiness. It is when the soul, dead to a self-centred existence, no longer adverts chiefly to its personal interest in the graces which it cultivates, the fruits of the Spirit which it ripens, but can say with the apostle, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." It is when the love of Christ is the believer's constraining principle; his paramount affection; his master feeling; when to him Christ is all in all, the "chief among ten thousand, and altogether lovely."

His is not the spirit of the careless or cavilling sensualist, who would view an irrevocable grant of pardon as a licence to sin. He knows that holiness is salvation: and as for sin and disobedience towards his best friend, he hates and abhors it. Nor is *his* the spirit of the God-denying heresy which, in the perverted reasonings of a proud and cold infidelity, would blasphemously pluck off the Saviour's crown, and heartlessly degrade the Saviour's nature; and with unblanched cheek, and unwincing eye, would boldly scan every feature of the eternal Son, to disprove His identity with the eternal Father. No. His heart consents to the decision of his understanding, and proclaims Christ very God; and all that is within him praises His holy name. His intellect assents to this fundamental truth, which alone can give to revelation an intelligible voice; to the arch on which the whole fabric of redemption is constructed a solid keystone: and in full harmony with the decision of his understanding, his loyal heart exclaims, Yes, Christ is very God. This is the great truth on which I would stake my happiness for time, and my soul for eternity. Degrade Christ from the perfection of Deity, though it were to the head and supremacy of created being; strip Him of His robes of Divine glory: wrest from His hand the sceptre of omnipotence: deprive Him of the crown of universal empire: prove to me that it was not Christ who created and fashioned the human soul; who implanted in it all its innocent passions and affections, its tender sensibilities, and all its capacities of enjoyment; that he is not about my bed, and about my path, and spieth out all my ways; that He cannot read the secrets of my heart, analyse its vague and undefined sensations, and trace it through those various labyrinths of thought and feeling in which it often loses itself; that He cannot sound the unexplored deeps in my soul, which even to myself are wrapped in gloom and confusion; that all this is the prerogative of abstract, unseen, unknown God, but not of Him who wears my nature, bone of my bone, and flesh of my flesh, and who by personal experience knoweth whereof I am made: prove to me that it is not Christ who guides the movements of providence, and when he chastens loves; that when I am in heaviness *He* knoweth not my path, touched with a sympathetic feeling of my infirmities: prove to me that Christ is not very God—God over all, blessed for evermore;—then blot me from the book of life!

You have not perhaps attained to this summit of Pisgah, whence, high above the mists, and glooms, and storms, of self-love, of prejudice, of passion, you can cast an uninterrupted and unclouded view upon the goodly prospect, and anticipate the enjoyment of the promised inheritance. But I would again ask, Have you attained to it in principle? Is the pure and perfect *love of Christ* the recognised aim and end of your existence; and are you infallibly assured that

it is so, and that you are travelling this heavenward path, by your daily and evident progress?

If so, you have cast an anchor within the veil, both sure and stedfast, which will firmly moor you amid all the tossings of the troubled sea of life. Amid storms from without, and conflicts from within, you will be borne onwards in safety, until a favouring gale wafts you into the haven where you would be. For "who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us." "We love him because he first loved us." Our love of Christ is the effect, the proof, and the measure of God's love to us. The continuance of our love to Christ, which is the very heaven of heavens, depends upon the continuance of God's love to us,—of a love free, infinite, and everlasting. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

J. M. H.

BARTIMEUS.

For the Christian Observer.

Every circumstance recorded in the history of our blessed Lord is fraught with the richest instruction. The minutest occurrences in which He was engaged during his ministry furnish us with a guide to eternal life as plain and unerring as the most express precepts which His word contains. He did not instruct the multitudes who thronged to hear him, by a mere detail of doctrines: He did not seek to win his followers to a holy, or to deter them from a vicious life, solely by setting before them the gracious invitations and awakening threatenings of His gospel: every action of His life exhibited, as it were, a living image of the pure religion which He came to teach, and reiterated the glad tidings of grace and salvation in a manner best calculated to make an impression on the consciences and hearts of those around Him. Whilst He went about doing good His benefits were not confined to the body; the soul was the object of His tenderest concern: and whether employed in causing the lame to walk, the deaf to hear, or the blind to see, He neglected no occasion of ministering to the spiritual wants of his hearers. The afflicted suppliant, petitioning Him for help, was never sent away without obtaining present relief: but in most instances the mercy did not pass away with the infirmity which gave it birth: the lips which spoke health to the diseased body spoke peace at the same time to the wounded spirit: and the skilful treatment of the ordinary maladies which flesh is heir to became, in the hands of the heavenly Physician, a medicine for displaying the process whereby the sin sick soul is rescued from death, and quickened and renewed in the Divine life. We ought therefore to consider such instances of our Saviour's commiseration and kindness to fallen man as written for our admonition. We should view them in the relation which they bear to our eternal interests; and endeavour to bring them home to our hearts, as em-

blematic of His gracious methods of dealing with every individual soul that calls upon Him.

A very profitable and impressive lesson of this kind we have in the story of Bartimeus. In its recital by the Evangelists, we are led to observe more particularly—

I. His sense of his calamity;

II. His instant application to Christ for relief; and

III. The complete success which attended that application.

And while we are reflecting upon these particulars, may the Spirit of God so apply them, that we may be enabled to perceive and lament our own wants, and to seek their supply from Him who is at once able and willing to afford relief.

I. The blind man was sensible of his sad condition, and this was the first advance towards his recovery. He felt the misery of being shut out from the view of the fair face of the creation, while others were cheered by the gladdening influence of that light which a bountiful Providence had shed around them. He was aware that the varied field of nature had charms for the beholder to which *he* was now a stranger—that those on whom the sun rose not in vain possessed a source of happiness from which he was excluded, and he longed to be a partaker of their joy. It was, then, the sense and feeling of his calamity which caused him to desire, to look for, and eventually to procure deliverance. But had he, from habit, or any other cause, become unconscious or unmindful of his affliction,—had length of time blunted the perception of his loss, or had the other means of gratification still within his reach rendered him regardless of that one privation, he never would have sought relief, but would have lived on in darkness, and perished without remedy.

And thus it is with respect to the spiritual state of man. By nature his mind is covered with the deepest darkness. Blinded by the God of this world, most persons have the eyes of the understanding completely closed upon the real situation of their everlasting souls. Like a sick man at the point of death, but unconscious of his danger, a deadly disease is preying upon their vitals, while they remain insensible to its inroads, and fearless of its effects. Though tottering on the brink of a frightful precipice they walk on boldly without concern, and fear no ill; whispering to themselves peace and safety, while at every step sudden destruction is ready to come upon them unawares. Fascinated by the deceitful charms of the passing scene, they follow after the shadow of happiness while they let go the substance; and if successful in their pursuit of this world's wealth, or honours, or friendship, they fancy, with the Laodiceans, that they are rich, and increased with goods, and have need of nothing; not knowing that they are wretched, and miserable, and poor, and blind, and naked: and so great is the infatuation under which they labour, that even the repeated disappointments which they continually meet with in their best laid schemes of earthly happiness too often prove insufficient to convince them how vain are the objects of their idolatry, or to prevail with them to transfer their homage to Him who alone can satisfy the wants and desires of an immortal being.

Here, in fact, lies the chief source of man's misery and danger. Wholly taken up with the care of the corruptible body he forgets that it is the habitation of the corruptible spirit; and, consequently, whilst he is full of the most anxious thought for everything

connected, however remotely, with his temporal interest, he feels no solicitude about his eternal welfare.

Nor is this heedless indifference to all that is truly valuable confined to that season of life when reason and reflection are too often overborne by the violence of passion. Length of time may perhaps cure the sinful follies to which youth is prone; the palled appetite may be sated with indulgence, or the sober recollection of maturer years may quell the wild sallies of the ungoverned spirit; but amidst continual carefulness and trouble about everything besides, to be blind and insensible to the one thing needful; to have the affections so wedded to the things which are seen, as to exclude every thought and feeling of a higher destiny; and, in the dispassionate exercise of a deliberate judgment, to yield ourselves up to the influence of the carnal rather than of the spiritual principle; to choose the service of the creature before that of the Creator;—this is an evil which indicates a mind so perverted, a nature so utterly estranged and fallen from God, that time, in its ordinary operation, can administer no corrective to lessen or remove it. Each succeeding year, instead of lessening its hold, will cause it to strike its roots still deeper into the heart; until, as the evening of life hastens to its close, the clouds which hung over its meridian, and shut out the light and glory of heaven from the view, fall dense and heavier, and the shades of endless night begin to gather around the departing soul.

Nor is this state the less dangerous because so frequently found to consist with what is deemed by the world a respectable character and irreproachable conduct. In other cases it often happens that sin carries with it its antidote, and becomes the instrument of its own destruction. The very enormity of that guilt which brings infamy and ruin in its train, will sometimes cause the most abandoned profligate to pause in his desperate course, and give birth to the first dawnings of repentance. When the judgments of the Almighty are abroad upon the earth, even the profane scoffer at all serious godliness may be awakened by the voice of reason, or the terrors of an alarmed conscience, to a just sense of his impiety and rebellion, and brought back from the error of his way to faith and calling upon God. But what can arouse from his fatal lethargy the man who sleeps at ease in his possessions, and because he bears the Christian name, and does not dishonour his profession by notorious crimes, falsely enjoys a fancied security, though he lives the meanwhile forgetting God, and Christ and his salvation are not in all his thoughts. The very grounds on which he builds his safety, instead of proving in *his* case real advantages, tend rather to bring on his final ruin. The love and practice of holiness, when it is the fruit and evidence of a living faith, when it proceeds from a desire of pleasing and glorifying God, and of approaching more near to the Divine purity, is indeed a high attainment in Christian excellence, and the best meetness for the enjoyment of heavenly felicity. But when a man's heart continues devoted to the world, and vice is abstained from on inferior motives; when an upright walk is entered upon, from a regard to reputation, or any temporal interest, to the praise of men, and not to the praise of God; then, however valuable or useful for the present it may be, its effect is rather to increase his danger, with regard to a future state, as it diminishes the means whereby he might be brought to the knowledge of that danger: and

while he views with complacency the supposed innocence of his life, greatly as it falls short of the obedience demanded by the spiritual precepts of God's holy law, which is not satisfied by the external observance, but requireth truth in the inward parts, and while perhaps he hangs upon that fancied innocence his eternal hopes, it seems but to place him beyond the reach of those painful but salutary checks, by which a merciful providence often arrests in his career the haughtier sinner, subdues his enmity, and brings him out of darkness into his marvellous light.

Let none, however, take occasion hence to continue in sin that the fulness of Divine grace may be displayed in their recovery. It is true there are peculiar difficulties in the way of his conversion, who, contenting himself with indolently adopting a nominal Christianity, suffers earthly objects to retain the undisputed mastery in his heart; and who thinks, by supporting a moral character, to succeed in establishing his own righteousness without submitting himself to the righteousness of God: and a recollection of those difficulties ought indeed to make those who stand highest in human esteem to trace diligently the fountain whence their actions spring; and the current in which their affections flow. They should take good heed to themselves, lest He who seeth not as man seeth, may find cause to pass on them a less favourable judgment, lest, while presenting the fairest appearance before men, they may be in fact living without God in the world. But should this be an encouragement to any to live on in wilful disobedience? Assuredly not. For let it also be remembered, that the renewal of corrupt nature, the new birth of a soul from the death of sin to the life of righteousness, is a work which, in every case, must be wrought by infinite power; and he least of all can reasonably hope for a Divine interposition in his behalf, who, by obstinate impenitence, and a wilful perseverance in iniquity, proves that he accounts the blood of the covenant which was shed to wash away his sins an unholy thing, and does despite unto the Spirit of grace. Rather is it to be expected that such a person should, by a just retribution, be given over to a reprobate mind, to eat of the fruit of his own ways, and be filled with his own devices: that the Almighty, instead of miraculously awakening him to perceive and fly from His threatened wrath, should judicially seal him up under merited condemnation, giving him the spirit of slumber, eyes that he should not see, and ears that he should not hear.

If, then, there be any amongst my readers whose case has been here described, who have been hitherto so captivated by the deceitfulness of sin as to feel no thought or concern about the awful consequences of continuing in your present state, whether it be of stupid indifference, or of wilful disobedience to truths and precepts which God himself has revealed, let me exhort you, before wrath come upon you to the uttermost, to open your eyes at once to behold the danger which you run of becoming more hardened every day in spiritual insensibility, or of being abandoned by His grace as victims of His righteous vengeance. Or rather, let me exhort you to pray that God would loosen the chains by which you are bound; that He would cleanse away the film which obscures your perception of heavenly realities, that His Spirit would convince you of sin, and diffuse such a light over your mind as may shew you plainly the misery of your state, in fearful contrast with the happiness of those who

have already emerged out of darkness, and now are light in the Lord.

You cannot, indeed, while you remain unacquainted with the things of the Spirit of God, form any just estimate of that happiness, because it is spiritually discerned. Yet even in *your* breast God has not left Himself altogether without witness. Even the nature which He has given you, corrupt as it has become, might help you, though but faintly, to conceive it. What a calamity would you think it, to be deprived of any of those members or senses which now minister to your comfort and enjoyment! and how enviable would you deem the lot of those who did not labour under the like affliction! And ought not this to teach you how infinitely greater the loss you must sustain in wanting those nobler faculties which have for their object not earth but heaven, not time but eternity; faculties which the Spirit of God creates within, in order that He may impart His secret influences to the soul, and let in upon it the anticipated delights of the unseen world? Ought it not to incite your desires after the happiness of those upon whom the light of the glorious gospel of Christ now shines; and to prevail with you to use every means for having the veil which is upon your heart likewise taken away, that you may participate in their blessedness, and, beholding, as in a glass, the glory of the Lord, may be changed with them into the same image?

T. E. H.

ON THE COMPOSITION OF ROYAL SPEECHES.

To the Editor of the Christian Observer.

IF it be expedient that the speeches drawn up by cabinet ministers to be put into the lips of our kings and queens, should be frequently so nicely contrived as to convey no new information, in order to prevent discussion upon them, they should at least be grammatical, clearly worded, and worthy of a sovereign to utter. It is not forgotten how astutely, and with what powerful effect, Mr. Cobbett availed himself of the faulty diction of a speech from the throne to disparage dignities; and care should be taken to give no just cause for such criticisms. For want of this care, the style of the royal speeches delivered to parliament is very frequently open to just exception.

The message lately delivered in her Majesty's name, at the prorogation of parliament, was very short; but it was not free from considerable faults. Her Majesty is made to say that parliament will necessarily, next session, consider of measures "for equalising the public income and annual expenditure, and other important objects connected with trade and commerce." What is the force of the contrast between "public" income and "annual" expenditure? Are not both income and outgoing "public" and also "annual?" The false antithesis is not merely a blemish in composition; but it obscures the sense. The two things to be equalised are the income and the expenditure; and these may be equalised either year by year, or in the average of a term of years. To have said simply, "equalise the 'public' income and expenditure," would have left open the question whether the equalization must be annual. Again, to have said, "equalise the 'annual' income and expenditure," would have tied up the sense to an annual equalisation. But to say, "equalise the public income

and annual expenditure," besides the implication before mentioned that the income is public but not the expenditure, leaves it grammatically uncertain whether the income is to be made annually equal to the expenditure, or only to be equalised with it upon an average of years. To say that a man equalises his income with his expenditure, conveys a clear idea; as also to say that he equalises his annual income with his annual expenditure; but no clear sense would be conveyed by saying that he equalises his "private" income with "the annual expenditure." The annual expenditure of what?

It may be asked also what the word "*other*" refers to—"other important objects connected with trade and commerce?" No such objects had been mentioned. Equalising the national income and expenditure is not in any specific sense a matter of trade and commerce. Of course the adjustment of taxation bears upon trade and commerce; as what measure of legislation does not, directly or indirectly? But an increase of taxation, or diminution of expenditure, so as to cause an equalization, would affect noblemen, gentlemen, clergymen, ladies, and others who are not engaged in trade and commerce; so that the word "other" is not distinctly relevant.

Further, her Majesty is made to assure parliament that it may "rely upon the cordial concurrence of her Majesty in all such measures as shall appear, after mature consideration, best calculated to prevent the recurrence of distress, and to promote the great object of her wishes, the happiness and contentment of her people." But is it not almost puerile to make her Majesty so seriously assure parliament that it may rely upon her cordial concurrence in such measures as shall be best calculated (her Majesty uniting with parliament in so believing) to promote the great object of her wishes? Do persons usually refuse to concur in what they deem best calculated to promote the object of their wishes? And where is the need that a patriot queen should with so much formality aver that parliament may rely upon her concurrence in all good measures calculated to prevent the recurrence of distress, and to promote the happiness and contentment of her people? Who ever supposed otherwise? The very suspicion would be foul disloyalty. It had been easy—provided the words are not intended for chaff—to have given meaning to the passage, either by recommending parliament to consider of such measures, or by expressing her Majesty's confidence that it would do so.

I may be mistaken in these comments; and they may be trivial in themselves; but I could wish that the addresses to parliament from the throne were among the classics of the language;—that for nobleness of thought and accuracy and felicity of composition, they were worthy of being exercises for youth to study, and manhood to recur to with ever increasing admiration. At present they seem to be intentionally rendered as cold and meagre as possible, except when enlivened by some allusion to questions of disputed policy. Surely there is public loss in this; loss of valuable instruction, ennobling sentiment, patriotic zeal, and religious fervour. Chatham, or his still more illustrious son,—and why not Sir R. Peel?—might have composed royal speeches which would be regarded by posterity as models of wisdom, eloquence, and public virtue, and endure as long as the English language.

H. G.

THE STYLE OF SCRIPTURE INTENTIONALLY CONVENTIONAL, NOT SCIENTIFIC.

To the Editor of the Christion Observer.

I HAD thought that the unfounded objection raised against geology, upon the ground that it contradicts Scripture, had well nigh died away; but as I learn that there are some who still urge this argument, I would remark, without saying one word respecting geology, that the language of Scripture is conventional, not scientific; and that if science must be wrong wherever it contradicts this conventional style, we shall repudiate much that is demonstrably true. The instance of "Sun, stand thou still," has been often mentioned; and I am not aware that those who object to modern geology upon the unjust ground that it contradicts Scripture, have told us how they reconcile with the sacred text the fact that it is the diurnal revolution of the earth, and not the sun's going round it, which causes day and night. I indeed once met with a gentleman of high academical attainments, who intimated his doubts about this fact, on the ground that it contradicts Scripture, and was in itself disputable. This was consistent, but I suppose few anti-geologists will venture so far.

There is nothing contrary to science in the use of conventional language; the astronomer speaks of the sun's *rising* and *setting* just as much as the peasant; and when it pleased God to use man's language for the revelation of sacred truth, he did not re-adjust it to meet the exigencies of natural philosophy.

But there is another illustration which I do not remember to have seen noticed by Buckland, Sedgwick, or any other geologist, in defending the conclusions of his science against the objection above referred to. I allude to the formation of dew. The cause of dew was not known to the ancients, nor even to the moderns at the commencement of the present century. Some experiments seemed to prove that it *rose;* others that it *fell:* and the question remained undetermined till Dr. Wells clearly explained the phenomena; since which period there have not been two opinions upon the subject, unless, which is possible, some ignorant anti-geologist should hold out against the discoveries of science upon this point also. But let him consider the contrariety which he thereby causes between fact and Scripture. It is demonstrable that when the atmosphere is saturated with moisture, upon becoming cooler it deposits a portion of that moisture; and that when not saturated, it may contain a quantity which it could not hold in solution at a greatly reduced temperature. It is demonstrable also, that in certain states of the atmosphere the surface of the earth radiates towards the sky more caloric than it receives back, so that it becomes cooled; and the stratum of air in contact with it becoming cooled also, cannot suspend, and therefore lets fall, a portion of its moisture, and this is dew; and if the weather be cold enough it becomes hoar frost. Clouds radiate back caloric to the earth as well as receive caloric from it; but when the night is cloudless, this return is prevented; so that what the earth radiates is lost, and hence it is in clear nights that dew is most abundant. Various bodies, as stones, metals, leaves, mould, a field or lawn, and a gravel-walk, differ in their powers of radiation and reception; hence some of these objects, as proved by the thermometer, become colder than others, and conse-

quently receive—or rather cause—more dew than others. We may make dew by bringing a cold substance—say a wine-glass taken from a cold cellar—into a warm room containing much moisture, as where several persons are breathing. An iced cream, brought out of an ice-house into such an apartment causes a rapid deposition of dew on the containing vessel; and if the ice is cold enough, that dew becomes hoar-frost. All this is demonstrable. Dew then does not fall from the sky, any more than rise from the earth. It is formed—that is, deposited—from moisture in the air in contact with a sufficiently cooling surface, upon which it is condensed. It may be seen upon *under* surfaces which nothing *falling* can touch. Here it rises, instead of falling; if indeed either expression were philosophically correct, which it is not. But dew was known from the earliest times: whereas its causes were not accurately ascertained till recently; in all languages, therefore, it is spoken of as falling from the sky, or the clouds, or the higher regions of air; being described as the exhalations of the day condensed by the cold of night; which, properly speaking, it is not, for these condensed exhalations form mist, or fog, or sleet, or rain; but dew is a local deposit, caused by the contact of a cold surface with the air, which is thereby constrained to give up a portion of its moisture. The whole atmosphere may be misty or foggy by the condensation of the day's exhalations in a chilly night; but there cannot be dew except in immediate contact with the bedewed body. When exhalations are being condensed by the chill of night, the air becomes clouded: whereas when dew is formed it is transparent.

All this is demonstrable, yet it seems to contradict the language of Scripture far more than anything in geology. If we turn to biblical writers, we find Cruden saying, "Dew is small rain, falling on the ground in the morning;" and Dr. Brown says that "it is a thick moist vapour that falls upon the earth;" and he goes on to tell us "why the lower bodies are first moistened," namely, because the dew is "first raised from the earth" before it falls down upon it; according to which notable reasoning rain would fall first on the ground before it reached the top of a house or a church tower; he adds also, that bodies "most hard share least of the dew," which is not the fact; but it shews that the character of the bodies bedewed was observed to have something to do with the deposit; whereas if dew were "small rain," the same quantity, neither less nor more, would fall on a square yard of gravel-walk as on the same surface of lawn; and it is strange to hear a reasoning man talk of the hardness or softness of the recipient having anything to do with the amount of moisture falling upon it; as if a wooden and an iron bowl, of equal size, similar shape, and similarly circumstanced, would not collect equal quantities of "small rain." I might quote many other biblical critics who argue in the same manner. They are not to blame for not knowing how dew is formed: though there is somewhat of assumption in giving an opinion where they had no clear ideas, and were obliged to write nonsense when they attempted a solution. But the point to be noticed is, that they consider the falling of the dew from the sky or clouds as a fact not questionable; and they have the phraseology of Scripture to support them. Thus, Numb. xi. 9, "The dew fell upon the camp in the night;" Deut. xxxiii. 28, "His heaven shall drop down dew;" 1 Sam. xvii. 12, "We will light on him as the dew falleth;" and

Proverbs iii. 20, "The clouds drop down the dew." This last passage, they might urge, expressly contradicts modern science, which asserts that dew is deposited chiefly when the sky is least cloudy.

There is no difficulty in all this. The Bible does not mention natural phenomena with a view to explain them. A thousand questions arise respecting the Creation, the Deluge, the miracles both of the Old and the New Testament, and many other subjects, which it does not even incidentally cast any light upon, as it might have done, by using phraseology different from that in colloquial use. It is conversant with higher subjects. Does it, for instance, mention the phenomena of dew? Who does not instantly think of the coolness, the refreshment, the invigoration, which it brings with it in a sultry land? In Palestine, from the beginning of May to the end of August, a cloud is rarely seen; no rain falls, and vegetation would be burned up but for the copious dews which supply its place. The "dew of heaven" thus becomes an expression for the favour of God in giving blessings to man: "God give thee of the dew of heaven." (Gen. xxii. 27.) The allusion in this passage is to temporal blessings; for it is added, "The fatness of the earth, and plenty of corn and wine;" but the image is also applied to characterise spiritual blessings: "I will be as the dew unto Israel," Hos. xiv. 5; or to both, "The dew lay all night on my branch," Job xxix. 19. To withhold dew is an expressive phrase to indicate Divine displeasure. Quick evaporation of dew affords a *striking* illustration, Hos. vi. 4, "Your goodness is as a morning cloud; and as the early dew it goeth away." Dew beautifully represents the silent, gentle, and refreshing nature of Divine truth, and the influences of the Holy Spirit: "My speech shall distil as the dew," Deut. xxxii. 2. Brotherly love is beautifully likened (Ps. cxxxiii. 3) to "the dew of Hermon; and the dew that descended upon the mountains of Zion:" and anything cheering and beneficial is so described: "The king's favour is as dew." Its innumerable drops, sparkling like diamonds in the morning sun, depict "the company which no man can number" of the church of Christ; at least if Ps. cx. 3, is rightly translated by Lowth and Parkhurst, "more than (the dew from) the womb of the dawn, (shall be) the dew of thy progeny."

Who can imagine that the sacred penmen, in recording, by Divine inspiration, these glowing allusions, descended for one moment to think whether dew rises or falls; or that the Holy Ghost, in impressing their minds with the image, and inditing the words, meant that the ordinary language of mankind should be used otherwise than in the customary manner; be the ordinary application scientifically correct or otherwise.

I think then that those who feel difficulty in receiving the inferences of modern geology, as being in their view incompatible with Scripture, have not considered the whole of the case. If they will lay down some principle (in doing which I see no difficulty) whereby they may reconcile the declaration that the clouds drop down the dew, with the fact that dew does not drop down from the clouds, but is formed in the manner above described, they can be at no loss to solve the difficulties of geology. "Let God be true and every man a liar;" but let us be sure that we rightly interpret God's words before we infer that our Christian brother really contravenes them.

F.

CORRESPONDENCE OF SIMPSON WITH HILL, ROMAINE, FLETCHER, AND BERRIDGE.

To the Editor of the Christian Observer.

I HAVE been reading Sir J. B. Williams's Life of the Rev. D. Simpson, prefixed to his "Plea for Religion," which was alluded to in your last Number, and have risen from the perusal with mingled feelings of pleasure and regret; pleasure at witnessing much of Scriptural doctrine, and zealous and affectionate piety; regret at many things, of which I will only specify the inconsistency of some eminently holy men of that day, in their bounden duties as members of the Anglican Church. Mr. Simpson's correspondence brings before the reader letters from, and references to, several clergymen, who, frequently, or occasionally, violated those vows of canonical obedience by which they had voluntarily bound themselves. Assuredly it was not righteous to obtain office in a church, and then to infringe the obligations without which they could not have obtained it. And then to see how lightly some of them speak of this breach of faith. We find Rowland Hill telling Mr. Simpson that "the canon law is nothing:" what! not to a man who had sworn canonical obedience? He says, "Not a hair of your head can ever be touched for preaching under toleration." What! and are we to be subject only for wrath, and not for conscience sake? As a clergyman of the Church of England, he had nothing to do with the "Toleration" Act, except to maintain its spirit by not persecuting others, while he adhered to his own vows. These zealous clergymen might have found plenty to do, without forsaking their own pale; for doing which their excuses were most flimsy.

I admit the lamentable state of our church at that period; the coldness, irreligion, bare orthodoxy, and persecuting spirit which so widely prevailed, and which drove many good men out of her pale. But this does not lessen my grief that any of those who were scripturally minded, should have broken their fealty, and caused their good to be evil spoken of, and deeply injured the cause of pure and undefiled religion, in the communion to which they belonged, by ecclesiastical irregularities.

I have thrown these remarks upon paper as the book is passing through my hands; but as not many perhaps of your readers have it in their's, I will copy a few of the letters, which are taken from the original manuscripts, and which will bear out my remonstrance; while, abating what is requisite on this score, and on some other accounts, they will be found devout and interesting.

To the Rev. D. Simpson, Macclesfield, Cheshire.

My very dear, much honoured, because much persecuted, Friend and Brother,—Your most worthy friends, Mr. and Mrs. Roe, did me the favour, this morning, to eat a breakfast with me. Blessed be God, disinterested souls shall be borne through. Our greatest honour is to be sufferers for God. No Cross no Crown. Twice have they cast you out. I dare not direct; all that I can say is, for myself, I bless the Lord I am entirely his, and daily find the portion of the outcast is a happy one indeed. However, is not your way plain? Another door opens, in which none can molest you. Be sure of this: not a hair of your head can ever be touched for preaching under toleration: nor can it hinder you of any preferment that should offer. The canon law is nothing, having never had any parliamentary ratification. This Judge Blackstone has publicly declared. Though

I preach in licensed places continually, yet more churches are open to me than I can serve. Thousands in this city flock to hear, yet multitudes go away for want of room. Ecclesiastics roar, as Luther says, like bears struck on the snout; yet this, they know, is all they can do. Your share of humility and diffidence I long for exceedingly; yet a little courage to face the devil may not be amiss. The Lord knows how difficult it is to keep measures with the wretched, much-to-be pitied. Church governors of the present day. As I can sincerely assure you I love you affectionately, do let me hear from you how matters are to turn. Direct for me, at Wotton-under-Edge, Gloucestershire. There is my *parish*: my *church* is a *meeting-house*. Those parts, of late, have been remarkably evangelized. Happy should I be, indeed, to see you there, with Mrs. Simpson, if you could spare time. This, perhaps, you may do while your church is building. No doubt you have heard your poor fellow pilgrim has got a wife as well as yourself. Next to the blessing of redemption she is my greatest. Pray for us both. Dear Charles (The Rev. Thomas Charles, of Bala) sends his love. I saw him yesterday, and to-morrow I preach for him at the Lock. Thus, blessed be God, rams' horns and silver trumpets sweetly coalesce. I congratulate you upon being a *father*. That the choicest of blessings may rest upon you in every relationship in life, is the sincere prayer of your ever affectionate Brother, ROWLAND HILL.

Bierly, Sept. 5, 1774.

My good Brother,—I did not answer your letter, because I would have you to wait a little. You know I have been accustomed to such treatment as you have met with, and I have lived to see the goodness of God's dealings with me. It seems to me worth your while to wait a little upon the Lord. Don't hurry: you may take a hasty step, and repent it all your days. Wait, I say, upon the Lord; he may teach you why he silenced you. You may see it was for your good. He wanted to teach you submission, to break your own spirit, and curb your self-will; perhaps he intended to humble you, and so to fit you for more usefulness; that having done his work at Macclesfield, you might rely more upon his grace in labouring for him elsewhere.

You ask me my opinion. I give it you freely. If you follow Providence, it speaks plain. You are not shut out of the Lord's vineyard, but only called to labour in another part of it, where the door is open for you. Providences, in such cases, speak as plain as Scripture. Pray to the Lord to make his will yours, and I doubt not in the least, but you will see your way here as plain as I do; and if you accept it, may our Divine Head bless you abundantly, and give you a large Yorkshire harvest. I am, with great respect, yours, very sincerely, W. ROMAINE.

"Madeley, 4th August, 1770.

"Rev. and dear Sir,—I have sometimes preached in licensed places, but have never been censured for it. Perhaps it is because my superiors in the church think me not worth their notice, and despair of shackling me with their unevangelical regularity. If the Bishop were to take me to task about this piece of irregularity, I would observe—1. That the canons of men cannot overthrow the canons of God. 'Preach the word. Be instant in season and out of season; the time cometh, and now is, when true worshippers shall worship,' particularly and exclusively of other places, neither on Mount Gerizim, nor on Mount Zion; but they shall worship every where in spirit and in truth. The contrary canons are Jewish, and subversive of the liberty wherewith Christ has made us free; yea, contrary to the right of Churchmen, which must, at least, include the privileges of Dissenters. 2. Before the Bishop shackled me with canons, he charged me to look for Christ's lost sheep that are dispersed abroad, and for his children who are in the midst of this wicked world; and these sheep, &c. I will try to gather whenever I meet with them. We have a general canon —While we have time, let us do good to all men, and especially to them of the household of Faith. Go into all the world, and preach the Gospel to every creature willing to hear it. A justice of peace would once prosecute me upon the Conventicle Act; but when it came to the point, he durst not do it. Some of my parishioners went and complained to the Bishop about my conventicles. I wrote to the registrar, that I hoped his Lordship, who had given me the above-mentioned charge at ordination, would not be against my following it: that I thought it hard the tipplers should have twenty or thirty tippling-houses, the Dissenters three or four, and the Papists one meeting-house, in my parish, undisturbed, and that I should be disturbed, because I would not have God's Word confined to one house. And that, with respect to the canons, it would

be absurd to put them in force against preaching clergymen, when they were set aside with respect to catechising, tippling, gaming, carding clergymen. That I did not desire his Lordship to patronise me, in a special manner, in the use of my Christian liberty; but that I hoped he would connive at it. Whether they received my letter or not, I do not know; but they never attempted to molest me. As I was speaking on the head of preaching in licensed places, or Dissenting meeting houses, with the late Mr. Whitfield, he told me, that when a minister of the Church of England did read the common prayers, there was no law against him; and that the Church clergy do so, very frequently, in America.

"The questions of your letter are most of them out of my sphere; but they may be properly answered by a worthy servant of Christ, the Rev. Mr. John Ryland, minister of the new chapel at Birmingham, whose case is somewhat similar to yours. This chapel was built upon the estate of a serious lady, who got it consecrated, and presented him. I design to send him your letter, and desire him to give you and your worthy patron [to whom I beg you would present my Christian respects] all the intelligence he can; only be modestly and steadily bold for God, and your enemies will be more afraid of you, than you of them; or, if God will honour you with the badge of persecution, he will comfort and bless you the more for it. May the God of all grace and power be with you more and more—ask it, dear sir, for your brother, and servant in Christ,

J. FLETCHER.

Everton, near Biggleswade, Bedfordshire, August 8th, 1775.

Dear Sir,—Your letter, for want of full direction, first rambled to Woburn, and then was remanded to London, before it visited Everton. This accounts for my tardy answer. When I began to itinerate, a multitude of dangers surrounded me, and seemed ready to ingulph me. My relations and friends were up in arms; my college was provoked; my bishop incensed; the clergy on fire; and the church canons pointing their ghastly mouths at me. As you are now doing, so did I send letters to my friends, begging advice, but received unsatisfactory or discouraging answers. Then I saw, if I meant to itinerate, I must not confer with flesh and blood, but cast myself wholly upon the Lord. By his help, I did so, and made a surrender of myself to Jesus, expecting to be deprived, not only of my fellowship and vicarage, but also of my liberty. At various times, complaints or presentments were carried to my college, to successive archdeacons and bishops; and my first diocesan frankly told me I should either be in Bedlam or Huntingdon gaol by and by. But, through the good blessing of my God, I am yet in possession of my senses, my tithes, and my liberty; and he who has hitherto delivered, I trust will yet deliver me from the mouth of ecclesiastical lions, and the paws of worldly bears. I have suffered from nothing, except from lapidations and pillory treats, which yet have proved more frightful than hurtful. If you are invited to go out, and feel yourself inclined to do so, take a lover's leap, neck or nothing, and commit yourself to Jesus. Ask no man's leave to preach Christ; that is unevangelical and shameful. Seek not much advice about it; that is dangerous. Such advice I found, generally, comes the wrong way—heels uppermost. Most preachers love a snug church, and a whole skin; and what they love they will prescribe. If you are determined to be evangelically regular, *i. e.* secularly irregular; then expect, wherever you go, a storm will follow you, which may fright you, but will bring no real harm. Make the Lord your whole trust, and all will be well. Remember this, brother David! for if your heart is resting upon some human arm for support, or if your eye is squinting at it for protection, Jesus Christ will let you fall, and roll you soundly in a kennel, to teach you better manners. If you become a recruiting serjeant, you must go out—*duce et auspice Christo*. The Lord direct, assist, and prosper you. Grace be with you, and your much affectionate friend and servant,

J. BERRIDGE.

Rodborough, near Stroud.

My dear old Friend,—I received your letter last post. I should be heartily glad to promise you the assistance you request, if I thought it would be in my power to perform. All my time at present is taken up, in attending upon the work of building a new chapel on the Surrey side of Blackfriar's Bridge, a part of the town that, for many years, has been quite destitute of the Gospel: the place is to be upon a large scale, and, consequently, requires much of my attention. Another circumstance confines me in London. Some good people have jealousies raised in them, lest building the new place would take me from the old ones: it is thought necessary to give them the closer attendance, that all may be

convinced nothing is intended, but the enlargement of the same cause. It is but a little more than a week since I left town. In about a fortnight's time, when the foundation is dug out, and the materials are prepared, I shall be called again to town to lay the first stone; this will be about the second week in June. If possible, from thence I shall be glad to make an elopement to serve you at Macclesfield. Was it a small distance from London, I would venture upon an immediate promise; but, when I consider the time and expense necessary for so long a journey, I despair of being able to accomplish my desire. My dear friend mentions my expenses being refunded. I feel ashamed that so much money should be spent for so poor a tool; and to tell you the truth, having lately given all I could spare, and more than I could spare, for the present chapel, my wings are considerably clipt, and must take some little time to grow again. I think, therefore, for this year, you had better, if you must have a stranger on that day, seek for another than trust upon me. Perhaps, should lives be spared, I may be more at liberty another year. If you have anything more to say upon the subject, as I don't know that sooner than a fortnight I may be in town, you may direct your next to me, under cover, to Richard Hill, Esq., M.P., Wimpole Street, Cavendish Square. Your poor old friend has much to do; his work increases upon him: he feels the burden. It is astonishing how all doors seem opening. My invitations to preach in the largest churches occur more frequently than ever. Just before I left town, our old friend Halifax, Bishop of Gloucester, and myself, preached on the same day, in the same church. Bishops are now come to high honour, to be joined with methodist parsons. Pray for me. I need many prayers. Love to Mrs. Simpson and Nan.

Your most sincere, most affectionate,

R. HILL.

My dear old Friend and Brother,—It grieves me that I fear it will not be in my power to visit *Macclesfield, according to the affectionate wishes* of my heart. London engagements much circumscribe my country excursions. However, when I *can* come to see you I will: but when that will be I dare not promise. Penty (the Rev. Thomas Pentycross, rector of St. Mary, Wallingford) is now filling up my place in London; he grows greatly, and is, by all accounts, very lively in his ministry. Dear Mr. Venn has also been giving us a helping hand, and I am sorry to add, he now labours under a dangerous indisposition that indicates something of the dropsy. O that such valuable lives may be spared!

You know you are in my debt, and when you come to London payment must be made.

Things go on most blessedly in London, and a little is doing in different places in the country; but I long to see that blessed prayer a thousand times more answered—"*Thy kingdom come.*"

My dear friend, let us labour much to promote it: in blessing God will bless us; and in multiplying we shall be multiplied. Your ever affectionate brother,

R. HILL.

Buckingham.

My dear, very dear, brother David,—I am now writing from your old room, in your old parish, among many that very dearly love you. Hitherto, the Lord hath helped your poor old brother to keep on in his own itinerating plan. The cloud of providence conducted me to spend yesterday's Sabbath in this place. I preached twice in the meeting, and once out of doors. Some rebels molested us a little. What a mercy the battle is the Lord's! The crown is prepared, and the conqueror shall have it. The Lord of mercy bless you in every work that is set before you. He did own you here. I hear he still continues to bless you at Macclesfield. What a mercy that such worms should meet with such blessings from the Lord!

From the consideration of former intimate love and fellowship in the gospel, I send you these hasty lines. I have been writing about five minutes, and it answers the end to my dear brother, that he may see I love him as much as ever—a hint this for dear David. His friends at Buckingham complain loudly of his total neglect in never sending them a line. Five minutes will do for this as well as five hours. Well, they all forgive you, and send love, especially the Goodes, though none more affectionate than your faithful friend and brother,

R. HILL.

Wrenbury Hall, Saturday evening, 11 o'clock.

My dear brother.—I am now upon a gospel ramble through Cheshire into Yorkshire. On Tuesday evening I preach at Congleton; on the Wednesday I repair to Buxton. I think Macclesfield will not be much out of my way; if so, on

next Wednesday morning you may expect to see me. I saw Mrs. Simpson a few days since at Wem: she mentioned your desire of a sermon from an old friend; though I fear time cannot be redeemed for this, yet I will do all in my power to give you a call. I am now at Wrenbury; the minister lends me the pulpit to-morrow. O that Christ may be exalted, and the sinner debased! then God will be glorified, and holiness promoted. I did not know that I should have been near Macclesfield till to-day, or you should have heard from me sooner. It is now very late. Peace be with you.—Your old unalterable friend in an unalterable Christ, R. HILL.

Who can but love the memory of men so ardent, so full of affection for the souls of their fellow-creatures, and so anxious to promote the glory of God? But the whole cast of their correspondence shews that there was much that needed amendment in their habits, both as Christians and as clergymen. The flippant use of Scripture words, and religious phrases, and often in odd concatenations, is justly offensive; and also the tone of exclusiveness, I had almost said assumption, which betrays itself in the above-quoted correspondence. How much more good might such excellent men have effected, and with how much greater satisfaction might the pious members of our Church have looked back to their labours and example, if they had not fallen into these serious errors. All, however, who united with them were not alike culpable; Romaine, for instance, was as serious, as Berridge and Hill were jest loving; and I believe was also ecclesiastically regular, as I understand him to advise his correspondent Simpson to be. But one important inference may be gathered from their failings;—namely, how great was the power of divine truth for which they substantially contended; and which, in spite of all their mistakes, found its way, by divine influence, from heart to heart, and in no small measure urged on that revival of piety in our land which it is our blessed privilege to witness.

CATHOLICUS.

DEFINITION OF A CHURCH IN THE COMMUNION SERVICE.

To the Editor of the Christian Observer.

IN your last Number you quote from the Communion Service, in reply to Mr. Gladstone, the definition there given of the Church of Christ: "We are members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people." Now Mr. Gladstone says that the Church is the company of all *baptized* people; but, alas! many who received baptism in their infancy, or afterwards, exhibit glaring proof that they are not among the "faithful;" that they have not that "faith" which is "the gift of God;" and therefore, by the definition of our Church, which strictly coincides with Scripture, they are not members incorporate in the mystical body of Christ.

I have thought this definition of the true Church as consisting of all real believers, and none else, worthy of being noticed, because we are told by the Tractarians that the definition in the Ninteenth Article is not a definition.

H. F.

MEMOIR OF BENGELIUS.

For the Christian Observer.

We have reason to believe that the extracts which we gave in our last two Numbers from the Table-talk of Bengelius, have interested our readers; and that a brief memoir of that eminently pious and learned man will not be unacceptable either to those who are acquainted with his writings, or to the vernacular reader. There have been various biographical notices of him published in Germany; but no adequately copious narrative previous to that by the Rev. J. Burk, of Wurtemberg, in 1831, and which was translated into English by the Rev. R. Walker, of Purleigh. The work is too large, too heavy, and too Germanic in its topics, to attract English readers; but Bengel was a man whose memory is so dear to Christians of all churches who are acquainted with his life and labours, that we have great pleasure in laying an epitome of them before our readers.

John Albert Bengel (latinized Bengelius) was born at Winnenden, a small town of Wurtemberg, about five leagues from Stuttgart, on the 24th of June, 1687. He received the first rudiments of learning from his father, who was assistant parochial minister of that town; and whose easy and pleasant manner of instructing him he used to speak of with truly filial gratitude; so different was it from the harsh method which then generally prevailed. But this privilege he did not long enjoy; for this excellent parent was suddenly taken from him in the year 1693. Thus he lost one chief human support of his temporal welfare, but not the providential care of his heavenly Father; for D. Spindler, a friend of the deceased, immediately undertook to superintend his education, and this gentleman's qualifications for such an undertaking could only be equalled by his love to the bereaved child. But in consequence of the French invasion under Louis XIV., whose troops had already caused great desolations in Suabia, his widowed mother's dwelling-house, which she had recently purchased, was soon after reduced to ashes; and thus her late husband's library, which had been left to our little scholar, was totally lost. This, however, only served to make him thankfully acknowledge in after-life the kindness of Providence, which thus removed from him the temptation of reading too great a variety of books. Mr. Spindler, who previously to the French invasion had been master of a seminary at Winnenthal, was now obliged to remove from town to town, till in 1699 he obtained a permanent station as tutor in the High School of Stuttgart. Little Bengel had all along accompanied him as a boarding pupil, and to him no removal could have been more favourable than this to Stuttgart; for he had made such progress in knowledge that Spindler's elementary tuition was insufficient for him; but he was now brought at once among the best instructors the country afforded.

His mother was married in 1703 to J. Glöckler, steward of the theological seminary of Maulbron; who became a second father to him; and enabled him to proceed to the university; so that in that same year he became a member of the theological College of Tubingen. His progress in theological, ethical, classical, metaphysical, and mathematical studies was so great that at taking his degree of Master

of Arts, he was placed first of the men of his year, though most of them were older than himself.

He then entered on the study of divinity with serious diligence, having, he says of himself, long been disposed to inquire devoutly after spiritual things, and having always felt most delight in the Holy Scriptures. He had the help of learned and able professors, especially of Hochstetter, who had the faculty of discerning in young persons any rising disposition to improvement, and knew how to direct it to their best advantage. He encouraged Bengel's undertaking to make the punctuation of his version of Luther's Bible, conformed to the accentuated Hebrew. This employment, while it made Bengel more familiar with the original text of Scripture, was no unimportant preparative for his critical labours on the New Testament. It likewise gave occasion to his writing an essay on the Hebrew accents, to shew, that though a general uniformity may be traced in the accentuation of all the prophetic books, yet each several book has further a distinct accentuation of its own; and that consequently the Hebrew accents, though they may not be of equal antiquity with the text itself, must be intimately connected with its genuine interpretation. For a long time after he had quitted the university he had still the privilege of much personal intercourse with Hochstetter. Besides becoming his curate at the city church in Tübingen, he served a curacy at Stuttgart from 1711 to 1713, during which time Hochstetter resided there as senior chaplain to the court. He had quitted Tübingen, after his ordination in 1707, to enter on a parochial charge, as provisional curate of Metzingen, which he found to be a school of experience altogether new; for he was sent thither, not as an assistant to an elder minister, as was usually the case with such young beginners, (he was but twenty years of age) but into a sphere of labour entirely his own, and this from the great confidence placed in him. He says, "My first fortnight's residence as curate of Metzingen convinced me at once what a variety of qualifications a young clergyman ought to have, but alas, seldom possesses, for such an office as this. How totally different is it from the notions one had formed of it at the university!"

Before he had passed a year in his country parish, he was called to take the office of junior divinity tutor at Tübingen. This situation was far better suited to his improvement in knowledge and science, and to the general formation of that special character which he was afterwards to sustain. While it still afforded him plenty of opportunities for exercise in preaching, it required him to assist pupils in philology, philosophy, and divinity, and to preside at the doctrinal examinations. He observes in his own Memoir, "When one has spent some time with people out of doors, in a country parish, and acquired a *gustum plebeium et popularem*, become acquainted with the religious views, tastes, and prejudices of the common people, it is useful to return for a while to college again, in order to undergo a second theological education. Thus upon afterwards coming out, one is likely to labour with more matured experience and better success."

He was soon after promoted to the head tutorship of a theological seminary newly set on foot at Denkendorf, and had to undertake a tour, at the expense of government, through a considerable part of Germany, to qualify him the better for his important situation.

Having now watched his academical career, we will turn back to

trace the development of his religious character. His biographer says: "Bengel was from early life an eminently pious and enlightened Christian." But to attempt to point out any period when his spiritual life began, or to fix upon any particular season as that of his awakening to practical piety, would be nugatory; for the devout consciousness of being a child of God appears to have been possessed by him from the first dawning of his mind, and to have remained with him till the end of his course. In his earliest years he had many clear, pure, tender feelings and stirrings in his heart concerning God; and the texts inscribed on the church walls of his native town, from the Epistle to the Romans, concerning death, sin, righteousness, the crucifixion, &c. produced in him as a mere child emotions of great joy and peace, and left upon him very profitable and lasting impressions.

With this work of the Spirit of God within him coincided the religious instruction he received from others. He enjoyed from his childhood the advantages of hearing and learning the word of God; for his parents and instructors took pains early to store his memory with prayers, scripture passages, and hymns. Presents were made to him of edifying books, and he would often purchase such books for himself with his little pocket money. These early favourites, after he had become better able to value them, drew from him a grateful acknowledgment of "the kindness of Providence in putting in his way such things at the very time they were wanted; and these the very best of their kind." With child-like simplicity he followed his heavenly Father's guidance. He took great delight in prayer, longed for the life to come, loved the Scriptures, enjoyed the Church hymns, and the simplest books of devotion; had a tender conscience, dreaded doing wrong, and shewed complacency in everything that was excellent.

Young Bengel possessed a large share of the love of his school companions and of every older person of his acquaintance. It was seen there was something in him above his years, although the cause was not inquired after: indeed it was well for him in respect of his future development, that his piety was not made very much of; so that he went on growing in grace, like "the grass, that tarrieth not for man."

He was not free from spiritual temptation, while studying classical literature and the elements of philosophy at the High School of Stuttgart. "My will," he says, "was compliant; but many a doubt assailed my understanding. To communicate such difficulties to any one, in order to have them removed, was what I was too timid to do: hence I often laboured under secret anxiety, and disquieted myself to no purpose; but notwithstanding these constitutional ailments, indeed, at the very time when I was suffering under them, the gracious goodness of God afforded me such affecting discoveries and experiences of inward peace, that I felt encouraged, particularly on my first attendance at the Lord's supper, to persevere in child-like prayer; and that holy ordinance was a means of inciting me to it, and to a hearty desire of departing to be with Christ."

His spiritual difficulties at this period may be conjectured from two or three notices among his papers. Speaking of the seven psalms, called *penitential*, he says: "Such passages occasioned me much perplexity in my younger days; for, wishing to measure myself by the measure I found in those psalms, I endeavoured to realize the same

strong experiences, and could not. Many persons, perhaps, have perplexed themselves in the same disheartening manner."

We find him regretting at a later period, that during his two first years at Tübingen he had lost much time in doubts and difficulties about the purity of the text of the Greek Testament. But this discouragement had its advantages, for it stirred him up to diligent prayer; and was overruled into an early habit of accurately investigating every nice peculiarity of the word of God, which led him to ponder over some of its most important passages, and prevented him, he says, "from leaning to his own understanding, or to mere human authority."

As another advantage of this season of mental trial, he learned, he says, that "the most important of all controversies are those we experience within us; of which there is no end, till the whole mind has undergone a change, and the whole man has struggled into renovation. When this is done, a host of casuistical scruples disappear at once, and we soon get rid of the remainder." In more than one respect his spiritual life advanced by his residence at Tübingen University, especially at the theological seminary, which he entered just at the time "when the Lord had stirred up among the elder students a more than common zeal for true piety! a zeal that was followed by the most happy and lasting effect upon many." A number of well-disposed young men, having been stimulated by the example of students at other universities, (as Halle, Leipsic, &c.) had agreed to regard themselves as a society of Christian brethren under obligation to diffuse among one another, and among their connexions, a practical knowledge of the written word of God, and a vitally sound and actively well-doing spirit of Christianity. Bengel, whom God had so early drawn to himself, regarded it as a singular favour of Providence, and a great kindness of such Christian friends, to be admitted into this social circle, and no longer obliged to go on as it were by himself. And besides this advantage from like-minded fellow-students at Tübingen, his college residence there was particularly beneficial to him in respect of his tutors; several of whom being men of lively faith in Christ, laboured to promote the spiritual as well as scientific improvement of their pupils.

We may regard Bengel's religious education as finished by his tour through Germany in the summer of 1713. He often met with persons of deep Christian experience, as well as with many celebrated writers of the day; all o fwhom, in various ways, served the Lord Christ both publicly and privately, and earnestly sought to promote his kingdom. Of these may be mentioned Stolthe, Weidling, Crell, the two Langs, Tennhardt, and Augustus Hermann Franke. His acquaintance with these excellent men was much more than an exchange of civilities. He passed days and weeks in their domestic circles, and enjoyed the benefit of their converse when it most unbent itself. Though in them and other valuable friends whom he had gained in his tour, he found considerable differences upon religious points; some being zealous Lutherans, others rigid Calvinists, some Spenerians, others Inspirati, others Separatists, and one, at Altorf, of the Greek church; yet their very differences, he says, considering how they agreed in the main matter of faith, hope, and endeavour, served only to instruct and edify him. Every thing which could be urged for this or that religious opinion, his reflecting mind heard vigorously advanced by

living advocates; and the result was, says his biographer, that he took that happy middle course which is as distant from fanatical enthusiasm and sectarianism, as from cold and heartless speculation.

As a specimen of his thoughts and feelings at this period, we will copy a passage from a letter to his mother, dated Halle, 1713.

"My filial affection and bounden duty have long been urging me to spare a portion of time for particularly addressing your pious spirit; and, as I cannot at present pour out my heart to you in person, I do it as well as I am able by a letter. I enjoy the consoling assurance, that our faithful God and Father in heaven continues to keep up in you that desire after himself and his everlasting mercy, which has long found its place in your heart; and that he will make it still stronger and more ardent than ever. O yes, this ONE THING is that which 'our soul longeth after' in the present transitory state. The few days that may yet remain to us in this life, cannot be more happily spent than in seeking, with constant care and diligence, to become partakers of the heavenly inheritance. Great as this inheritance is, its attainment is secured, if we only heartily *desire*, *accept*, and lay hold of it. In ourselves we have neither strength nor worthiness for that purpose; nor can any prosper spiritually who have not known and felt the reality of their own wretchedness, misery, poverty, blindness, and unfitness for all good. But in Christ Jesus are freely bestowed for our everlasting possession the *forgiveness of sins*, the *gift* of righteousness, the peace of God, *spiritual rest*, *consolation*, joy, strength, life, fulness of content and satisfaction; and we have only to prostrate ourselves before the throne, with such utterances of the heart as these:—'Heavenly Father, I am thy creature! Thou hast made me that I might have the fruition, not of these transitory things of time, but of thine own everlasting blessedness! At present I live in this world, banished, with the rest of mankind, from thy house, on account of sin! In these ways of error have I suffered myself to wander farther and farther from thee, and have spent in vanity, indecision and doubt, the time which I ought to have employed with all diligence in returning to thee as my resting-place. I have gone astray like a sheep that is lost. Seek me, bring me back, and take me up! Teach me thyself the right way, and meet me in it; open mine eyes: withdraw not thy hand from me; leave me not, neither forsake me, O God of my salvation! Pardon all my sins, and especially the inbred corruption of my nature. Forgive my every transgression, through the precious blood of thy dear Son! Send thy Holy Ghost, and shed abroad thy love in my heart, that so I may possess the blessed scriptural assurance that I have verily found favour with thee. Keep also and preserve me, that amidst the sufferings of this present life I may possess my soul in peace, quietness, and tenderness, in constant spiritual watchfulness and sobriety; in contentment, meekness, joyfulness, love, and hope."

"I have met with many instances upon my journey, which shew that *simplicity is anything* but a hindrance to the operation of Divine grace. *Only let us ever take heed* how the heart is disposed towards *him, and we shall not* stumble that we should fall. For we shall then have to pour out either humiliating complaints against ourselves, or longing desires after God, or acknowledgments of our joy in him: one good thought will produce another; and for this the book of

Psalms, and a much-valued devotional manual of the celebrated Arndt, entitled his 'Paradise Garden,' are among the best outward helps. How happy are we when we have God for our shield and our exceeding great reward! May he be found such to my beloved and revered mother!"

Bengel returned in September 1713 to his native province, with a variety of useful information, fully resolved to devote his talents to the service of God. The buildings for the seminary of Denkendorf were so nearly completed, that before the end of November he was able to commence residence there. Accustomed not to take any step without an eye to the Divine will, to submit to it with child-like resignation upon all occasions, and to supplicate help from above, he entered on his new employment with special prayer and renewed self-dedication, and could say, "What passed between God and my soul the first night of my residence at Denkendorf, gave me good ground of encouragement for the whole period of my abode there." The following memoranda of rules for his own conduct, which have been found among his papers, may be regarded as the fruit of his pious reflections that very night: though they appear to have received some additions from his pen on subsequent occasions.

"Prayer and thanksgiving. Self-reflection. Laboriousness. Zealous exertion to advance the pupils of the Institution in their various departments of knowledge. Wise economy, especially in purchasing books. Temperance. Liberality to the poor. Looking to the Lord while engaged in the work. Careful observation of the least whispers of my thoughts and inclinations, as well those which arise of themselves, as those which are produced by outward impressions. Using all diligence to set an edifying example every where, and in every thing. Combating against fear and alarm of every kind. Perusal of the Scriptures: composition of spiritual songs. Care of bodily health, especially of my eyes. Devotion in prayer. Watchfulness against the devices of the Adversary. Suitable employment of vacation days. Writing letters at hours of relaxation. Early rising; retiring in good time to rest. Guarding against those digressions from main reading, which may be occasioned by having to refer to a variety of books. Much thinking, little writing. Letting small matters pass. Writing down good thoughts immediately, in an album always at hand for the purpose. Constantly aim at introducing profitable conversation. To note passages that have struck me in reading; to read them over again, and extract them at convenient opportunities. Careful attention to decorum. Frequent recurrence to these and other rules of prudence and holy living. Increased earnestness in listening to sermons, so as to lay particularly to heart whatever is especially delivered for that purpose. Withstanding all sudden strange thoughts and fancies. Never deferring to a more convenient season what may as well be done at the moment. He who has to impart wise and prudent instructions to others, must endeavour to have that clearness of ideas which will enable him to say much in few words; implying many things as pre-supposed, and leaving many others to be inferred."

The fairest and most active season of his life, from his twenty-sixth to his fifty-fourth year, was spent in discharging most successfully, under the Divine blessing, the laborious office of a tutor. After this

period, however, he began to feel his strength no longer equal to the work as heretofore; and he wished for a sphere of usefulness less pressingly laborious, and he found it in being called to the dignified station of Prelate of Herbrechtingen. In 1741, he closed his duties as tutor at Denkendorf, in the same manner as he had commenced them twenty-eight years before, namely, with a Latin speech on "The beneficial influence of Piety upon the studies of the rising generation."

Bengel was much revered and beloved by his pupils, to whom he was a friend and a father. He was exemplary for his diligence, urbanity, his mild but firm rule; his anxiety for their spiritual and temporal welfare; his readiness to advise with them in all their difficulties, both during and after their college course; his ardour in impressing upon them the high importance of academical attainments, not allowing them to suppose that the pursuit of practical godliness was inconsistent with their duties as students; but above all for his zealous, affectionate, and prayerful labours for their souls' health, that they might be both well-instructed scribes in the kingdom of God, and bright and shining lights in an evil world; and his exertions were blessed with an extraordinary measure of success.

He was also diligent and highly useful as a faithful preacher and pastor. He began preaching according to the regulations of his college, in his seventeenth year, and he never ceased from it to the end of his life. None of his sermons have ever appeared in print; but they are said to have been rich in homiletical and pastoral theology. His texts were ready to his hand in the portions of Scripture appointed for the Lutheran Church services. In earlier life he wrote every word of his sermons, with very diligent preparation; indeed he always considered this exercise as indispensable to the formation of a good preacher. But in later life, he occasionally left a portion of his sermons unwritten, (though even that he took care to meditate well;) as he now wished to habituate himself by degrees to connect his thoughts off-hand, so as to be prepared to preach extempore when occasion might require it. He soon found himself remarkably ready, yet even at an advanced age he regularly composed at least a sketch of every sermon; he said, with special reference to preaching, that "we ought to consider it a general axiom, that grace begins where natural means can go no farther; but that as far as these means are available, we are not warranted to expect extraordinary help." He observed, that "in meditating for a sermon it is necessary to dismiss from the mind all thoughts of our worthiness or unworthiness, and to fix it only upon God's honour and will; so as to subside by devout prayer into calm and composed reflection, and be quite divested of self; leaving the rest to God's good pleasure." Fundamental truths relating to faith, love, and hope, abounded in his preaching, nor was he ashamed of that abundance. He made the familiar necessities of his own soul a measure for selecting what he should prepare for others, and reserved his more learned researches for communication by the press. "From my heart," said he, "do I prize as worthy of all acceptation the sufferings of our Lord Jesus Christ, and therefore I have always been glad to hear such a subject preached upon." His manner of address from the pulpit, says a contemporary, was "natural, simple, and almost catechetical: hence the most illiterate, and even children, could easily understand him."

He always endeavoured to make a beginning for the next sermon immediately after preaching the last; while his spirit was still warm and stirred within him. His exhortations from the pulpit were followed up by catechising, pastoral visiting, and attention to the sick and the needy. He frequently wrote letters of spiritual counsel to his parishioners; and was ever at hand to minister to their edification and welfare.

(To be concluded in the Appendix.)

THE CHURCH IN THE HOUSE.

To the Editor of the Christian Observer.

In conversing with a Dissenter upon the case of a much-beloved Christian friend, who had been long confined to her room and couch, I happened to remark what a consolation assuredly it would be to one so meek, so loving, so full of faith and joy in her Saviour, to partake of the Lord's-supper; thus following his blessed command to shew forth his death till he come. He replied, rather shortly, that the Lord's supper was "not a chamber ordinance, but a church festival;" and that Dissenters consider the administration of it to the sick in the Church of England as a relic of popery, and altogether opposed to the spirit and intention of the rite.

I wish that Dissenters would tell us what they mean by a church. According to the Anglican ritual, the holy communion must not be administered in a private house, unless the communicant is sick and earnestly wishes it, and there are three, or two at the least, to unite with him, making, with the minister, four or five persons. The Church of England considers this a congregation; and I think we might properly call it a church in a house. But the Dissenter will not allow the administration, unless in a place where public worship is customarily held. Were four or five, or even two or three, gathered together in Christ's name, in the chapel or meeting house, the Lord's supper might be administered; but not where the same, or a larger number, of communicants, assemble around the sick-bed of one of their fellow-believers, who wishes to partake of this sacrament, in which he holds communion with his Saviour and his beloved brethren. The Dissenter considers the consecration of edifices for divine worship superstitious; and yet he refuses to acknowledge a *pro tempore* church congregated in a private house. Our Anglican reformers took larger and more scriptural views. The church is not the edifice but the worshippers. The country people still rightly say, "Church is gone in," meaning that the worshippers have assembled.

And here I would add, that at the solemnization of marriage, the churching of women, and the administration of baptism, in the consecrated edifice—there is a congregation, though it may be a small one. If in the ordinary service there happened to be only two or three persons present, besides the minister, these would be justly spoken of as the church, or congregation; and why not when assembled for any of the occasional offices? I fully admit that there are, as the rubric intimates, great advantages in administering the sacraments "upon Sundays and other holidays when the most number of people come together;" but it is not therefore preposterous to solem-

nize baptism or matrimony except at the usual time of public worship, and in the course of it, on the ground that the words "congregation" and "church" are used in the services. There may be a special "congregation" for the occasion; that is, "the church" is specially convened. I include marriages with baptisms; because, in both cases, mention is made, in the service, of the "congregation."

PAROCHUS.

ON THE RUBRICS IN THE BURIAL SERVICE.

To the Editor of the Christian Observer.

I AM desirous to correct what appears to me decidedly an error of your correspondent "OXONIENSIS—H." In his letter on "The Mode of burying Children privately baptized," he observes, "The two rubrics at the head of the burial service, seem rather opposed to the practice of which I am speaking," (namely, to refusing to take the body of a child privately baptized within the church) "the first of which allows the *whole* service to be read at the burial of such as have been baptized, and the second intimates that the *whole* service is to be used, even though the corpse be taken at once to the grave."

I do not intend to discuss the question, whether the corpse of a child that has been privately baptized, ought, or ought not, to be taken within the church. Suffice it to say, that I agree with your own view of this part of the question. But your correspondent is surely in error in what he says of the second rubric at the head of the service. The rubric is as follows: "The priest and clerks meeting the corpse at the entrance of the church-yard, and going before it *either* into the church, *or* towards the grave, shall say or sing" the three sentences from the 11th chapter of St. John's Gospel, from the 19th of Job, from the 6th of 1 Timothy, and the 1st of Job.

Now the first remark that I would make upon *this* rubric, is, that whether the priest goes into the church, or goes at once towards the grave; he, in either case, obeys the rubric, which says merely, that he is to do one or the other, but leaves to himself the course which he will pursue. But, secondly, how can this rubric be said to intimate that if the corpse is taken at once to the grave the *whole* service is to be used? It does, indeed, much more than *intimate* that the sentences, to which I have alluded, are to be read; for it *plainly orders* that they are to be read, but it gives no orders about the rest of the service, and the priest must look *further* for further directions.

What then says the third rubric in the service, to which your correspondent's attention seems not to have been directed? "*After they are come into the church,* shall be said or sung, one or both of these Psalms following:" clearly implying that if they *do not* go into the church at all, neither of such Psalms is to form part of the service. And what says the fourth rubric? "*Then shall follow*:" *i. e.* after the Psalm, which has been read *in* the church: "Then shall follow the lesson taken out of the fifteenth chapter of the former epistle of St. Paul to the Corinthians," which lesson also clearly will be omitted, if the Psalm, *which it is directly to follow,* has been itself omitted. And once more, what says the fifth rubric? "*When they come to the grave:*" *i. e.* whether they have been into the church, or have

come at once to the grave: "When they come to the grave, while the corpse is made ready to be laid into the earth, the priest shall say, or the priest and clerk shall sing, 'Man that is born of a woman hath but a short time to live,'" &c. &c. The second rubric in the service, therefore, must, evidently, not be taken alone; nor can it be supposed to imply that "the *whole* service is to be used, even though the corpse be taken at once to the grave."

OXONIENSIS—F. P.

*** We are not quite sure that F. P. has grasped the just import of the rubric under consideration. We can scarcely believe that the Church intended to leave it to the caprice of every clergyman to omit or use the Psalms and the Lesson as happens to suit his convenience or inclination; much less to allow the detestable practice of using the full office where a higher fee is paid, and only the grave service where a lower. The Church never sanctioned this distinction between the rich and the poor where all meet together: and it ought to be peremptorily forbidden by ecclesiastical authority.

The view of the rubric which appears to us most satisfactory (for we do not venture to speak positively) is that which is advocated by Wheatly; so that if we mistake, we err in good liturgical company.

Wheatly remarks that in the first Prayer-book of Edward the Sixth the Psalms and Lesson were directed to be said "*in the church*, either *before* or *after* the burial of the corpse;" but, upon the revision, the Psalms were omitted; and the Lesson was appointed to be read wherever the grave was, whether in the church or the churchyard; and thus the matter continued till the last revision at the restoration of Charles the Second; when it having been objected that the minister and people were kept too long exposed in the open air, the present rubric was added that the Psalms and Lessons should be said "after they are come into the church." Wheatly hence concludes that it is hereby left to the minister's discretion, as it was in King Edward's first book, to read them either *before* or *after* the burial of the corpse. There is nothing said of any omission being allowed; and the expression "after they are come into the church," Wheatly thinks, implies that they will do so either first or last. The second rubric permits the clergyman to go "into the church" or "towards the grave," that is, says Wheatly, to either of them directly, as he judges best; but there is no direction that if he goes into the church it shall be before he goes to the grave; but only that after they are come into the church (be it when it may) one of the Psalms and the Lesson shall be used, and when they are at the grave (be it first or last) the burial part of the office shall be used. He leans to the opinion that the rubric is left dubious, in order that if the grave is in the church the minister should go directly thither and use the Psalms and Lessons before the burial; but that if the grave is in the open air, he may first bury the corpse, and then proceed to the church to read the Psalm and Lesson, as in King Edward's Prayer-book. But he adds—as we have ourselves so often done in reply to Tractarian innovators—that where there is any doubt, reference ought to be made to the Bishop, who, if he is uncertain, may apply to the Archbishop.

If Wheatly's view is right, that the discretion allowed is not between omitting or using the Psalms and Lesson, but only between using them before or after the interment, the argument is set aside, that the going into the church is left optional, on the ground that it would be wrong to carry a corpse into the church when there is any supposed danger of morbid infection; for if

the Psalms and Lesson may be read after the interment, this objection is avoided.

It seems to us that when the rubric was added at the Restoration, it was not observed that the wording of it, in connexion with the other rubrics, caused some ambiguity. But there is no part of our offices in which the minister is left at liberty to omit so considerable a portion of the service at his discretion or caprice; much less, as we before said, to make a distinction in the fees for a full service or a mutilated service.

ON MILTON'S INSINUATION OF "LIMBUS PATRUM" IN THE "TE DEUM."

To the Editor of the Christian Observer.

WHAT right had Milton to insinuate, what he durst not assert, that the Church of England inclines to the fanciful and unscriptural notion of the "Limbus Patrum," because it uses the Te Deum, in which occurs the declaration "When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers?" I am not aware, as a historical fact, that this versicle was originally meant to glance towards the scholastic conceit that the Old Testament believers were kept in "a sort of partition of hell," *till* the resurrection of Christ, being "spirits in prison" (*by a misapplication* of 1 Pet. iii. 19); and that our Lord went thither, delivered them, and ascended with them as trophies to heaven. There is nothing in Scripture to countenance such a phantasy. The account which the inspired word gives of the exaltation of Christ, commences at the resurrection; and it cannot be imagined that so memorable a transaction would have been passed over by the sacred writers, in their descriptions of their blessed Lord's power and glory. The triumph of Christ over principalities and powers is ascribed to his cross, and as being the result of his obedience unto death. Neither is *anything* said of believers under the old dispensation going to this imaginative purgatory. Isaiah affirmed that "The righteous when they die enter into peace;" and David also declares, "I shall be satisfied when I awake with thy likeness;" and again, "Thou shalt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." "Thou shalt guide me with thy counsel, and afterward receive me to glory." This could not have been written under the foreboding of awaking in a temporary hell or purgatory. The limbo of Fathers was just such another fancy as the limbo of unbaptized infants; which was a mild division of hell, invented to render somewhat less repulsive the revolting doctrine that all unbaptized infants perish everlastingly.

But even if it be true that the Te Deum, as Milton asserts, was meant to have "a smatch in it of the Limbus Patrum"—which, as a matter of history, I crave light upon from some of your learned readers—still there is nothing in the versicle that may not be fully subscribed to without any such reference, which no person would dream of from the wording of the passage; since it only re-echoes the words of our Lord when he said, "I go to prepare a place for you:" and again, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory."

Again, as St. Paul says, "Christ the first fruits; afterward they that are Christ's at his coming." Dean Comber paraphrases the versicle clearly and well: "How cheerfully didst thou embrace a bitter and bloody passion, to satisfy the divine justice provoked by our offences. And when thou hadst, by the suffering the wrath due to us, overcome the sharpness of that sting of death with which our sins had armed it, the whole world found the benefit of thy cross; and by thy merits thou didst open those gates of mercy which iniquity had shut against all mankind; for herein alone admittance into the kingdom of heaven is granted to all believers, that are, or were, or ever shall be hereafter."

There is, in this sublime and scriptural formulary, a consecutiveness in the declarations respecting the work of our Lord, which proves that it has no "smatch" of the fabled limbo. First, we acknowledge the incarnation and its object; "When thou tookest upon thee to deliver man, thou didst not abhor the Virgin's womb." Next should follow in order the crucifixion, the resurrection, the ascension, the mediatorial session at the right hand of God, and the second advent. And these are distinctly specified. The overcoming the sharpness of death implies the crucifixion and the resurrection. The opening the kingdom of heaven to believers as clearly implies the ascension, when the Saviour arrived at the mansions which he had promised to prepare, entering the everlasting doors as the King of glory, and receiving gifts for men. Then follow the mediatorial session and the second advent. The foisting in a smatch of limbo, would thrust out the resurrection; carrying us at once from the victory in hell to the session in heaven, without the intermediate stage; but be this as it may, and even if it should be shewn—which I am not prepared to admit without proof, even upon the deposition of Milton—that the doctrine of limbo was originally glanced at, still there is nothing to prevent the passage being used in a nobler and more scriptural signification.

A REMONSTRANT.

BRITISH TRUCKLING TO POPISH IDOLATRY IN MALTA.

To the Editor of the Christian Observer.

AMONG the many benefits which, by God's grace, must result from the establishment of bishops in our colonies and dependencies, not the least will be the protection of our own countrymen from religious persecution, more especially the forcing them, in various places, to countenance pagan and papal superstition and idolatry, to the great distress of tender consciences, and the dishonour of the Christian faith. Had there been Protestant bishops in India from the commencement of our sway there, it could scarcely have been possible that those usages should have grown up, in the constrained honorary attendance of soldiers and civilians at heathen festivals, firing salutes, and the like, which it has required so many years of Christian exertion to check, and not without painful circumstances, as in the case of the resignation of Sir Peregrine Maitland, and the official rebuke to the meek and holy bishop Corrie. In Malta there would probably never have arisen the conjuncture which led to the trial and cashiering of two excellent officers, not for any crime or neglect of duty, but only, to use the words of one of them, Captain Atchinson,

"for having requested to be exonerated from firing patteraro salutes, and tolling a Roman-catholic bell for the church and image rites of Roman-catholic priests." The mere request to be exempted from this participation in idolatrous services, was considered cause sufficient for disgracing and expelling two Christian officers, against whom, as was testified of Daniel, no occasion could be found, except concerning the law of God, whom they believed they ought to obey rather than man, where a human command was clearly in opposition to a divine.

Had a zealous, watchful, but prudent Anglican bishop been located in Malta soon after that island was reduced to British authority, it is probable that such earnest remonstrances would have been made at the first, as would have prevented the introduction of customs derogatory to our faith and nation, and which the natives would never have expected, had they not been volunteered from a fanciful notion of conciliation, as if we gained anything but contempt for truckling to what they well knew we disapprove; or if they regard the concession as indicating approval, the case is still worse.

But I write not with a view to rehearse things past; but to remind, or if necessary inform, my countrymen, that the present state of affairs challenges serious consideration. We are, at length, shaking off our apparent allegiance to Budha and Vishnoo in the East; but we still do honour to the superstitious and idolatrous rites of popery in the Ionian islands and Malta. Is the truth of this accusation doubtful? If any person supposes it is, let him peruse the following Garrison Order issued at Malta only about four years ago, remembering, while he peruses it, that we profess to account the Mass "idolatrous;" that the twenty-eighth Article of our Church declares that "the sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped;" and that the thirty-first affirms that propitiatory masses are "blasphemous fables."

"Valetta, June 6th, 1837.

"The orders regulating the manner in which military honours are to be paid to processions accompanying the Host, having been in some instances departed from, the following is to be considered as a standing order of the garrison, any deviation from which will be treated as disobedience of orders. In the passing of the Host in front, or immediately on either flank of the guard or sentinel, that guard or sentinel will carry arms, the guard turning out for the purpose. If the guard or sentinel be of the Royal Malta Fencibles, the arms will be presented. Any party of troops with arms, which may meet the Host, will halt and draw up as much out of the way as practicable, and will carry arms; if of the Royal Malta Fencibles, will present arms. If the troops be without arms, but on duty, they will stand at attention; if of the Royal Malta Fencibles, they will salute by bringing the hand to the cap in the usual manner. All soldiers off duty will draw up and stand at attention on meeting the Host; and the Royal Malta Fencibles will pay such mark of respect as may be in conformity with the regimental custom. Any officer or non-commissioned officer, in the garrison, who may take upon himself to allow or sanction any deviation from these orders, will be guilty of disobedience, and dealt with accordingly.

"R. MAXWELL."

It may be hoped that when an Anglican bishop is established in Malta, he will not be slow in making a due representation of this matter to the authorities at home. I am not indeed sanguine as to his meeting with a ready concurrence on their part in exempting her Majesty's troops from this irreligious and persecuting requisition; for though the above order was passed in the time of the late administration, some of the leading members of the present, especially the

Duke of Wellington, took part zealously against Captain Atchinson and Lieutenant Dawson; and neither the late Duke of York nor Lord Hill saw fit to restrain the practices complained of. No confidence is to be placed in worldly-minded statesmen, of any party, where the glory of God and the welfare of souls are concerned; but happily British feeling has greatly advanced in the right direction during the fifteen or sixteen years which have elapsed since the above mentioned cowardly and cruel act of religious persecution was perpetrated; as is shewn by the efforts made to sever British connexion with idolatry in India. Surely then we may hope that if those who are zealous for the honour of God would bring this Garrison Order before Parliament, and provoke discussion upon it, it would be rescinded, and the Maltese priests, like those of India, be left to conduct their own superstitions, without the assistance of her Majesty's civil or military servants.

"The Tablet," a Romanist Journal, states, that within the last three months one priest in Malta has received into the Roman Catholic Church upwards of sixty converts, of whom the greater part are British soldiers and their families. Is this to be wondered at? What other result was to be expected, when men, many of them utterly ignorant perhaps of the very elements of true religion, and Protestants only in name, are exposed to the inveiglements of a proselyting priesthood, armed with the awful terrors and insidious allurements of Popery, and placing in the forefront of their arguments the specious one that the authorities of England cannot themselves believe the Protestant faith, or at least account it of any importance, since they make their soldiers do homage to what their Church accounts idolatry;—a homage which Popery is not so suicidal as to offer in return to Protestantism.

In using the word idolatry as applied to the mass, I am borne out by the whole stream of genuine Anglican divines, especially the Reformers. Cranmer affirmed (see "Fathers of the English Church," Vol. iii. 495, &c.) that "Although the subtle papists do colour and cloke the matter never so finely, saying that they worship not the sacraments which they see with their eyes, but that thing which they believe with their faith to be really and corporally in the sacraments, yet why do they run from place to place, to gaze at the things which they see, if they worship them not, giving thereby occasion to them that be ignorant to worship that which they see? . . . . . having always this pretence or excuse for their IDOLATRY, Behold here is Christ." Archdeacon Philpot said, "That abominable sacrifice which ye set on the altar, and use in your private masses, instead of the living sacrifice, is idolatry." (Ib. iv. 458.) Bradford said, "It is no longer a sacrament but an idol, and the cause of much idolatry." (Ib. 480.) Ridley says that the "godly honour" done to the sacramental elements involves idolatry and sacrilege." Yet in honour of this idolatry, Protestant soldiers, bearing arms under queen Victoria, are ordered to turn out guard, carry arms, and if unarmed, but on duty, to stand at attention. Why not also command them every Monday morning when the purgatory officer goes round the streets of Valetta ringing his bell and rattling his box, crying out "What will you give for the souls," to drop into it a copper of their hard earnings, impressed with her Majesty's effigies, to shew the bigoted or juggling priests, and their deluded votaries, how candid and con-

ciliating a nation we are of religious nothingarians? Will no religious senator take up this matter? Or is this also to be in the catalogue of "cushioned questions," in order not to embarrass a Conservative administration? What is conservation worth but to keep in good and keep out evil?

VIATOR.

REVIEW OF NEW PUBLICATIONS.

REMINISCENCES OF BISHOP CHASE.

Reminiscences of Bishop Chase (Chapter ii. to xx.) Peoria, Illinois. 1841.

We have received from our venerable friend Bishop Chase, through the Post Office at "Robin's Nest," Illinois, his present abode, successive portions of the sheets of his auto-biographical narrative, from his birth to the year 1817; about six years previous to the period when his name began to be heard of on this side of the Atlantic. As the work contains some interesting personal memorials of the highly-esteemed writer, and of the infant struggles and gradual successes of the Protestant episcopal church in the United States, and is not accessible to the British reader, not having been reprinted in this country, we shall make a copious selection of extracts.* The characteristic features of the United States of America, as they existed fifty years ago, have nearly va-

* There was an intention, upon the part of some of the Bishop's friends in England, to re-publish the work here, in such a manner that the profits might be remitted to the author, whose liberal disinterestedness and charitable labours furnish a strong claim for that aid which he requires in carrying out his pious and well-devised designs in his new diocese; in order that, as in the case of Kenyon college, Ohio, a solid foundation may be laid for the extension of the ministrations of the episcopal church, by means of a succession of devoted and well-instructed pastors, in anticipation of a large and rapidly-increasing population. We may add too, without offence, that in his latter years, after relinquishing much, as he has done, for the service of God and his church, the honourable profits resulting from his publication could not be a useless or unacceptable addition to his domestic resources. But there being no copyright in the work in England, profitable publication is impracticable as any bookseller may reprint it, and undersell the friendly edition. Nor would a reprint by subscription in such cases be free from inconvenience; as non-subscribers might procure copies elsewhere, and perhaps more cheaply, if there was such a demand for the work as to render it worth reprinting. The publishing of a work in parts also adds to the difficulty.

We mention these circumstances because some of our transatlantic friends do not seem to understand the law of copy-right, and both in regard to Bishop Chase's publication, and other works, we have been applied to by the friends of authors to inform them how to secure in England the copy-right of their publications. There is no international law of copy-right between Great Britain and the United States; the latter refusing to grant it; seeing they reprint great numbers of English copy-right books, whereas we reprint very few of theirs; so that the reprinted works of popular living English authors may often be had in the United States at a fraction of the home cost, the publisher having nothing to pay for manuscript. For the most part writers need not feel any anxiety upon the subject, as it is rarely that copy-right is of any value out of the author's own country; but where it is, it may be secured in the manner adopted in the

nished; solitary log-huts have swollen to towns; the stream of population is flowing rapidly westward; the dense forest of yesterday is to-day a tract of cultivated land, rich in homesteads and villages; the barrier line presses onwards and onwards; even Ohio and Kentucky begin to be too thickly-peopled to please the restless adventurer who cannot breathe freely within sight of a neighbour's chimney; and the hazards, the novelties, the romance, of the first years of migration have well nigh passed away. For every thing is now orderly; schools, and newspapers, and rail-roads, and steamboats, and Bible and Tract societies, and the zeal of home missions, are reducing emigration to a *civic system*; and, should a second *Philander* Chase arise, he will soon not know where to find a few score thousand square miles of uninhabited "potentiality," (as Dr. Johnson expressed himself of Thrale's brewhouse) for his experimental moral plowing-match; or discover a new Illinois to succeed to antiquated Ohio. But most of all—we speak it with reverence and gratitude to the Divine Author of all good gifts—it will not be easy to parallel the early difficulties of our good bishop when seeking for some offshoot of an episcopal church, or attempting to plant one in remote localities; for now, not only are the ministers and members of that church numerous, active, and highly respected; but machinery has been adjusted for working out its pious and benevolent designs; and this not newly-fangled modern machinery, but the primitive machinery of the apostolic church; for as with the mother in England, so with her daughter in America, much attention has of late years been devoted to carrying into effect the true principles of our communion; not merely endeavouring to gather here and there a band of converts, without any visible bond of union, or any aggregation in worship or discipline; but while sending out the Christian minister or missionary, with the inspired

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case of some of the Waverley Novels, by sending over the printed sheets from the author's country before the work is published at home, to the other country, and having them printed there; and fixing upon a certain day when the work is complete in both countries for publishing it simultaneously in each. This does not of itself secure copyright in either; but it renders it impossible for a reprinter to defend an action brought against him for piracy; for he can only produce as his authority for what he has done, a foreign copy, of which his professes to be a reprint; but he cannot prove that the foreign publication was anterior to the entry at home. Had a Waverley Novel, by any mistake on either side of the water, been entered in the United States on the first of June, and the Stationers' Hall copy on the second, the work would have been copy-right in America, but the copy-right would have been lost in England; so that any person might have reprinted the book in England from the American edition. American authors have sometimes asked us to request a London publisher to enter their books at Stationers' Hall; thinking it enough to send a printed copy, which had been entered or published in America before it reached England, so that the copy-right was already open here. It is the reprinted and not the American book which must be presented for entry at Stationers' Hall; and the day of presentation must not be later than the day of presentation at the American office. The same applies, reciprocally, to the case of a book first published in England. It would not have been enough for Sir Walter Scott's publisher to have sent over the title of a novel for entry; or even the English book; the American office required an American book; to have which forthcoming at the proper time, the English edition must have been delayed. In the case of a work published by instalments, as Bishop Chase's Reminiscences, each separate issue would have to undergo this process, as a new work.

Scriptures in his hand as his map, text-book, and infallible directory, establishing also episcopal government, with its at once centralising and diverging influences, and instituting one form of prayer and worship, so that each new branch partakes of the common identity, and adds to the united strength. Of these modern works of faith and labours of love, Bishop Chase's pioneering the church to Ohio was an early and memorable example.

On the 14th day of December, 1775, in his father's peaceful dwelling, on the high banks of Connecticut river, at the south end of Cornish Plain, three miles south of the place where his mother and seven children were landed, as we related in our Number for August, was the writer of this memoir born. His early impressions of a religious character were chiefly from the mouth of his venerable parents.

His mother used to narrate, and to pen remarkable facts for the edification of her children. The following, in illustration of the sin of covetousness, left powerful traces in the mind of her son Philander:

"In the town of Mendon, about fifteeen miles from Boston, in the colony of Massachusetts Bay, as that state was then called, about the year 1745, there lived a young man, son of a wealthy farmer, who, with his father before him, had been noted for a stingy disposition. Money was an essential ingredient in every feast of enjoyment which their imaginations could picture. No one was esteemed but for his money, and however unlawful the means, and small the channels through which it flowed into their coffers, it made no difference. In these sentiments the young man, heir to the estate, was educated. He married, his wife's fortune was not a mean one—perhaps it was greater than his; but her warm heart threw the whole into his hands without jointure; and so she became the wretched wife of a miser.

"Several years elapsed before the young miser *entirely* withdrew his civilities from his amiable wife. Until her fortune, at the death of her father, fell entirely into his hands, the love of money forced from him some respectful attentions. After this he cut loose from all restraint, and treated her with great neglect. As his landed estate was enlarged, his soul seemed to contract; and not only his wife, but many of his neighbours, saw the baneful effects of his growing covetousness. He could think of nothing, say and do nothing, with satisfaction, but that which related to worldly gain. This one object filled his eye by day, and in robes of golden net work danced in his dreaming visions by night. To touch the precious metal thrilled through his moral frame sensations of the most exquisite delight. This was mental alcohol to him—the high wine, which alone could rouse and set in motion his otherwise torpid soul. For money, the usual means of comfort in his family were sold. For money, the faithful and trusty horse and modest chaise, which his wife brought him, and the use of which was considered necessary to her health, were (*alleging them too expensive*) *sent to auction*; and *in this way*, and for frivolous reasons, were all the comforts of his wife withdrawn from her. Under such treatment it was no wonder that her health should evidently decline: yet her constitution being naturally good, her disease was slow in its approaches, and as it was unseen, its fatal tendencies were unheeded by all except her own conscious mind. Those moments in which it may be *said that* the moral affections die *with* disappointed hope, were to this woman moments of profound secrecy. To God only she poured out her sorrowful heart for the blessing of repentance on her loved husband, and that the grace of resignation might be given to herself.

"Many months passed ere a flower of such prime vigour lost all its fragrance. As it hung its head, and bowed to its destiny, the sweetness of its character seemed to be more and more apparent. Her mild and heavenly smiles, which played about her countenance while her cheeks were flushed with the rose colour of a hectic fever, gave something angelic to her appearance; so that all observing persons were struck with wonder at the contrast between her and her husband. During her long and lingering weakness it was found that nothing could assuage her never-ceasing thirst so much as the moderate and constant use of fruit. But to procure it, such especially as was suited to her peculiar case,—the sweet and juicy orange and the fragrant and acid lemon,

as they were brought fresh in vessels from the West Indies to Boston,—required money; and money could not be had except by appealing to the indurated bosom of her covetous husband. Nothing supported her under this necessity but a consciousness of the justness of her claims on his purse, once equally her own, and the absolute need in which she evidently stood of something to cool the palate of her parched mouth. She made these appeals again and again, as the arrivals of the fruit vessels were announced; but she made them *in vain* to a bosom indurated by covetousness.

"The frequent mention of fruit, however, did not pass unheeded by his own self-indulging disposition, out of which the love of money sprung. He was known frequently to go and look at the fruit as it lay exposed in market; and as he did so, to manifest evident tokens of a great desire to eat some himself. But the thoughts of paying for it could not be endured; so he would pass it by. On one occasion, however, he was observed to eat immoderately of fruit, but on inquiry he was found to be gormandizing from the basket of a friend, who had thoughtlessly asked him to taste a bit. Such are the debasing tendency and effects of covetousness!

"But this is not the end of this tragic story. The sweet suffering wife of this covetous man, having exhausted much of her disposable personal substance in procuring things necessary to her invalid state, and having long since relinquished all hopes of obtaining relief from her husband's purse, had recourse at length to her own manual industry and mental ingenuity. While young, she had been usefully educated, and had learned fine needlework and embroidery. To these useful arts she applied herself now in her day of necessity, and with some success. Having procured from a shop in town the loan of a little muslin and lace, she was in hopes to make an article that would sell again with profit. The design succeeded, and the return sale was in copper coin of royal stamp, of good King George the Second, sufficient to buy one pine-apple; and the next step was to send for it, and bring it from market. The lady hated concealment. To send by any other than her loved husband for anything of personal enjoyment to herself, would in her eyes look clandestine. Without further deliberation, therefore, she applied herself in her sweetest manner to her husband. 'My dearest,' said she, 'tomorrow you go to market, and will you have the goodness to attend to a little matter of business for me? Will you purchase—' 'I have no money to make any purchases for any one,' said he, turning quickly away. 'But,' said she, laying her soft and trembling hand on his withdrawing arm, 'here is some money, which I beg you to lay out for something that is necessary for my health.' As she spoke, there was an earnestness accompanied with dignity in her manner, which arrested the respect even of a miser; and when he heard the sound of money in the affair he stopped and listened; while his wife, recovering her feelings, already lacerated by his rough denial of her reasonable request, went on: 'These few half pence are my own, the fruit of my own industry. I made a cap, and beside what the materials cost me, and which I have paid for, I have, as the return profits of the sale, what is contained in this little linen rag. Now will you,—for I desire to ask the favour of no one else but my husband,—will you, my husband, take it all, more or less, and lay it out in the purchase of some fruit for your faithful wife? My wish is that you buy a pine-apple.'

"Her strength had sufficed to pronounce these words with firmness; but she said not, nor could she say another! There was something unearthly in all this—a solemn sweetness in her countenance, which stirred up the heart, and drew forth a tear from all. The husband took the money as his wife held it towards him, and though this was in silence he agreed thereto, and ratified the covenant to do and perform the duty expressed by his wife.

"It was a long day that succeeded the heart-stirring scene just described. As it drew to a close, the window which overlooked the road to Boston was frequently visited by the languid eyes of one whom all the household regarded as the most innocent, patient, suffering person in it. The sun declined, and her husband did not come. It grew dark, and no one made his appearance at the gate. When no object could be distinguished, she left her post, and praying in her heart that her husband might be preserved and herself submissive, she turned to the parlour. At length a waggon was heard—then the hoarse voice of her husband giving orders to his market hands—then he entered and passed unceremoniously to the fire, and stamped his muddy feet. While this was doing, how eagerly did the eye of his wife strain to meet his! But 'twas plain he purposely turned from her. At this, summoning up all her courage, she placed herself directly

before him, and asked for his health and success in the business of the day. Monosyllables were all she received in reply. Still the anxious inquisitor went on and said, 'Were the pine-apples all gone?' The answer was, 'No.' 'Did you buy one for me?' 'Yes,' 'Where is it?' 'It smelt so good,' said he, '*I sat down, and ate it all up myself!*'

"The frail ligatures that bound the spirit of this poor, suffering woman, to her tender earthly frame, at this unfeeling reply gave way. The life cords of her heart now burst asunder. She fell back in her chair, and as she breathed her last, and rolled her meek eyes to heaven, she pronounced distinctly these words—'May you never be satisfied!'

"The prayer was a prophecy. Though from her gentle heart the malediction was evidently involuntary, the curse was fulfilled. The mean miser lived a monument of the wrath of God poured out on covetousness, always feeding, but never satisfied. An unrepenting consciousness of sin, in being the murderer of his wife, bereaved him of his reason, but altered not his passions. As a lunatic he lost his estate, and all his life was spent in asking for supplies to his voracious appetite. These supplies were given him: still he cried for 'more;' and with a body increased to an enormous size, he sat at the corners of the streets, and eagerly devoured the crudities which the thoughtless boys threw into his ever-open and craving mouth. God suffered him to live as an awakening example of the divine wrath on the idolatry of covetousness. Avoid it then as the greatest evil."

Till he was fifteen years of age young Chase had a decided preference for an agricultural and pastoral life. His father, like the patriarchs of old, had, with his children around him, fed his flocks for many years, till he was now old and grey-headed. Most of these children had left him to settle in life: to Philander, the youngest, the idea of such a separation seemed maddening, and for a time he was indulged in the pleasing dream of being the favoured one who should occupy the home farm, and minister to the wishes and wants of his parents in their declining years. However amiable and even praiseworthy such a filial resolution might appear, yet in the judgment of the very parents whom it was intended to please it wore a different aspect. Four sons had been educated at college, but none of them had entered the Christian ministry, and become a preacher of the Gospel which they so seriously loved; and when their last child exhibited no inclination even for a useful public education, his wish to remain with them lost all its endearing features. That God would incline his heart to be a minister, was their constant prayer; and daily would they express their desire to see some tokens of Divine Providence leading that way. Little did they think that their prayer would be answered through some painful incidents which befell their son. Among the rest were two which totally changed the course of his future life. Once he cut with an axe his foot nearly through in the middle. When in the course of more than a year this was healed, he broke his leg while preparing a field for wheat. He was carried to the house, his broken limb was set, many sleepless nights had passed, and the pain had become somewhat assuaged, when his venerable father began to direct his mind to the source of all goodness,—to Him who never afflicts us but with a view to our final benefit.

"Well does the writer remember his countenance—how it shone with the beams of faith and hope while he endeavoured to shew that it was his son's duty no longer to pursue an agricultural life, but to abandon all thoughts leading that way, and immediately commence studying with a view to enter college, and pursue a regular course. He did not add, 'for the ministry,' but the writer saw it was so implied, and listened with deep attention. 'Do you not see,' said he, 'that all God's providences in thus afflicting you, are meant to draw you from the thoughts of being a farmer? If this be plain to your mind, what should hinder

you from beginning your studies for college immediately? Your brothers, who are just now graduated, will, while they remain with us a few months, assist you to commence; and 'well begun is half done.' The plan, if pursued with a good will, may assist in causing you to forget the pains of a long lameness."

The work of hard study commenced, and in less than a year, in 1791, Philander became a member of Dartmouth College—an institution founded by Eleazar Wheelock, with donations collected from England, especially from Lord Dartmouth. Two years after, he first became acquainted with the Common Prayer-book of the Protestant Episcopal Church of the United States of America. This circumstance formed an important era in his life, and that of his venerable parents and beloved relatives.

"Hitherto they had all been Congregationalists, and as such, had much ignorance and many prejudices to overcome in conforming to the worship of God as set forth in that primitive liturgy. The more, however, it was examined and compared with the word of God, the more forcibly did its beauties strike their minds. Amidst the manifold divisions, not to say schisms and heresies, by which they were circumstanced, and to which an extemporaneous mode of worship had evidently led, the Prayer-book seemed a light, mercifully designed by Providence to conduct them into the path of peace and order: and then the holy faith which it was designed to preserve, as the vessel preserves the oil from being spilled and adulterated, how pure and undefiled did it appear! How primitive when compared with the multiform articles of belief which had grown up, and still continue to grow up, all around them! These considerations respecting the liturgy of the Church, joined to her well-authenticated claims to an apostolic constitution in her ministry, were among the principal reasons which induced so many of his relations to conform to the Protestant Episcopal Church, and, instead of repairing the meeting-house, where both his grandfather and father had officiated as Congregational deacons, inclined them to pull it down and erect on its spot an Episcopal Church. This was effected in great harmony: not a voice was raised against the measure throughout the neighbourhood. As it respects himself, having become ardently desirous of entering, when qualified, into the ministry, the question, who had the divine power and authority to ordain him and thereby give him an apostolic commission to preach and administer the sacraments, became a matter of the utmost consequence, affecting his conscience. How this was answered his course of life has shewn. As he depended not on others' opinions, but examined for himself, even so let others do; always remembering that truth doth not depend on man, but on God."

At the time of which the writer is speaking, there were two Episcopal clergymen who occasionally visited Cornish and Bethel. The first was the Rev. J. Ogden, a man, says Bishop Chase, of good talents and an excellent preacher. Jones of Nayland's Essay on the Church, had just been published in England, and a few stray copies had found their way to Vermont. With this little work Mr. Ogden was so much pleased, and so desirous to do good with it to others, that, poor as he was, he determined to pass an edition through the press at his own expense. He had obtained money to buy a new coat of which he stood greatly in need; but this, he said, he could give to the printer, and, to keep himself decent, would turn his old one; which Bishop Chase says he actually did. The tract was printed, and did much good, even long after the zealous publisher had gone to his reward.

The Rev. Bethuel Chittenden, brother of the governor of Vermont, was the other of the voluntary missionaries who visited Bethel and Cornish. It was at the hands of this pious ambassador of Christ Philander received, for the first time, the blessed sacrament of the body and blood of Christ. It added to his joy that his parents and uncles, his sisters and brothers, and many other re-

latives, were kneeling by his side; and though most of them had been communicants among the Congregationalists, yet they seemed one with him in Christian love.

From that day, the writer felt "strengthened and refreshed," to go on his way rejoicing. By the advice of the clergymen above named, he read prayers and authorised printed sermons, in Hartland and Bethel, Vermont, and in Cornish, New Hampshire. The conformists to the Church, in all three places, were considerable, particularly in Bethel, thus laying the foundation of the largest communion in that diocese. These efforts to build up the primitive Church of God, were made when he was in college, and principally in the times of vacation, and when permitted to visit his friends on Sundays.

He graduated in 1795; and soon after, attended a convention of a small number of Episcopalians in Arlington, Vermont; and was induced to go on as far as Albany, in the state of New York, to see and obtain advice of an English Churchman, who was said to reside in that city. To an inexperienced young man, without letters of commendation, this going to Albany was an enterprise of no small importance. Hitherto he had been conversant with pastoral life, and with the inhabitants only of villages and hamlets; he had now to enter a city with crowded streets and bustling with business; and to add to his embarrassment, he knew not a soul in it, nor how to get intelligence of the person whom he wished most to see; and still further to depress his feelings, he had but one crown left in his pocket. He pressed, however, fearlessly forward; and God was with him, opening his way, and directing his steps.

"*Having passed Market, he entered* Court Street, and stopping at 'Wendal's Hotel,' enquired 'Where lives the Rev. Thomas Ellison, the Episcopal Clergyman?' 'What, the English Dominie?' replied a friendly voice: 'You will go up State Street—pass the English stone church, which stands in the middle of that street, and as you go up the hill, turn the second corner to the right; there lives the English Dominie, the Rev. Mr. Ellison, in a newly built, white house, the only one on the block or clay bank.' It was indeed just so; and the writer mounted the plank door steps, and with a trembling hand knocked at the door of the Rector of St. Peter's, Albany. 'Is this the Rev. Mr. Ellison?' said the writer, as the top of a Dutch built door was opened by a portly gentleman in black, with prominent and piercing eyes and powdered hair. 'My name is Ellison,' said he, 'and I crave yours?' Giving his name, the writer said, 'I have come from New Hampshire, the place of my nativity, and being very desirous of becoming a candidate for holy orders, I will be much obliged for your advice.' Mr. Ellison then said, 'God bless you! walk in.' This was a crisis of unspeakable importance to the writer. Verily doth he believe that, had the reception now given him been otherwise than that of marked good will and condescending kindness, the whole course of the writer's life would have been changed. A rebuff would have turned his face another way.

"As it was a plain story, answering the taste of a candid, upright mind, all things assumed a pleasing aspect. The offer of an appointment as a teacher in the city school, just then opened, and the free access to a well chosen theological library, made the writer by this pious and learned gentleman, are instances of a Providence never to be forgotten. What rendered the mercy the more signal was the then entire infant state of the Church in America, as to any means of bringing forward her candidates for holy orders. No societies, friendly to this great object, then existed: no theological seminaries then were thought of."

In the year of our Lord 1798, in St. George's chapel, New York, the writer was ordained deacon, by the Right Rev. Samuel Provost, bishop of that diocese, in company with the Rev. R. Wetmore, who was raised to the order of priests. All that time there were but very few clergymen in

the Episcopal Church of New York. There were only three above the Highlands.

Immediately after being admitted to Deacon's orders, the writer was appointed an itinerant missionary in the northern and western parts of New York, and forthwith endeavoured to enter on the duties assigned him. His first essays in the ministry were in Troy and Lansingburg. Here he became acquainted with some families afterwards eminently distinguished as friends of the Episcopal clergy and munificent benefactors of the church. He travelled about, officiating, and instituting parishes. On his way to Utica he preached at a church built for the Indians in Canajoharie, at the expense of the venerable "Society for the Propagation of the Gospel in Foreign Parts." It was then much dilapidated, and there were but few left even of the white inhabitants of the place who could respond in the solemn services which before the Revolution had gladdened the hearts of so many of the sons of the forest. At Johnstown he had the pleasure of beholding a goodly stone church, with an organ, built by Sir William Johnson, and endowed by that munificent person with a glebe for the support of a clergyman. The church had been recovered by an appeal to the Legislature sitting in Albany, but the glebe was still in the hands of those who had seized on it in the time of the war, when so many prejudices, for political reasons, had been excited against the Episcopal Church. The writer visited a pious Indian on his death-bed. This person had been educated at Dartmouth College. He spoke, in good English, words of kind civility, and bad the writer welcome. All that he said on the subject of religion bespoke the true Christian, who hopes for salvation only in the name of a crucified Lord. He died soon after, and the tribe was left for a time without a Christian interpreter. At Utica the writer organized a parish. This flourishing city was then but a small hamlet; the stumps of the forest trees were yet standing thick and sturdy in the streets, if streets they may be termed where scarcely two of them were fenced out. Col. Walker, long the friend and secretary of Washington, received the writer in a small tenement which he then occupied. Many other now considerable places were at that period very humble villages. We subjoin a reminiscence respecting one of them, Auburn.

"Since the formation of this parish, the writer has passed twice through this lovely city of Auburn. In 1823 he called on his friend Mr. Bostwick, then living in one of the principal streets. 'You hardly know this place,' said he: 'the little one has become a thousand.' 'Where was the cabin in which I baptised your dear family?' 'I will show you,' said he, taking his hat and a great key: 'we must stop at the Church as we go along.' And so we did. There it stood, where the tall trees so lately occupied the ground and shut out the light of heaven. It was a beautiful edifice, well finished with pews and galleries, an organ, pulpit and altar. 'This is the tree which you planted: may it bear much fruit acceptable to the Heavenly Husbandman!' 'But where,' asked the writer, 'is the place on which your cabin stood?' 'I will show you,' was the reply. We walked some distance beyond the Church, and found ourselves in the bustle of business;—warehouses on each side, lofty and well supplied—streets paved, and sidewalks flagged. 'Here,' said he, 'here is the exact spot. But stop, let those coaches pass,' at the same time pulling the writer by the arm. 'Here,' placing his staff on the ground, 'here is the spot where my cabin stood, and in which you baptised my children, preached to us, and incorporated our parish.' What reason we had for mutual congratulation, and for praise to Him who alone gives the power and the grace to do his will, the reader may imagine."

These incidents will shew the interesting character of Bishop Chase's early missionary labours. But we will add the portrait of a brother missionary.

"The writer does not pretend to more sensibility than falls to the lot of most men, but there was something in the meeting between Mr. Nash and himself of a peculiar character, and calculated to call forth whatever of moral sensibility he possessed. It was a meeting of two persons deeply convinced of the primitive and apostolic foundation of the Church to which, on account of its purity of doctrine and the divine right of its ministry, they had fled from a chaos of confusion of other sects. They were both 'missionaries,' though the name was not yet understood or appreciated. The one had given up all his hopes of more comfortable living in the well-stored country at the east, and had come to Otsego county, to preach the gospel and build up the Church on apostolic ground, with no assurance of a salary but such as he could glean from the cold soil of more-newed nature, or pluck from the clusters of the few scions which he might engraft into the vine Christ Jesus. He lived not in a tent, as the patriarchs did, surrounded with servants to tend his flocks, and to milk his kine, and 'bring him butter in a lordly dish;' but in a cabin built of unhewn logs, with scarcely a pane of glass to let in light sufficient to read his Bible; and even this cabin was not his own, nor was he permitted to live in one for a long time together. All this was witnessed by the other, who came to see him and helped him to carry his little articles of crockery, holding one handle of the basket and Mr. N. the other, and as they walked the road, 'talked of the things pertaining to the kingdom of God.'

"The writer cannot refrain from tears in bringing to mind the circumstances attending this interesting scene. That man, who was afterwards most emphatically called 'Father Nash,' being the founder of the Church in Otsego county — who baptised great numbers of both adults and children, and thus was the spiritual father of so many of the family of Christ, and who spent all his life and strength in toiling for their spiritual benefit — was at this period so little regarded by the Church at large, and even by his neighbours, that he had not the means to move his substance from one cabin to another but with his own hands, assisted only by his wife and small children and a passing missionary. Well does the writer remember how the little one-roomed cabin looked as he entered it; its rude door, hung on wooden hinges, creaking as they turned; how joyful that good man was that he had been mindful to fetch a few nails, which he had used in the other cabin, just left for his comfort in this, now the receptacle of all his substance. These he drove into the logs with great judgment, choosing the place most appropriate for his hat, his coat, and other garments of himself and family. All this while his patient wife, who, directing the children to kindle the fire, prepared the food for — whom? Shall it be said a stranger? No; but for one who by sympathy felt himself more their brother than by all the ties of nature, and who, by the example now set before him, learned a lesson of inexpressible use to him all the days of his subsequent life."

During these missionary labours, Bishop Chase, as appears from a collection sermon which he delivered in 1801, at Poughkeepsie, the manuscript of which happens to have survived journeyings, shipwreck, and fire, travelled above 4000 miles, baptised 14 adults and 319 infants, performed divine service and preached 213 times, and distributed many Prayer-Books, Catechisms, and other pious and useful tracts among those whose remote situations and contracted means of subsistence precluded them from opportunities of being otherwise supplied.

We have now to present to our readers a reminiscence concerning the celebrated General Hamilton. Bishop Chase, taking for granted that his countrymen remember well the mournful circumstances attending his death, does not narrate them; but for the sake of some cis-atlantic readers, we just mention that he was the much-esteemed private secretary of General Washington, and that he fell in a duel with Mr. Burr, Vice-President of the United States, with whom he had a political dispute; Hamilton disapproving of

the French revolution, which Burr admired. Hamilton on his death-bed told the Bishop of New York that he highly dissapproved of duelling; but was led to accept the challenge, lest his ability to benefit his country should be crippled by his losing the reputation of being a man of honour. The Bishop considered his repentance sincere and deep. He expressed his conviction that it was only through the merits of the Redeemer that he could hope for forgiveness. We will now quote Bishop Chase's story.

"There lived in Poughkeepsie, at this time, a venerable lady and her talented son-in-law. The former was exceedingly anxious about the latter, because of his loose and infidel opinions on religious subjects; and yet few men were more amiable in manners or more sprightly in conversation. 'O, sir,' said the lady to the writer, 'I wish you to have a serious conversation with my son-in-law, on the subject of Christianity. Perhaps he may hearken to you, though to all of us he turns a deaf ear whenever we speak on the Holy Scriptures.'

"A proposal of this nature seemed to be identified with the writer's profession. Accordingly a day was appointed when the lady would spend a social afternoon with the writer and his family, there being no doubt that the interesting young lawyer would, if properly invited, join the party at tea. The interview took place as was expected, and, in the full flow of talk, something was designedly introduced touching the Christian religion. Contrary to the expectation of his relative and friends, this interesting gentleman did neither evade nor oppose what was said, but candidly confessed he was differently impressed on that subject from what he had been. 'Till a few days ago,' said he, 'I should have brought forward my preliminaries, and before the threshold of Christianity were passed, I would have insisted that they be all satisfactorily answered; but at present I feel differently disposed.' 'And what has wrought the change?' asked the writer.' 'O sir,' said he, 'I must tell the whole story—it relates chiefly to General Hamilton.'

"'You know, said he, 'that pre-eminent character—how that he is not only the greatest in the field, in the senate, and at the bar, but also the most agreeable man in social intercourse. In pursuit of his professional duties, he passes from New York to Albany to attend the higher courts, and Poughkeepsie is his stopping place for rest and social chat. We young lawyers delight to meet him at Hendrickson's tavern, and there breathe together the atmosphere of wit and satire. Not long since he passed by: we gathered round him, and he greeted us with his usual cordiality. But there was something altered in his wit—it was solemn, yet more affectionate. At length, to break the spell, I ventured, as ever, a story, the edge of which was ridicule against Christians and their creed. As I finished the anecdote, instead of the loud laugh and responsive tale, the General gravely asked me, if I knew what I had been talking of? Confusion is the best name I can give my feelings and behaviour before the great man, at such a question from his lips. Seeing my embarrassment, he said he did not design to give me pain, but by his question to call my attention to his own case.'

"'Not many months ago,' said he, 'I was, as you are, doubtful of the truths of Christianity; but some circumstances turned my thoughts to the investigation of the subject, and I now think differently. I had been in company with some friends of a similar sentiment in New York. I had indulged in remarks much to the disadvantage of Christians, and disparagement of their religion. I had gone farther than ever before I had done in this way. Coming home, I stood late at night on the door steps, waiting for my servant. In this moment of stillness, my thoughts returned to what had just passed at my friend's, and on what I had said there. And what if the Christian religion be true after all? The thought certainly was natural, and it produced in my bosom the most alarming feelings. I was conscious that I had never examined it—not even with that attention which a small retaining fee requires in civil cases. In this, I hold myself bound to make up my mind according to the laws of evidence; and shall nothing be done of this sort, in a question that involves the fate of man's immortal being? Where every thing is at stake, shall I bargain all without inquiry? Wilfully blinding my own eyes, shall I laugh at that which, if true, will laugh me to scorn in the day of judgment? These questions did not allow me to sleep quietly. In the morning I sent to my friends, the clergy, for such books as treated on the evidences of Christianity. I read them,

and the result is that I believe the religion of Christians to be the truth—that Jesus Christ is the Son of God—that he made an atonement for our sins by his death, and that he rose for our justification.'

"This is the substance of General Hamilton's declaration to me at Hendrickson's, and you may judge how I feel since. As I have followed the General in many other respects, so would I imitate him here. Will you lend me books that I may read as he did, before I give my opinion?'

"The books were accordingly taken to his house, but he never read them. A press of business intervened. He put off his duty till a more convenient season; that season never came till it was too late. A sudden disease deprived him of reason and of life. Thus this talented and interesting young lawyer passed from a temporal to an eternal state—and let the word of God tell the rest. The story of General Hamilton, which this lamented person was the means of communicating to the writer, ought not to be forgotten. It was, from the time the writer heard it, of the deepest interest; and when the tidings came of the General's death, it formed the basis of a sermon preached in Poughkeepsie, on the 2d day of July, 1804."

We will now give an anecdote of a different character, headed "Conscience its own accuser." We do not think that our worthy friend acted quite discreetly in the matter.

"In the year 1803 or 4, the writer taught the academy in Poughkeepsie, New York. About half his pupils were well advanced youths, and the other half were small boys of seven or nine years of age. Among the latter were three sons of a rich widow lady in New York, who, to shew her love to her departed husband, lavished her bounties on her little boys, who were the smallest and youngest in the school. Among other things of great extravagance, she would insist on their sleeping on a better bed than the rest of the students, and the bedstead also must be of a better quality.

"'I will purchase a new bedstead,' said she, 'and send it to you from New York; there is none here fit for my precious babes to sleep on.' Accordingly the bedstead came. It was indeed a splendid affair for those days—large, wide, and having a canopy. What distinguished it particularly were wide embossed brass ornaments, which were made to cover a much larger space than usual, concealing the ends of the screws that kept the bedstead together. All the boys from the country thought that New York mothers must be rich and happy who could send their children such rich bedsteads.

"One morning, immediately after prayers, it was whispered round among the boys that the little fellows from New York were weeping immoderately. 'What for?' 'The brass screw-covers are broken off,' said one. 'Yes,' said another, 'I thought they would not stand the racket made about them long!' 'Who has done this envious deed?' said another. 'It is a mean trick,' said a fourth; 'the preceptor will surely find him out.'

"The writer stepped to his study, and having prepared them, returned with a handful of splints of pine about the size of matches, but all of the same length, being split from one and the same block or piece of board, 2¼ inches in length. These he held in his hand concealed from every one. He then ordered the parlour to be darkened by closing the shutters. 'Are all the little boys here?' said he. After a little space of time it was answered, 'Yes, sir.' 'Shall I call Bill?' said one next the door. 'Yes,' said the writer—'Yes, come, Bill, come, all the little boys.' Now this boy, Bill, was not one of the scholars, but a yellow servant that waited on the tables, and about the oldest of the whole number present. Bill came slowly in. 'Shut the door and lock it, that none may escape. Now, my dear boys,' said the writer, 'remember what is said in the blessed book, 'The wicked flee when no man pursueth, but the righteous are bold as a lion.' Don't fear, you that are innocent; the boy that broke off the brass, he alone should tremble. Here, form yourselves all in one round ring; let none fly from the ranks. You that are next me give me your hands.' It was done. 'There, hold fast all I give you! fast in your hand, and your hand hold fast in your bosom, till I bid you return me this.' While this was saying, the writer put into each boy's hand one of the cuts or splints just mentioned, all being of equal length.

"Each boy received his splint, and put it, with the hand that held it, into his bosom, and as he did so, passed by the teacher; and then another came, and so they all did, until each had received his cut or splint into his hand. Thus all went round and returned into the place which they at first occupied.

Nothing was heard during this solemn, gloomy scene, but the one sentence, 'Hold fast all I give you.'

"When the ceremony was over, and all were waiting the issue, they all heard distinctly pronounced—'He that hath the longest splint is the guilty boy!' They all then returned their splints as they had received them, in perfect order. The cuts all remained as they were but the yellow boy, Bill's; his was broken short off, leaving a little more than half in his hand; the rest he had thrown away!! The writer seized hold of him, and, ordering his trunk to be searched, found the articles in it!!"

We have expressed a doubt as to the propriety of this proceeding. It was not true that the guilty boy would have the longest splint, for they were all of one length; nor was it well to lead the children to believe in sortilege. It was not certain that the guilty boy would break short his splint; one more cunning would not have done so; and then the experiment would have failed.

The salary afforded by the parish in Poughkeepsie being inadequate to the writer's comfortable support, he had recourse to the common expedient of school keeping. His pupils were numerous, and from the most respectable families in New York and other places. The duties of so large a school blended with those of two parishes, Fishkill and Poughkeepsie, became insupportable. To add to the load that bore heavy on him, it pleased God to threaten his beloved wife with consumptive symptoms, so that if she recovered it must be under the influence of a warmer climate. Accordingly in the year 1805, the Bishop of New York having been apprised of his wishes, and having received from New Orleans the invitation of the Protestants in that place to send them a clergyman of the Episcopal Church, appointed the writer to go thither, and see what could be effected in the permanent organization of the Church in that city, then, with the whole territory, just ceded to the United States. So undefined, however, were the means of support offered, and so expensive was said to be the place for the maintenance of a family, that it seemed hazardous to move even his wife with him at once thither. He saw no way but to go first himself, and see what could be done, and return for his family as soon as possible.

(*To be concluded in the Appendix.*)

PUBLICATIONS ON THE OXFORD TRACTS.

1. *A Charge delivered to the Clergy of the Diocese of Chester.* By the Right Rev. JOHN BIRD (SUMNER) Lord Bishop of Chester. 1841.
2. *Resignation and Lay Communion: Professor Keble's View of the Position and Duties of the Tractarians, as exhibited in his letter to Mr. Justice Coleridge, submitted to the Members of Convocation, with reference to the approaching vacancy in the Poetry Professorship.* By the Rev. W. SIMCOX BRICKNELL, M.A. of Worcester College; Incumbent of Grove, Berks, and one of the Oxford City Lecturers. 1841.
3. *Letters on the Tendency of the "Tracts for the Times."* By the Very Reverend EDWARD N. HOARE, A.M., Dean of Achonry. 1841.
4. *Brief Remarks upon No. 90, second edition, and some subsequent pub-*

lications in defence of it. By the Rev. C. P. GOLIGHTLY, M.A., of Oriel College, Oxford. 1841.

5. *A short Letter respectfully addressed to the Lord Bishop of Oxford, on a passage in the Rev. J. H. Newman's Letter to the Rev. Dr. Jelf.* By a Catholic of the Anglican Church. 1841.
6. *The Controversy between Tract 90 and the Oxford Tutors.* 1841.
7. *A Sermon at the Visitation of the Lord Bishop of Durham, August* 1841. By the Rev. R. C. COXE, Vicar of Newcastle upon Tyne.
8. *"The Standard of Faith." A sermon preached at the Visitation of the Lord Bishop of Durham, August 2nd* 1841, *at St. Mary le Bow, Durham.* By the Rev. J. DAVIES, B.D., Rector of Gateshead.
9. *A Sermon at the Consecration of the Rt. Rev. S. Elliott, D.D. for the Diocese of Georgia.* By the Rt. Rev. W. MEADE, D.D. Assistant Bishop of Virginia. 1841.
10. *Correspondence between the Rt. Rev. Bishop Doane of New Jersey, and the Rev. H. A. Boardman, on the Oxford Tracts.* 1841.

THE above list of a pile of new publications on the Oxford Tracts—notwithstanding the many which we have already noticed, and many which have not fallen in our way—shews that the interest excited by the subject has not abated. Many recent circumstances have tended to call public attention to it, and not least Mr. Sibthorp's perversion to Popery, and the strenuous efforts in progress at Oxford to secure the election of the Rev. Isaac Williams, Fellow and (alas!) *Tutor* of Trinity College, the author of the well-known tracts upon "Reserve in communicating religious knowledge," to the Professorship of Poetry, upon the approaching expiration of Mr. Keble's term of office. A few words upon both these matters.

Mr. Sibthorp's lamented perversion is only Tractarian logic consistently embodied in practice. Our very first argument with Mr. Newman, Dr. Pusey, and Mr. Keble, was, that they were bound to advance or recede, for that they had no legitimate standing-place where they were. We have not had any special controversy with Mr. Sibthorp, because he does not happen (that we know of) to have communicated his views by the press; but the characteristic decorations of his chapel, the manner of conducting the service, and the tone of his preaching, were sufficiently notorious to induce us to make the following remarks—and as the event has proved significantly—in our Number for May, p. 320:

"Among the topics of the month, we might mention the stirring discussions at Oxford, and throughout the kingdom, respecting the 'Tracts for the Times;' but of this we have already treated in our review of Professor Sewell's 'Christian Morals.' Mr. Newman is hardly used by some who approve of the doctrines of the Tracts, without venturing to inform the world how they contrive to hold them with the Thirty-nine Articles. He has boldly answered this oft-proposed question; which they prudently shrink from encountering. His extraordinary quibbling upon the explanation appended to the Communion Service, which declares that Christ's natural body and blood cannot be 'in heaven' and 'here' too, is no more than is necessary to reconcile the formularies of our Church with any doctrine which asserts more than a *spiritual* presence, *whether as taught at Ryde*, or Leeds, in the writings of Mr. Dodsworth, or by Dr. Pusey. Mr. Newman's solution, that Christ's actual body is *here* 'really though not locally!' though palpable nonsense, is less strikingly inconsistent than to maintain that it is here, and yet to sign a declaration that it cannot be here because it is in heaven. The slightest deviation from the doctrine of

a merely spiritual presence by faith, involves all the difficulties of Tridentine transubstantiation. And so of all the other Tractarian peculiarities of doctrine. There is no tenable half-way position between us and Rome."

Mr. Sibthorp has now practically attested the truth of our statement. Mr. Newman wrote Tract 90 expressly to enable tender consciences to reconcile Tractarianism with Anglicanism; and he avowed that some such process of argument was necessary in order to prevent many of those who have adopted what he considers "Catholic" principles, from seceding from the Church of England. His friends, Dr. Pusey, Mr. Keble, and Dr. Hook, acknowledged, in print, the necessity, and approved of the solution. Mr. Keble, in his letter to Judge Coleridge,—which we noticed in our Number for June, p. 384, though we refrained from reviewing it, as though it was both legally and morally published by extensive circulation, it was not exposed to sale—stated that he perused the proof sheets of No. 90; that he strongly advised the publication of the Tract: that some such exposition was necessary, in order to meet the arguments of those who affirm that the doctrines of the Tracts and the Articles are dissonant, as well as the conscientious scruples of those who, (like Mr. Sibthorp,) embraced Tractarian notions, and therefore found themselves embarrassed by the Anglican Articles, which the Tractators freely allow do, primâ facie, oppose their system, and do not carry out "Catholic doctrine" to its legitimate fulness. We read No. 90 honestly, as we doubt not did Mr. Sibthorp; and we arrived at the conclusion which he appears to have done respecting it. Logically it was a failure; and tactically it was a blunder; for nothing has effected so much as this unhappy apology towards opening the eyes of many who were at first mystified by Tractarian sophistry; and leading them to the inevitable conclusion, that if they cannot get over, or under, the Anglican Articles, by worse than Jesuitical quibbles, they must give up either the Tracts or the Church of England. We said and reiterated this several years ago, when Mr. Newman wrote to us to know upon what ground we expressed our surprise that Dr. Pusey could conscientiously subscribe to the Articles, and yet write as he did in his publication upon Baptism.

The able author of "Ancient Christianity" remarked to the same effect two years since (No. 4, p. 344) "The Protestant episcopal establishment of this country, as fashioned by the reformers, the bishops, and martyrs of the Marian persecutions is not the church which High Church [No, Tractarian, not Anglican Church at all] principles can well consist with. This is now confessed on all sides. Although the wording of the Offices and Articles *may be submitted to* until better times shall come, *they are far from giving contentment to men who know what consistency on their side must demand.*" He justly added, "These high-churchmen [we protest against the epithet] as compared with the most rigid Romanists want nothing but their consistency."

Mr. Sibthorp was consistent, as were Mr. Spencer, Mr. Biden, and others. He now repudiates his pretended holy orders, and seeks the priestly office in the Church of Rome. The sacraments, which he has for years administered, attributing to them the superstitious and fanatical effects (why should we not describe unscriptural tenets by cha-

racteristic epithets?) claimed for them by the Tractators, by actual virtue "residing in" (to use Mr. Gladstone's word) the elements; he must now regard as "sham sacraments;" he sees that it was a mistake that he, or Dr. Pusey, or any other Anglican Clergyman, was, as the Tracts affirm, endowed "with the awful and mysterious power of making the bread and wine Christ's body and blood." This is a very solemn consideration for those who denounce as "rationalistic," that is as essentially infidel, the doctrine that we only "feed on Christ in our heart by faith;" and who assert that the Anglican Church "has a right to be sure that" she actually conveys "the sacrifice" to the people.

There is no one particular upon which the Tractarians have been more sensitive than in regard to the charge of aiding the cause of Popery. Quite the contrary, said they; the Tracts were to decide for ever the questions between us and Rome, and to form a basis of peace and union between all true Anglicans. Alas! how have these confident expectations been dishonoured by the result: as we stated from the first must be the issue; for as to the Tracts forming a basis of peace and union at home, though for a time some "moderate men" doubted about them, and we were fiercely vituperated as most *im*moderate men, in our early denouncements of them; yet when their real character became generally known; when prelates began to discountenance them in their Charges; when No. 90 called forth the solemn reprobation of the "Hebdomadal Board;" and the Bishop of Oxford, who had hitherto confined himself to the gentle hint that he had "more fear of the disciples than of the teachers" (was Mr. Sibthorp only a disciple?) felt it his duty at length to suggest the propriety of closing the series; and when all Oxford, and all the Church, were one wide scene of strife and confusion, in consequence of these pernicious publications, it could no longer be doubtful, even to very "moderate" men indeed, that the peace-promising prediction of Anglican union, upon the basis of essential Popery, had failed; and some who could not read the spirit of the Tracts in their tendencies, have begun to acknowledge it in their developments. Nay, while we are writing, a letter appears in the newspapers from Dr. Pusey, expressing his innocent surprise that there should be any opposition to the claims of Mr. Williams to the Poetry Professorship, seeing that "the uniform tendency of his writings and influence has been to calm men's minds amidst our unhappy divisions," and "to promote the sound principles of our Church according to the teaching of her Liturgy." Dr. Pusey very wisely refrains from "letting out" that Mr. Williams was the author of the famous tracts on "Reserve;" and that it is by keeping back the doctrine of the Atonement, and other characteristic specialities of our holy faith, that he seeks to "calm men's minds," and "to promote the sound principles of our Church according to the teaching of her liturgy"!!! We cannot refrain from three passing notes of astonishment at the intimation that the Anglican liturgy teaches "reserve" on the essential doctrines of the Gospel; on all that it most concerns sinful man to know for his everlasting salvation; but our object in quoting the remark, was for the sake of the admission that the University of Oxford, in common with the whole Church, is torn with intestine strifes; connected with the unavoidable conclusion

that so far from Mr. Newman, Dr. Pusey himself, and the outgoing, and we trust the not incoming, Professor of Poetry, having calmed men's minds as they hoped to do by their lucubrations, they have inflamed "our unhappy divisions" to an extent which threatens to drive not a few persons, right and left, either to Rome or to Dissenterism, and to leave those who remain, to wage a battle, which, however necessary on the side of the champions of Bible truth, both Popery and Dissent are rejoicing to behold, as weakening, they trust, that reformed and scriptural Church which is the strongest barrier against both.

But the prediction that Tractarianism would be a heavy blow and discouragement to Popery, was as mistaken a prediction as that it would cause peace at home. How could it weaken Popery? Was not Rome "our dear sister;" Christ's "holy home?" Was it not malicious and absurd to speak of the Papal Antichrist? Were not our Protestant Reformers such "a set" that we could only think of their sayings and doings with grief and shame; and were not our sister Protestant churches, no churches, but provinces of Samaria? To shew how reasonable it was for Mr. Sibthorp, being a Tractarian, to become a Papist; how facile was the way, and how difficult it is to stop when the sledge has once passed the ridge of the icy declivity; would be to repeat facts, arguments, illustrations, and quotations innumerable, which have been presented in our pages during the last five or six years. How did Mr. Churton vituperate us for shewing that Mr. Spencer worked his way to Popery through Mr. Vaughan of Leicester's instructions, which were those of the Oxford Tracts. Yet what was there strange in this? In the case of Mr. Biden it was acknowledged that "An attentive perusal of the writings of Dr. Pusey was the immediate cause of his conversion" to Popery. Again, how did Dr. Pusey, Mr. Newman, and others, censure us for intimating that there was the essential principle of Romanist superstition in the fopperies which the "disciples" had introduced, and which the "teachers" had not discouraged, and some of which they had abetted and practised;—as for example, in Mr. Newman's conducting the Church services with his face to the East before a cross, and with his back to the worshippers; and by Dr. Pusey's avowal that he "bows to" (not merely before) "the altar," that being the place where Christ's actual body is really and truly inshrined in the consecrated elements! And how did the Tractarians struggle to evade the condemnatory fact, that Rome ardently embraces them, notwithstanding all their protestations! They have been soothed, congratulated, and coquetted with, in Popish tracts and magazines, and even by the Pope himself. This does not look like a heavy blow and great discouragement to Popery. We have quoted so much upon this subject from "The Tablet," and other Romanist publications, that we are not willing to extend our extracts; but we do not recollect having cited the following passage, from a periodical publication published at Rome, where the censorship is so strict that nothing can be published that is not approved of by the ecclesiastical authorities.

"The attention of all good Catholics, and especially of the congregation for the propagation of the faith, cannot be enough excited by the present state of religion in England, in consequence of the new doctrine propagated with so much ability and success, by Messrs.

Newman, Pusey, and Keble, with arguments drawn from the holy Fathers, of which they have just undertaken a new edition (translation) in English. These gentlemen labour to restore the ancient Catholic liturgy—the breviary, (which many of them, to the knowledge of the writer, recite daily,) fastings, the monastic life, and many other religious practices. Moreover, they teach the insufficiency of the Bible, as a rule of faith—the necessity of tradition and of ecclesiastical authority—the real presence—prayers for the dead—the use of images—the priests' power of absolution—the sacrifice of the mass—the devotion to the Virgin, and many other Catholic doctrines, in such sort as to leave but little difference between their opinions and the true faith, and which difference becomes less and less every day. Faithful! redouble your prayers, that these happy dispositions may be increased!"

Mark that! "Faithful, redouble your prayers, that these happy dispositions may be increased." Mr. Spencer also announced that certain members of his church had set apart a day to supplicate for the conversion of England to Popery. And what say the Tractarians to these prayers for their full conversion? Listen to the British Critic:

"It was most touching news to be told, as we were lately, that Christians on the Continent were praying together for the spiritual well-being of England. We are their debtors thereby. May the prayer return abundantly into their own bosom."

Touching news indeed! While the British Critic is in our hands we may as well quote one sentence—we might add scores of pages—to shew that Tractarianism, instead of repelling men from Popery, has attracted them to it, by dressing it out in such a garb that they "first pity, then embrace." For example:

"Rome has imperishable claims upon our gratitude, and, were it so ordered, upon our deference. She is our elder sister in the faith; nay, she is our mother, to whom, by the grace of God, we owe it that we are what we are; for her sins and for our own we are estranged from her in presence, not in heart; may we never be provoked to forget her, or cease to love her, even though she frown upon us, or to desire, if possible, to be at one with her."

And while Popery is thus panegyrised, Protestantism is denounced. What says this very British Critic? "Protestantism, in its essence, and *in all its bearings*"—no words can be stronger or more sweeping—"is characteristically *the religion of corrupt human nature.*" Anglicanism, indeed, is admitted to be the best form of Protestantism; but after all it is a poor substitute for Popery; for Newman, Hook, Percival, and Pusey, all teach that it does not call out the deep emotions of piety and devotion which are developed in the Church of Rome; and that, as No. 90 asserts, the Church of England retains her children "*in bondage*," and teaches them with "stammering lips," with "inconsistent precedents and principles but partially developed;" her best merit being that by such a system of interpretation as that of No. 90, an Anglican may lawfully sign the Articles of Trent, and a Tridentine Romanist those of England: so that Mr. Sibthorp, after all, had but to jump over a very narrow brook; and Mr. Newman had providently constructed a pier for him, as long as that at Ryde, by which he might embark at once, high and dry, in deep water, for Rome, without having to wade through the muddy shallows of Protestantism, which No. 90 had so elaborately bridged over.

But perhaps the Pope's unlawful usurpation may be deemed an obstacle—for as for purgatory, invocation of saints, image worship, and transubstantiation, they only verge by accident towards what is exceptionable, all admitting of "a good meaning." Well then, let us hear how the Tracts speak of the Pope's usurpation.

No. LXXI. premises the matter thus:

"It will do no good, with the common run of men, in the question of the Pope's power, to draw the distinction, true though it is, between his primacy in honour and authority, and his sovereignty or universal jurisdiction. The force of the distinction is not here questioned, but it will be unintelligible to minds unpractised in ecclesiastical history. Either the Bishop of Rome has really a claim on our deference, or he has not; so it will be urged, *and our safe argument at the present day will be in waiving the question altogether*, and saying that even if he has, according to the primitive rule, ever so much authority (and that he has some, e. g. a precedence of other Bishops need not be denied), that it is, in matter of fact, altogether suspended and under abeyance, while he holds a corrupt system, against which it is our duty to protest." ...."It will be time enough to settle *his legitimate claims* and make distinctions when *he removes all existing impediments to our acknowledging him*; it will be time enough to argue on this subject, after first deciding the other points of the controversy."

Mr. Sibthorp, we presume, acted upon this good advice of deferring the consideration of the Pope's "legitimate claims," and "waiving the question altogether," till he had seen his way to Rome in other Tractarian matters; and these settled, the extent of the "legitimate claim" offered no serious obstacle.

And is it only *our* saying that Tractarians must, if consistent, either go forward or go back? Rome says the same; aye, and the British Critic, in one of its unguarded moments, said the same too. We will quote, in parallel columns, a few lines from the Roman "Catholic Magazine" and from the British Critic.

Cath. Mag.

"Most sincerely and unaffectedly do we tender our congratulations to our brethren of Oxford.... It has been given them to see the dangers of the ever shifting sands of the desert in which they were lately dwelling, and to strike their tents, and flee the perils of the wilderness. They have already advanced a great way on their return towards that church within whose walls the wildest imagination is struck with awe, and sobered down to a holy calm, in the enjoyment of which it gladly folds its wearied wings, &c. They have found the clue which, if they have perseverance to follow it, will lead them safely through the labyrinth of error into the clear day of truth. Some of the brightest ornaments of their church have advocated a re-union with the church of all times and all lands; and the accomplishment of the design, if we have read aright the 'signs of the times,' is fast ripening....It is with the utmost confidence that we predict the accession to our ranks of the entire mass."

Brit. Crit.

"We cannot stay where we are; we must go backwards or forwards, and it will surely be the latter. It is absolutely necessary, towards the consistency of the system which certain parties are labouring to restore, that truths should be clearly stated which have as yet been but intimated, and others developed which are but in the germ. And as we go on we must recede more and more from the principles, if any such there be, of the English Reformation. These principles are Catholic or they are not. If they be Catholic let them be improved, and we will shrink from no penance which may be exacted as the price of unsettling men's minds. If they be not, then no matter whom we alienate, or to whom we give cause of triumph: they must be abandoned."

In these two testimonies there is a striking coincidence; and they remind us of the remark of the lady who told Archbishop Laud that she became a Papist because seeing that Laudean principles were leading the way to Rome, and not liking to travel

in a crowd, she went first. Spencer, Biden, and Sibthorp are not the only persons who have repaired thither of late, viâ Oxford Tractism, though we are unwilling to mention names not before the public eye.

But we were to note upon the forthcoming election to the Poetry Professorship at Oxford. The Tractarian party have *two* very urgent reasons for canvassing zealously, as they are now doing, in behalf of Mr. Williams. The first is on account of the powerful services which, in the exercise of his office, he would be able to render to the cause of Tractarianism. We are aware that this motive is disclaimed. It is asked, Ought theological differences to influence the appointment to a literary office? Is not the author of the "Cathedral" a true poet; and if he be, and a judicious critic withal, what have we to do with his tracts on "Reserve in communicating"—not poetical, but—"religious knowledge?" We will not argue the question of Mr. Williams's poetical abilities. His compositions are of that dreamy, mystical, far-fetched, and often unintelligible character, which requires all Mr. Keble's taste and refinement to prevent its becoming affected rhapsody; and without disparaging Mr. Williams's powers, we should say that the Poetry Professor at Oxford ought not to be a mannerist, and least of all an imitator of Herbert or Keble, tender and admirable as are their best pieces; but a man who can guide the feelings and intelligence of his ingenuous and academical auditors, into all that is sublime and beautiful; purifying the streams of Helicon by the waters of Zion and the holy fount of Siloa; and not by draughts from the mantled pool of monkish verse. But not carrying this view so far as to dispute Mr. Williams's general competency, we must protest against the affectation of saying that the Poetry Professorship is a literary office, not connected with controversial divinity, or the influence of party views. Here again we may profitably avail ourselves of the British Critic, which, in the spirit of the familiar maxim, "Give me the making of ballads for the people, and let who will make books and sermons," remarks of poesy: "Give us (the Tractarians) this divine auxiliary on our side, and we will let you dictate, denounce, proscribe, and even persecute as you please; providence has placed in our hands powers that laugh to scorn your petty dominion." Thus wrote the Tractarians when there was no object to serve in undervaluing poetry as an instrument of proselytism; but now, forsooth, it is only a gentle loving peacemaker; and Mr. Williams is from his professorial chair to "laugh to scorn" those who think it may be made a powerful party-weapon. But what said Mr. Keble himself, when writing on another subject? ("See The Case of Catholic Subscription, p. 17," as quoted by Mr. Bricknell.)

> "Considerate Catholics [meaning the Tractarians] well know, that there is, practically, no separating the high and comprehensive views which that name imports, from any of the moral branches of education. Silence them as you may on directly theological questions, how are they to deal with Ethics, or POETRY, or History, so as not to guide their disciples by the light which the Church System reflects on all?"

After this, it is fatuous to assert that the Oxford Tractarians, in seeking the office of Poetry Professor for one of their tried brethren, regard it only or chiefly in a literary view, and do not dream of religious proselytism, or men-

tally echo the words of the British Critic, "Give us this divine auxiliary on our side," in order that they may "laugh to scorn the petty dominion of those" who would set up dialectics against versification, reason against fancy, or Scripture against Fathers.

But we said that there is a *second* object to promote in securing the election of Mr. Williams. When the Hebdomadal Board (which consists of the Vice Chancellor and his deputy, with the Proctors, and Heads of Colleges and Halls, deliberating weekly, "Quo melius ea, quæ ad regimen et tranquillitatem Universitatis pertinent, expediantur, et procurentur") condemned Tract No. 90, it was affirmed that the sentence was ex-parte and unofficial; "not an act of the University," said Mr. Keble; an exercise of "usurped authority," said Dr. Hook; and it was confidently asserted, that if the whole question of the Oxford Tracts were fairly brought before the great academical court of Convocation, the Tractators would triumph by a great majority. We do not scruple to say that the exigence has now arisen which will test the truth of this assertion. The Tracts were published at Oxford by responsible members of the University; some of them were distinctly addressed to "the schools," as others were to the clergy and people; and there was throughout a studious attempt to make them appear connected with the academical body; but still they were in truth only the effusions of individual Oxonians; and the University, in its corporate capacity, was not committed by their publication. Thus matters stood till the decision of the Hebdomadal Board; its statements were strong and unequivocal; but still the Board was not the University; Convocation had not discountenanced the Tracts. To repair then the disaster of the condemnation of No. 90 by the Hebdomadal Board, Dr. Pusey and his friends hope that Convocation will decide by a good majority that the Author of the Tracts on "Reserve" is a proper person to fill the chair of Poetry, in order that with "this divine auxiliary" he may not only "laugh to scorn" all opposition to anti-tractarianism, but shew in his own person that the University approves of Tractarian doctrine. If with the issue thus clearly marked out, the Convocation elects Mr. Williams, more especially by a majority which indicates decision of opinion; we shall blush in future to reprove Bishop M'Ilvaine, or any other writer, who talks of "Oxfordism" and "Oxford doctrine." The University will then be a wilfully knowing and guilty party; and will justly feel the consequences of its proceeding, in the refusal of parents to send their sons where their religious principles will be in danger of being perverted, like those of Mr. Sibthorp, from a chair of Hebrew, a chair of Morals, or a chair of Poetry.

To all this we may add, that there is a principle, we will not say of honour, but of conscience, involved in the issue of this contest; for Mr. Keble and others have distinctly stated that an academical censure upon the Tract doctrines would place those tutors, professors, or others holding responsible stations in the University, who abet them, in great difficulties. Mr. Brcknell appropriately quotes from Mr. Keble's Letter to Judge Coleridge the following passages:

"There appears to be some chance of an authoritative prohibition of the view, which, not this tract only, No. 90, but a whole army of writers, new and old, recommend: and it becomes a

serious question, what ought to be the line of conduct adopted in such case, by persons holding that view, and concerned in any way with subscription to the Articles."—p. 12.

"'Suppose, e. g. that . . . . the Academical body in Convocation assembled, had determined that interpretations such as have been now (not for the first time) suggested, evade, rather than explain the Articles, and are inconsistent with the duty of receiving and teaching them in good faith, to which the University, by express statute, binds her tutors and other members; how would a college tutor (to take the simplest case first) have to act under such circumstances, supposing him convinced that the condemned view is the right one? Would it not be a plain breach of a human trust, if he used the authority committed to him for the purpose of teaching that view? and of a still higher trust, if, in compliance with the Academical law, he forbore to inculcate it?' —p. 13. Such a person would be 'met at every turn by the recorded sentence of the University against' him: 'in' him 'it would have been no contumacy, but plain conscientiousness, to withdraw from an engagement which' he 'could not religiously fulfil.'—pp. 16, 17 .... 'And there is yet a deeper consideration:' he 'may, perhaps, think that college tuition is a branch of the pastoral care; at least, if' he 'be' himself 'ordained to serve at God's altar, and then' he 'will have no further alternative;' he 'must either teach Catholicism, or not teach at all.'

"'To pass from the case of those engaged in tuition, (which is also, *mutatis mutandis*, the case of those who appoint the University tutors:) it would be matter of grave inquiry, whether any person, adhering to the articles in the sense pointed out by the Tract, could, with an unblemished conscience, become a member of the University, or even without dispensation, continue such.'—pp. 17, 18.

"....'All this depends on the consent, implied or expressed, of the party imposing subscription. Let that be once unequivocally withdrawn, and we shall indeed be liable to the taunts and reproaches which now affect us so little, were we to go on subscribing by virtue of our Catholic interpretation.... Is it not so that not only tutors holding the Catholic view of the Articles, must have resigned their offices to avoid breach of trust, but no academic whatever, of the like principles, could either subscribe afresh, or continue his subscription? Obviously he could not subscribe, for he could not do so in any sense allowed by the imposers.

"'But since most of those who subscribe the Articles in the Universities, are too young to have definite opinions on their meaning, the main import of their subscription being, that they receive them on the authority of the present Church: this might be thought no very great evil in practice. Few, it may be thought, would be excluded by it; and those who did subscribe, would have greater security (so this argument would suppose) for sound education.

"'But what are those to do who have subscribed long ago in the Catholic sense, now (by hypothesis) forbidden? Can they honestly go on availing themselves of their former signature, now that the consideration is at an end which made that signature available? Can they, with clear and untroubled consciences, receive the emoluments of an academical foundation, or exercise the privileges of a member of the Academical Senate, while deliberately breaking the condition on which only they were allowed to share in those advantages? As long as they do so, they seem virtually to continue, or renew their act of adhesion to the formula; and if there would be insincerity in that act, were it now to be performed for the first time, surely to go on reaping the benefit of it, amounts to a constant repetition of the insincerity.

"'I am not prepared to say, that under such circumstances, individuals might not honestly go on, having sufficient reason to know such was the wish of the imposing body in their own particular case; but if not sin, it would approach nearly to scandal, unless they could obtain a public dispensation, express or implied, to that effect. But as to the general case, as far as I see my way in it, I own that I have no alternative: it would be equivalent to the University's adopting a new test, which, if you cannot take, you can but retire from the Society.'—pp. 24, 25."

Thus writes Mr. Keble; and after this statement, if Convocation should decide against Mr. Williams, notoriously upon the ground of Tractarian opinions, we see no consistent alternative but for the Tractarians to resign their Academical stations. On the other hand, the choice of Mr. Williams will be justly considered as the adhesion of the University to Tractarian principles. It surely

behoves every member of the Convocation, under these circumstances, to make up his mind, and to record his vote.

We will now notice the publications before us.

It is not duly honouring the Bishop of Chester's Charge to place it in this list of pamphlets; for though the Right Reverend author speaks with great distinctness and force upon the Oxford Tracts, there is much interesting and valuable matter, diocesan and general, which raises it far beyond the sphere of a controversial publication. We will, however, confine our quotations to the subject of our present review.

His Lordship goes at once to the root of the matter, by pointing out two characteristic errors of the Tractarian system in which it is diametrically opposed to the Gospel of Christ. Upon the first topic he says, alluding to the Tracts for the Times generally, and to Mr. Williams's on Reserve in Communicating Religious Knowledge in particular:

"The principle by which, in all ages and countries, the power of Satan has been most successfully assailed, and the human heart most strongly actuated, is that of simple reliance on Christ Jesus; simple acceptance of the truth, that He is 'made unto us of God, wisdom, and righteousness, and sanctification, and redemption.' Accordingly, this doctrine, that, lying under God's wrath and condemnation, we are justified by faith in Jesus Christ: this plain and simple truth has uniformly been assailed by every instrument which the enemy could bring to bear against it. From the time when certain men went down from Jerusalem and troubled the Church at Antioch; from the time when Paul had to grieve over the disciples in Galatia, that they were 'removed from the grace of Christ into another gospel; which was not another,' for it was no gospel at all; from the earliest days until now, this has been the point of attack, because on this all depends. We are still experiencing the same, and from the same cause.

"Through the merciful providence of God, the true principles of the Gospel were prevailing through the length and breadth of the land, and effects were following which they alone are capable of producing. Meanwhile the enemy is on the watch; knows well where his danger lies; and contrives to cast reproach upon the doctrine which is the hinge of Christian truth and Christian practice; to confound things which ought to be kept distinct; things inherent in man with things extraneous to man; individual duties with vicarious merits; and so to reduce religion to that doubt and uncertainty which never has led, and never will lead, to a consistent course of action.

"It is notorious that this attempt, frequently made, and too often successful, has been renewed in the present day. The Author of our salvation, 'not willing that any should perish, but that all should come to repentance and the knowledge of the truth,' has commanded that the Gospel should be preached to every creature. Those have now risen up who affirm that the doctrine of the Gospel, the propitiation made for sin, is a doctrine too dangerous to be openly disclosed, too mysterious to be generally exhibited; and would thus deprive the sinner at once of his motive to repent, and his comfort in repenting. It has been another part of the same system to involve the article of our justification in obscurity; what has been done *for* us, and what is to be wrought *in* us, are confused together; and, practically, man is induced to look to himself, and not to his Redeemer, for acceptance with God.

"In all this, there is nothing that was unforeseen. The Apostle has plainly warned us to 'beware of philosophy and vain deceit,' lest they turn us aside from the simplicity of the Gospel: that very simplicity which fits it for the reception and benefit of all, but of which some men profess to be afraid, lest mercy should be too free, and the way of return to God too open. It is, in truth, the offence of the cross renewed under a fresh disguise: the objection which corrupt nature has always opposed under various forms to the apostolical doctrine, 'By grace are ye saved, through faith: not of works, that any man should boast.'

"The scriptural truth is as clear as it is simple. 'When all were dead, Christ died for all;' so that 'he that hath the Son hath life, and he that hath not the Son, hath not life.' By one way alone can man possess the Son; that is, by believing in him. And therefore, faith alone can justify; faith alone can appropriate to us that remedy, which God has appointed for the healing

of our plague: faith alone can give us an interest in that sacrifice, which God has accepted as the satisfaction for sin. Thus, '*being justified* by faith, we have peace *with God* through Jesus Christ.'

"*It is* true, that, being thus accepted with God, and endued with his Spirit, man becomes a new creature. But he is not accepted with God, because he is a new creature, but because Christ has made atonement for the wrath which in his old nature he had incurred. His faith in that atonement which led to his acceptance, leads also to his doing works meet for one who is accepted: but the works which follow his being justified, and are its effect, can never also be the cause of his justification. If a remedy were proposed to a man lying under a mortal disease, and by applying it he were restored to life; it would be sophistry to affirm, that, after all, it was not the remedy which saved, but that the constitution, strengthened by the remedy, resisted the disease. It would be injustice to the remedy, and ingratitude to the physician. And so it is injustice and ingratitude to depreciate the virtue of Christ's propitiation, by mixing up with it the righteousness of his redeemed people. Let no misrepresentation pervert, let no false philosophy corrupt the wholesome truth, that man is 'delivered from the wrath to come,' 'not by works of righteousness which he has done,' or may do, but by Him alone who 'died for our sins, and rose again for our justification.' The statement which came fresh from the Reformer's age, is the statement to which we must still recur. 'There is,' says Hooker, 'a righteousness which is inherent, and a righteousness which is not inherent. The righteousness whereby we are sanctified, is perfect, but not inherent.' This is the fundamental and characteristic article of all the Reformed Churches: laid as it were their cornerstone: that we are accounted righteous before God through the merits of Christ alone, and not 'for our own works or deservings:' that a lively faith is known by its works, as a sound tree by its fruits: but that they do not bear the root, but the root them. And we are at no loss for the reason why the Reformers were so diligent in laying this foundation. They had seen the consequence of departing from it. If works are to contribute to justification, 'then grace is no more grace.' If man can assist in expiating his own sin, he is not the corrupt being which needs redemption. And such was, in fact, the process through which human error superseded scriptural truth. Our Reformers knew how the corruption of man had been first lost sight of, and then the atonement made for it virtually neglected: they knew how the satisfaction of Christ had been set aside, and human works substituted in its stead, often such works as were neither acceptable to God, nor profitable to man; till at length a system overspread the world, under the name of Christianity, which had neither God for its author, nor the welfare of mankind for its end: who were debased by what was sent to purify them, and deceived by what was ordained to deliver them from error.

"If these facts have been forgotten, as they seem to have been forgotten, by the tendency of certain writings which have been lately pressed upon our attention, it is high time that they be brought back to our remembrance. But if I endeavour to stir up your minds by this mention of them, it is not because I believe that such admonition is needed here, or that you have ceased to make the ruin of man by sin, and his restoration through the sacrifice of the cross, *the cardinal point of all your teaching. God forbid you ever should, and so close the door against* your own ministerial usefulness! There are many other subjects of instruction; but all must proceed from this as from a centre. Experience proves that the only doctrine which conveys real comfort to the soul, is the only doctrine which produces the genuine spirit of Christian piety. Experience proves, that the more we labour to establish ourselves in the practice of holiness, the more need we find of clothing ourselves in the Righteousness of our Redeemer. And again, the more firmly we trust to that righteousness which is not our own, the nearer we advance towards the personal righteousness which we are striving to attain, and cannot be satisfied without attaining."

The bishop having thus simply, but scripturally and effectively, pointed out the first error, goes on as follows to depict the second.

"The other error to which I purpose to allude, is no less injurious to the Saviour's glory. Practically he is treated with dishonour, when the Church which he has established is made to usurp his place, to perform his acts, to receive his homage: is so represented as to be, virtually, the author of salvation, instead of the channel through which salvation flows. This is, in truth, to depose him from his throne, and to invest his subjects with

the authority which belongs to himself alone.

"It is convenient, no doubt, in language, to embody the multitude who believe in Christ under one comprehensive term: and our Lord has himself taught us by example that we may do this safely and legitimately. But language may mislead. We may personify a body, for the convenience of discourse, and by degrees forget that a community is not a person. And it is still worse, if the body which was first personified, comes afterwards to be deified. Yet a process of this kind has gone on with regard to the Christian Church. When Jesus declared that he would build his Church upon a rock, and that the gates of hell should not prevail against it, he simply declared that there should hereafter ever be a body of men believing in him as the Son of God—a body which Satan might assail, but should never succeed in destroying. He did not say that he would set up a power upon earth, which should possess his authority, act in his stead, and as his viceregent dispense his anger or his favour. We look in vain for a single sentence in which such a purpose is implied: a purpose so important, and, I may add, so extraordinary, that it must have been written in words which none could fail to read. But advantage has been taken of the obscurity of language, to maintain and encourage this idea. The Church has been made, first an abstraction, and then a person, and then a Saviour. The Church, thus invested with divinity, has the minister as her visible representative: and he, explaining the prophetic anticipation, has assumed the place of God. We too well know what corruptions found entrance at this source: what opportunity was given to the exercise of the worst of human passions: what food was supplied to malice, enmity, pride, covetousness, and ambition. So that one of the first and most needful works of the Reformers was to pierce the veil, to divest the Church of the mystery in which it had been shrouded, and to disclose it to the world in its true and scriptural form, as the company of believers. (See Art. xix.)

"Such is the simple analysis of the Church: the Holy Catholic Church, of which Christ is the head, and with which he has engaged to be present by his Spirit unto the end of the world. We must beware of assigning to the members, or to the body which the members compose, a power which really belongs to the Head alone. If we speak of the ark of Christ's Church, we must remember that we are only speaking metaphorically. That ark is not limited to any special locality on earth, like the ark of Noah; it extends as far as the knowledge of Christ extends: for He is the true ark, prepared of God for the saving of all who commit themselves to him. The ministrations of the Church are the door by which the community of the faithful on earth is entered: but Christ is the only door by which heaven can be entered; and many may be admitted into the visible fold, who remain for ever unknown to the true Shepherd. The members of the Church are branches of the vine; but the Church is not the vine: that name belongs to Christ alone. The Church is 'the pillar and ground of the truth:' but the Church is not 'the truth:' neither has it life in itself: Christ alone is 'the way, the truth, and the life,' through which every individual member of the Church must seek access to God.

"Yet all this, undeniable in itself, is practically contradicted, whenever the services and the ordinances and the ministerial office are magnified beyond their due proportions, or placed before the people with a prominence to which they have no claim. Church principles, in their proper sense, all must approve. All must approve of that cordial agreement with the articles, that sincere preference of the services, that willing conformity to the discipline of the Church, which show that our profession is honest and consistent. This, and nothing else, must be the meaning of the phrase, unless it is intended to avow that the Church is to assume the place of the Church's Head, and to be reverenced, served, and trusted instead of Him. No one will deny our right to maintain Church principles, in preference to the principles of the Presbyterian or Independent. But, on the other hand, I must think that to set up, as it were, Church principles in opposition to the principles of the Gospel, and place them in invidious contrast, is alike unreasonable and unscriptural. It is to confound the means of grace with the Author of grace: to worship the thing made, and to dishonour the Maker. It is to array against Christ the instrumentality which he has established against Satan. He appointed his ministers, that there might be a perpetual provision for opposing 'the power of darkness,' a perpetual provision for carrying into effect, through conviction and conversion and sanctification, his merciful purpose of 'bringing many sons to glory.' He instituted his sacraments, that they who observed them

might be a visible body of witnesses to him in the world: and that, after the usual manner of the divine operations, there might be known and manifest channels in which his Spirit might flow, to the edification and comfort of believers."

"We love and revere our Church: for we believe, nay, know her to be 'founded upon the apostles and prophets, Jesus Christ himself being the chief corner-stone.' We believe that God has appointed her to great and peculiar distinction. There are other congregations of Christians which profess the same truths: we honour them also with brotherly feelings; and gladly say, 'Grace be with all them that love the Lord Jesus Christ in sincerity.' But the commanding position of the English nation attaches especial importance to the Church of the English nation. And we rejoice and are thankful that it has pleased God to distinguish her as a witness to himself in all lands: we are thankful that the Reformed Church of which most is known in foreign countries, is a Church which has most strictly adhered to primitive doctrine and discipline, and most nearly assimilates, both in the articles of her creed and the order of her ministers, to Scripture itself, and to what may be proved from Scripture. Let us be content with these advantages, and let all boasting be excluded. It is no sign of greatness to vaunt of authority."

There is a valuable series of appendices, chiefly diocesan, to his Lordship's Charge. One of them, upon the matters under our present consideration, we will quote, because in it the Bishop replies to the very question which Mr. Newman so triumphantly put to us, demanding our proofs that Dr. Pusey "departed from the sense of the Articles which he subscribes;" but our answer to which he took good care not to allude to when he published his "Letter to the Editor of a Magazine" among the Tracts. This system of reiterating one's own arguments, and concealing from the reader the reply to them, is one of the systematic tactics of the Tractators. 'We were lost in astonishment to find Mr. Keble saying, in his letter to Judge Coleridge, "I saw nothing in the sense of what was said (in No. 90) which had not been taught at large long ago (in the preceding Tracts) *without a shadow of scandal, as far as appears.*" Mr. Keble must mean, as appears to a man who shuts his eyes; for who with his eyes or ears open can say that he never knew that the Oxford Tracts had caused even "the shadow" of offence, scandal, or stumbling-block (for the words are synonymes.) We believe Mr. Keble, because he would not wilfully assert an untruth; but in what nook in this wide world must he have lived to be so fortunate? The Bishop of Chester remarks on this abstinence of allusion to refutations:

"The divinity of the Oxford Tracts has been as *completely refuted in all its parts, as any erroneous opinions can ever be refuted; and it is a sign of* the discretion, if not of the candour, of the writers, to treat these answers generally as if they had never been written."

We will now quote the note alluded to: only adding, that after Dr. Pusey and Mr. Keble's challenges—for they assume, not to speak it offensively, very much of that air, as if they would overawe the University and the Bishops by a threat of resigning their offices—we do not see how any Tractarian, whose diocesan has thus solemnly expressed his opinion as to what is a violation of the Articles, can escape from their conclusion.*

* We have already quoted what Mr. Keble says in regard to what he should consider the just effect of Academical censure of the Tracts; we will add what he remarks regarding episcopal censure.

"'The general principles which regulate Academical subscription, must of course be applicable to Clerical subscription likewise.'....'If a candidate for Holy Orders, or a clerk nominated to any dignity or cure, were distinctly warned, by the same authority which calls on him to subscribe the Articles, that the Catholic mode of

"Contrary to my original intention, I find myself constrained to add a few words on the general subject, by the terms of Dr. Pusey's recent letter to Dr. Jelf. He speaks of the perplexity which might occur 'if any of our bishops should advert to Tract 90, and, without explaining their own views, seem to countenance its condemnation.' There are many, he says, 'by whom the slightest word of their bishop would be deeply felt, and who would be at a loss to decide whether they could continue to serve in a diocese in which their views of the Arti-

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interpreting them would be considered as "evading their sense," and defeating their object; the act of signature would evidently amount to a pledge on his part against that mode of interpretation. If, in virtue of a preceding signature, he were already exercising his ministry, his going on, without protest, to do so, after such warning, would virtually come to the same thing: it would be equivalent, as I said before, to a continued signature; unless, indeed, he could obtain from the imposers, express or implied dispensation for his own case, which would remove the sin, and if made public, would remove the scandal also.' —pp. 25, 26.

"'But Clerical subscription differs from Academical, in this important respect: that it is not quite so easy to determine who are the real imposers of it, and what kind of declaration on their part is to be regarded as authoritative. Thus far, however, all Catholics are agreed: that a synodical determination of the Bishops of the Church of England, with or without the superadded warrant of the State, (on whose prerogative in such causes I would refrain from here expressing any opinion,) would be endued with unquestionable authority, and it may seem at first sight as if nothing less could be so; as if the supposed limitation of meaning could only be enacted by another synod of London: just as in the University, it would require an act of the Senatus Academicus.

"'But would it not be dangerous, under present circumstances, to press this rule very rigidly?—to insist on the literal meaning of the phrase *animus imponentis*, so as to demand, that the party modifying should be formally, as well as substantially, identical with the party enacting?

"'Would it not be taking unfair advantage of the unhappy condition of our Church, and of the real or supposed inability of her Prelates to legislate for her, independently of those who happen to be ministers of State for the time?

'"It certainly seems as if, to a person really reverencing the Bishops as the Apostles' successors, there might be declarations of opinion not synodical, which would oblige him morally, if not legally: as for example—if all our Prelates should severally declare, *ex cathedra*, their adhesion to the view which has just been expressed at Oxford; by the Hebdomadal Board) or if not all, yet such a majority, as to leave no reasonable doubt what the decision of a Synod would be. In such a case would it not be incumbent on those who abide by the Catholic exposition, yet wished to retain their ministry, to protest in some such way, as that the very silence of our Bishops permitting them to go on, would amount to a virtual dispensation as regarded them?

"'More especially, if the Bishop, under whom we ourselves minister, did, in any way, lay on us his commands to the same effect: (as a public official declaration of his opinion would amount to a virtual command, and ought, I imagine, to be obeyed as such:) these are considerations, which would make our position a very delicate one indeed.'—pp. 26, 27, 28.

"'It is very possible that I may overlook something which materially affects this question, and which may be plain enough to other persons; but it does seem to me, that in the case supposed, (of a public censure and dispensation refused,) loyalty to the Church, her Creed, and her Order both, could only be maintained by one of the two following courses: either we should continue in our ministry, respectfully stating our case, and making appeal to the Metropolitan, or, as Archbishop Cranmer did, to the Synod, and that publicly—which course one should be slow to adopt, except in a matter which concerned the very principles of Faith, and of Church Communion;—or else we should tender to our superiors our relinquishment of the post which we held under them in the Church, and retire either into some other diocese, or, if all our bishops were agreed, into Lay Communion.

"'It seems on the whole, that.... this resource of Lay Communion, painful and trying as it must be in most cases, both in a temporal and spiritual sense, would be the only one properly open to us.'"

cles, on subscribing which they had been admitted to their cure, seemed to have been censured.' This, and more to the same purpose which follows, renders it necessary to state briefly the opinions which I entertain on this matter of subscribing.

"I consider that the Articles do contain 'a system of faith:' that system, according to which those who subscribe them are bound to regulate the tenor of their ministerial instructions.

"That any could hold a different opinion, I should never have conceived, if I had not read the following sentences. (In Dr. Pusey's Letter.) 'There has been a recent tendency to set up the Reformers—as the founders of a system of faith, and the authorised expositors of our belief. This is the real point at issue. Men must lean upon some authority; they cannot guide themselves. The only real question is, from whom we shall learn the meaning of the Scriptures, whether from ancients or moderns. It will not, then, I conceive, be generally objected to any of us as a grave error, that we hold that the Articles are to be interpreted according to the teaching of the Church Catholic.'

"If I rightly apprehend the argument here, a clergyman may preach or teach what manifestly contradicts the 'true, usual, literal, meaning' of the Articles, if he thinks he can support his doctrine by the teaching of the Church Catholic.

"This obliges me to say, that I understand the articles subscribed officially before me, as articles, not of the Universal Church of Christ, but of the United Church of England and Ireland, of which the subscriber is a member. They do not therefore admit of interpretation borrowed from any remote or undefined authority, professing to be that of a church calling itself, or imagined to be, the Church Catholic. But they 'contain the true doctrine of the Church of England agreeable to God's word.' And we 'receive them on the authority of our immediate mother.' We cannot consistently evade that obligation by appealing to the authority of 'the Jerusalem from above, who is the' common 'mother of us all.'

"Lest, therefore, silence should be misconstrued, I think it needful to say that in my judgment a clergyman would be departing from the sense of the Articles to which he subscribes, if he were to speak of THE CHURCH as 'a life-giving ordinance of divine appointment, one vast sacrament:' (*British Critic, No. LIX., p. 26.*) and not as 'a congregation of faithful men.'—*Art. xix.*

"To speak of the Romish Church as having erred in matters of faith, so as to imply that it is no longer in error. Art. xix.—(Dr. Pusey to Dr. Jelf, p. 22.)

"To speak of Œcumenical Councils as infallible, because the term used in Art. xxi. is not Œcumenical, but general. (Ib. 24. Tract 90, p. 21.)

"To speak of Confirmation, Penance, Orders, Matrimony, or extreme Unction, as in any sense to be 'counted sacraments of the Gospel.'—Art. xxv. (Ib. 32. Tract 43.)

"To speak of the 'consecrated elements as not remaining simply what they were before, and what to sight they seem.' Art. xviii.—(Ib. 44.)

"To speak of the celebration of the Lord's Supper, as a propitiatory sacrifice offered by the priest.—Art. xxxi. 'An offering for the quick and the dead for the remission of sin.' (Ib. 60. Tract 63.)

"To speak of Purgatory, Pardon, Adoration of images or relics, Invocation of Saints, as only 'condemned according to the Romish doctrine on these points,' and otherwise admissible. —Art. xxii. (Tract 25.)

"To speak of Justification by Faith, as if baptism and newness of heart concurred towards our justification: or as if 'a number of means go to effect it.' —Art. xi. (Tract 90, p. 13. Letter, 141.)

"To speak of 'Forgiveness, or works of mercy,' as 'availing to obtain remission of sins from God.'—Art xii. xiii. (Tract, p. 16. Letter, 145.)

"It does certainly require an elaborate system of argument, such as is attempted in the writings referred to, in order to prove that persons holding the opinions here excepted against, are consistent members of the Church of England."

Before laying down the notes to Bishop Bird Sumner's Charge, we will quote another passage, in which his Lordship anticipated the very remarks which we made last month, on a passage of Mr. Gladstone's; and as we had not then seen the Charge, we feel doubly assured that our statement was correct.

"It is well that those who are inclined to carry Church authority to a height for which there is no scriptural warrant, should be aware of the consequences which follow. And the principle I have here combated is thus

laid down in a recent publication, which may justly be expected to derive extensive influence from the character of its author. (Mr. Gladstone's Church Principles.)

"'It is in the Church that we have our religious life, derived to us not as individuals, but by virtue of incorporation into her body.' 'God has not chosen to establish his relations with each of us on a distinct and individual footing, but has constituted us in a body to derive from its source of life a portion of its general life.'

"If we receive this doctrine, we must re-write the Scripture. For if there is a truth which is declared throughout the whole New Testament, it is, that God has established his relations with man through the medium of individual faith in Jesus Christ, and that we have our religious life by virtue of union with him, of which union faith is the instrument."

"I examine the word of God, and there I find all its promises annexed to individual faith. Can I venture to turn aside from this, and claim the promises as a member of the Church? To look for 'religious life,' or peace with God, 'by virtue of incorporation into her body?'

"Especially when the danger of such doctrines, when generally propounded, is neither slight nor doubtful. They have been again introduced, and maintained, and disseminated, in defiance of all the lessons of experience, and all the warnings of example. Such a person as the author of 'Church Principles,' may be out of the reach of such danger, and even imagine that a high doctrine concerning the Church would have the opposite effect from obstructing our contemplation of the Redeemer; would bring men more palpably near to Christ, and greatly promote their sacred and vital union with him. But it cannot do so, if the doctrine be not true and scriptural. And practically, it never has done so. It has done the very contrary. The majority of mankind will take occasion from such doctrines to satisfy themselves with the external relation, and substitute it for individual faith; as the annals of the Jewish and the Roman Catholic Churches too fatally demonstrate. Such is, in fact, the natural bias, which needs to be constantly opposed."

We have quoted largely from the Bishop of Chester's Charge, not only on account of the weight which his observations derive from his Lordship's station and character, but for the intrinsic value and importance of his arguments, more especially those which relate to the two chief objections which he so justly urges against the Tractarian doctrines, and which have been too much lost sight of in the tumult of discussion upon a variety of small details. It is only, or mainly, because the Tractarian system is so concatenated, that all its ceremonials, gestures, vestments, devices, windows, pillars, the location of fonts, and the form and azimuth of reading-desks, are meant to be emblematical, that we have ever devoted much time or space to such secondary, and sometimes petty, matters; and then only under protest, as not hinging the essentials of the great question upon points of minor controversy.

We will now briefly advert to the other pamphlets on our list, several of which, from their utility, would deserve a fuller notice, if opportunity allowed, and we had not on many former occasions dwelt largely upon most of the topics.

The pamphlet on "Resignation and Lay Communion" is important and seasonable; particularly as exhibiting Mr. Keble's view of the position and duties of the Tractarians, and applying his statements to the matter of the Oxford Poetry Professorship. We have already quoted largely from Mr. Keble's Letter to Mr. Justice Coleridge, as extracted in this pamphlet; but we had long ago seen Mr. Keble's letter, and made notes of its contents, although, for the reason before mentioned, we did not review it. As, however, the Letter, as we before remarked, was authentic, *official*, and "*legally and morally*" published by wide and highly influential circulation, lay and clerical, academical and episcopal, and without any notification of confi-

dence or secresy, we think Mr. Bricknell was well warranted in referring to its contents, in his appeal to the Convocation. The Letter not being on sale, we will further apprize our readers of some of its specialities from our note-book. He says that there was *prima facie* need to reconcile the Anglican Articles with the "Catholic faith;" that he read No. 90 "in proof, and strongly recommended its publication;" seeing that "Persons embued with the principles, and desirous of carrying out the views which they seemed to have learned from *sacred antiquity*, were in some points staggered by the tone and wording of the Articles." For example, remarks Mr. Keble, "To say that a man is justified by faith, might appear to contradict St. James, and to be at variance with the constant use of the terms *justification*, MERIT, and the like, in the writings of the Fathers." As to the alleged appearance of contradiction to St. James, if we are to rescind the eleventh Article, because it asserts that we are justified before God "*only for the merit of our Lord and Saviour Christ by faith*, and not for our own works or deservings," we must also rescind the writings of St. Paul, and in truth the whole Bible: for even the Old Testament sacrifices were not rendered efficacious without faith. We are not careful to answer in this matter; for there is no *real* contradiction between St. Paul and St. James; and any "alleged" contradiction ought not to be reconciled by the rough expedient of suppressing one revealed truth because it is "alleged" to oppose another. But, forsooth, Mr. Keble and Tract 90 do not suppress the Article; they merely "explain it," so that the declaration that we are justified *only* for the merit "of our Lord," is made to agree with the doctrine alleged to be gathered from certain Fathers, that we are justified by "merit" of our own. With this moderate "explanation" a Catholic Tractarian can sign it; that is, for "Only" read "Not only," but with something else, namely, human "merit;" the very element which it was the direct object of the Article to exclude. But we thank Mr. Keble for at last admitting, what we have been called slanderers for intimating, that the offence of this Article in the sight of the Tractarians is, that it disclaims human "merit" as the ground of a sinner's justification. It has been asserted again and again that the Tractators do not regard human "merit" as the ground of justification; but we have now Professor Keble's authoritative appeal to the Fathers, in proof that in denying human merit as the cause of man's justification, the Article contradicts "Catholic doctrine."

He has many other objections to the Articles, to remove which required the arguments of No. 90. He cannot consent without No. 90 to the title of the sixth, which declares "the sufficiency of the Holy Scriptures for salvation," because "It might seem at first sight to dispense with the Church's office as a keeper of holy writ, and an enunciator of the rule of faith." Certainly to declare that there is but one rule, does look very like denying that there are two; and to say that "Holy Scripture containeth all things necessary for salvation," sounds like an assertion that the Church, though, in a just sense, it is both "a keeper of holy writ, and an enunciator of the rule of faith," is only to "keep" and "enunciate;" not to add to "holy writ," or to make another "rule of faith."

Again, "the description of the visible Church, Art. xix. if taken as a strict definition," demands, says Mr. Keble, the aid of No. 90

to prevent false inferences; also "the Article about sacraments has a sound at variance with the well-known and constant phraseology of the old Church writers;" and "that about councils requires explanation to be reconciled with what has always been, and every where, held, concerning those four, at least, which the Church of England acknowledges;"—an assertion wholly unauthorised; for nowhere does the Church of England acknowledge anything with regard to the first four, or any other, councils, which is at variance with her twenty-first Article. Where does she say that the four first councils could not err?

Again says Mr. Keble, No. 90 was necessary, because "the cry of insincerity had been raised," and therefore it was desirable to meet it. We apprehend that Mr. Keble has not found that the way in which it was met in that Tract has silenced "the cry of insincerity."

Mr. Keble apologizes in the following extraordinary manner for the shameful disparagement of our Church, its clergy, and all its members, in No. 90, where Mr. Newman speaks with a sort of contemptuous pity of "stammering lips," "working in chains," and the like. "The drift of which is to shew that the deviations made in our prayer-book from the more pure and primitive forms, may be accounted for on the supposition of a special providence overruling them to suit our decayed march, tone, and condition; a view which, besides its intrinsic verisimilitude and importance, I know had tended much to remove scruples, and to satisfy tender minds." Here note three things. First, how coolly and insidiously the Tractarians, calling themselves Anglicans, and eating the bread of the Anglican church, expose her to contempt, by affecting to take for granted, just as if no man denied it, or could deny it, that our English prayer-book is a most miserable deviation from some alleged "more pure and primitive forms"—that is, it is not the Mass-book or the Breviary; and it does not recognize exorcism in baptism, or praying for the dead, any more than St. Ken's day, and other Tractarian mummeries. Secondly, mark the reverence to God in making him the author of the juggle, or, as Mr. Knox called it, "the stealthiness" of giving us, by a "special overruling providence," a decayed prayer-book to suit our decayed condition in having left Popery for Protestantism. Thirdly, consider what must be the character of those "scruples" which could be removed by such "a view." As to such a view "satisfying tender minds," Mr. Sibthorp's case proves otherwise. Tract 90 requires a very powerful digestion, instead of its being an aid to the digesting of the Articles. Tenderness of mind is one of the last phrases applicable to the versute argumentation of that tract.

Mr. Keble adds that he saw nothing in 90 which had not been taught in 86, and "at large long ago, without a shadow of scandal, as far as appears." We agree with him that No. 90 only stated what we were called calumniators for saying was couched in the early Tracts, and in Mr. Newman's letters to ourselves; but as to there not having been "a shadow of scandal," this is not correct, though we are sorry to say, that in some influential quarters the Tracts were at first so equivocally coquetted with, or so faintly blamed, that the writers might well infer secret approbation.

Mr. Keble goes on, in the passages which we have quoted more at large, to shew the difficulty to which himself, and others who

hold Tractarian opinions, would be exposed, as academics or clergymen, if in the University, or by the rulers of the Church, the censure of the Hebdomadal Board, which he denies to be authoritative, should be followed up. He distinctly says that "he cannot evade" the Article on justification by faith, and still less that on purgatory, except by the interpretation of No. 90. But it was never meant that Articles should be signed in order to be "evaded;" they are signed to *prevent* evasion.

Further, Mr. Keble says, that if we reject making "the old Catholic Fathers and ancient Doctors" the authoritative tribunal for "Church practice and the interpretation of Scripture," "to what her (the Church's) appeal must be made is not so clear." Why, to Scripture itself, in the use of every aid which God has given us for its exposition. He suggests also that we shall "impugn the theological honesty of such as Andrewes, and Laud, and of Hammond, and Bull." No such thing. We do not impugn their honesty; but they were not infallible; they were members of a sect within the pale of the Church of England; and however respectable their names, we have scores and hundreds as venerable as theirs on the other side. But it is not a question of man's authority, but of God's word. And, by the way, how is it that our Tractarians, calling themselves members of the Church of England, repudiate our revered Reformers, and pick up a few names of a succeeding century; as if the Anglican Articles had been written in the days of Laud, and not of Cranmer.

Mr. Keble mentions, as another stringent argument for the publication of Tract 90, that without some such antidote to our unhappy Articles, many persons, "whose Catholic feelings are stronger than their principles are clear and consistent," will go over to Rome. Whether Mr. Keble inferred this from the reason of the thing, or knew it from private information, the intimation is a tacit admission that what Tractarians call "Catholic feelings" bend towards Popery. There may be some Tractarian "principles" which, though they suggest separation from the Anglican Church, yet present difficulties in going over without scruple to "Rome," (according to Archbishop Laud's wily reservation, "as Rome now is;") but as to their being "clear and consistent," we honestly think that Mr. Sibthorp has embraced the more "clear and consistent" alternative.

Returning from this analysis of Mr. Keble's letter, we go back to our pamphlets.

The Dean of Achonry's letters are well worth perusal on the questions at issue. He justly remarks—

> "In the system of the Tract writers we find a strange mixture of cold formality and enthusiastic sentimentality. We find in it that Pharisaic regard to outward ceremonies which engenders formality and superstition, united to the mysticism of the quietists, tending to fanaticism and reserve. The tendency of the whole system is to lead the mind to dwell upon external rites, antiquarian researches, rubrical rules, the observance of 'days, and months, and times, and years,' the round of services, the posture and the vestments of the officiating minister; in a word, on all that is connected with the outward fabric of religion and the Church, —while to all this is added, the sanctimonious air, the monkish austerity, the ascetic reserve, in which the genuine evidences, if not the actual essence, of internal religion and the divine life, are represented in a great degree to exist: while all desire to attain inward 'joy in believing,' a holy assurance of faith, and peace of conscience, are discouraged as enthusiastical and presumptuous; and all zeal and outward activity in the cause of religion are condemned.

(*To be Concluded in the Appendix.*)

APPENDIX

TO THE

CHRISTIAN OBSERVER FOR 1841.

BEING THE FOURTH VOLUME OF THE NEW SERIES.

RELIGIOUS AND MISCELLANEOUS COMMUNICATIONS.

THE SOURCE AND SUBJECTS OF DIVINE KNOWLEDGE.

For the Christian Observer.

IN reading the seventh chapter of St. John's gospel to the fourteenth verse, we accompany our Blessed Lord in His journey to the feast of tabernacles at Jerusalem. We notice the self-denying humility, and uncompromising strictness, with which He "who knew no sin" complies with the sacrifices, and atonements, and various ordinances of the Jewish law; and His ardent zeal thus "to fulfil all righteousness." We trace the cautious and prudent path which He treads amid the dangers which surrounded Him, though aware of His perfect security in the pledged protection of an omnipotent Providence. We thus collect from His *conduct* those general principles for the government of our own understandings, hearts, and lives, which His example on this occasion furnishes. And all His duties fulfilled, and all His obstacles and difficulties surmounted, we, at the fourteenth verse, attend Him to the temple,—may it be in a simple, teachable, and obedient spirit, to listen to the *instructions* which He there delivered. "About the midst of the feast, Jesus went up into the temple and taught."

Of the power and impressiveness with which He spake, we may form some idea from the surprise which it produced in His audience, as related incidentally by the evangelist, "The Jews marvelled, saying, How knoweth this man letters, having never learned?" By letters, as applied by a Jew to the discourses of our Blessed Lord, we are not, doubtless, to understand either the lighter ornaments of trained eloquence, or the more solid and profound researches of human literature. No specimens of our Lord's discourses which the sacred history furnishes, permit us to suppose that these, however allowable they may be, when used in simplicity for the promotion of God's glory, were resources upon which He ever drew for aid in the promulgation of Divine truth. But by letters, as applied to the discourses of our Lord, and by a member of the Jewish nation, we must

understand those principles and doctrines of Divine truth, whether speculative or practical, which form the exclusive subject of all His recorded discourses, and evidently the exclusive matter which occupied and interested His devout mind. These principles of Divine truth were illustrated and enforced by a profound knowledge and judicious application of the Jewish scriptures, which, however they might have been darkened by the glosses and comments of their doctors and rabbies, formed in the eyes of a Jew the only literature worthy of his study and attention. The wonder therefore of the Jews, ignorant as they were of the true fountain of light and truth, was this, That our Lord, who had not been regularly trained in the schools of the prophets, and brought up at the feet of some Gamaliel, should exhibit this intimate acquaintance with, and this profound knowledge of, the sacred writings; and, perhaps some of the better disposed and more spiritually enlightened might have added, this clear insight into their moral nature and tendency,—this close and searching application of them to the habits and prejudices, the consciences and hearts, of those whom He addresses.

"As in water face answereth to face, so the heart of man to man." Human nature is unchanged and unchangeable. In our unconverted state it is the same, as to all its leading features, in every age and clime, and under every dispensation. Precisely the same ignorance as to the true source of Divine knowledge which the Jews betray in the dawning twilight of their earlier dispensation, is betrayed in the meridian day of the gospel dispensation, by the carnal mind, equally unenlightened as *they* were by the day spring from on high, which has since visited the world. The surprise which the Jews here express at our Lord's intimate acquaintance with Divine things, or the presumptive argument which, in the pride of learning, they advance against the certainty of His knowledge and the truth of His doctrines, we hear daily embodied by the poor among us into a hollow and delusive plea in defence of their own wilful ignorance, whether in the theory or practice of religion. Among the poor, religion seems to be considered as imposing its obligations, and conferring its privileges, on the rich, the great, and the learned alone. And the following question, in its spirit, we hear daily repeated by them, How can we, who are debarred by ignorance from access to the various sources of knowledge, become acquainted with religion? Or if you urge upon them that the Bible, the great fountain of knowledge, lies open to all, How can we, whose time is claimed by our temporal and bodily necessities, study and practise its requirements? To the rich indeed, and learned, who have free access to every source of knowledge, leisure to approach, and time,—for here centres the grand delusion,—*time to practise* all that the gospel requires, these things are practicable. But to us, who are compelled by the imperious demands of our animal nature, and the providential circumstances in which we are placed, daily to repeat the unspiritualizing question, "What shall we eat, or what shall we drink? or wherewithal shall we be clothed?" these things are utterly impracticable. It is true, indeed, that to be freed from the necessity of devoting time and thought to provide for the indispensable wants of our lower nature is a blessed privilege, as it removes a serious obtacle, though, when placed in our path by Providence, not an insurmountable one, to the soul's ascending into the purer regions of its higher and spiritual nature. But perhaps it is the increased responsi-

bility which results from this very privilege, not less than the temptations to neglect or abuse it which wealth ministers, that renders it easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of heaven. But however this may be, the poor should at least remember, that this very declaration of our Lord himself implies, and in direct contradiction to their complaint, that poverty furnishes a much less difficult entrance to the narrow way which leadeth unto life than riches: and that in the privations which it inflicts, and the toils which it imposes, in the constant exercise which it thus enforces of the self-denying virtues; in reducing the seeming value of their portion in the things that are seen, and in enhancing the real value of the promises, and hopes, and consolations, of the things which are not seen; in withholding from them various temptations to vanity or vice, and thus ministering fewer inducements to link themselves to earth by the heavy chain of the baser affections; and by furnishing, in the spiritual consolations, the temporal comforts, and the worldly respectability, which religion alone can confer upon the poor, additional motives to piety, it lays them under an increased accountability, peculiar to themselves: so that if the rich will have to answer, in the great day of final account, for the rejection of higher privileges, and the neglect of fuller opportunities, the poor also will have to answer for yielding to less powerful temptations, and resisting more powerful motives.

The great mistake of the world with respect to religion, and which the question of the Jews suggests, is twofold; and has respect to its *real nature*, and to the *fountain* from which it is drawn. As to its *origin*, worldly men in general, of whatever rank, conceive that the statutes of heaven are to be learned, like the statutes of the land, by close application, and intense study of expositors, commentators, and controversialists. If, therefore, providence has placed a man in a situation of life, under circumstances which preclude the possibility of such labour and attention, they think that a lesser degree of religion is attainable by *him* than by his minister, his wife, or his children; and that providence itself may be pleaded in bar of the penalties which religion neglected would enforce. They are utterly ignorant of this fundamental truth, that although every mean which God has promised to bless should be diligently used, and *will* be so used, by every sincere inquirer after Divine truth; yet that religion is not necessarily dependent on these means, except as regards the wilful neglect of them; is not derivable from human authors, human teachers, or human exertions, nay, even from the Bible itself; but that in its saving, sanctifying, enlightening essence, the Divine Spirit is its alone teacher; God its fountain; prayer the channel for conveyance of its unfailing stream.

The other great mistake of the world, and intimately connected with the former, is, that it views religion in its intrinsic nature, and its practice, *not* as the all pervading spirit with which a man discharges his various duties, civil as well as religious; endures the afflictions, or enjoys the innocent pleasures of life,—not as a submissive and docile, a sincere, and meek, and loving spirit, which teaches him to "please all men for their good unto edification;" and "whether he eats, or drinks, or whatever he does, to do all to the glory of God;" but as a dry system of speculative truths, and ethical precepts; an inanimate body of orthodox theology, ceremonial obser-

vances, and moral duties; in a short, something irreconcileably distinct from all the ordinary occupations and enjoyments of secular life; and therefore requiring a *time* for its performance, which must be abstracted, in greater or lesser degrees, proportionate to the leisure or the piety of each individual, from those different occupations and enjoyments. From this mistake it is, combined with the instinctive aversion from holiness of the carnal mind, and not from any knowledge of its real nature,—which the unregenerate cannot possess—that the man of business, or the man of pleasure, views religion with a hostile eye, as making an insatiable demand upon his time or his happiness.

To correct the former of these prevalent mistakes, that religion *is* a subject of human teaching, and therefore unattainable by the ignorant; and to confirm the former of these great truths, that God is the alone fountain of truth, and "Father of lights;" the Divine Spirit, the alone Teacher who can lead man into all truth; our Lord declares, in answer to that question of the Jews, "How knoweth this man letters, having never learned?" "My doctrine is not mine, but His that sent me." "Not mine" in my human nature, in which alone you know and contemplate Me. "Not mine" in that nature in which I sat in the temple, in the midst of the doctors, both hearing them and asking them questions. "Not mine" in that nature in which I "grew in wisdom as in stature:" though mine indeed *in this, that* "I and my Father are one:" that in Me is "the residue of the Spirit:" that in Me "dwelleth the fulness of the Godhead bodily."

Remember then that religion, in its vitalizing, internal, and essential nature, is neither a system of orthodox theology, nor the performance of any set of duties, moral or ceremonial, distinct from the occupations and enjoyments of ordinary and social life, however excellent in themselves those duties may be, or however instrumental to piety, as Divinely appointed channels and instituted means of grace. Religion is pre-eminently, I had almost said exclusively, an *all* pervading spirit of simplicity and godly sincerity, *of humility, of purity*, of faith, of love, which sets God always before our eyes; and enables man, naturally blind, in God's light to see the light of truth. It regulates all its principles, affections, and tempers. It teaches him, in his intercourse with the world, to estimate justly his real interests and the true character and tendency of all his enjoyments. He who has submitted himself to religion's easy yoke seeks, in his whole walk through life, to maintain a spirit of meekness and humility, of integrity and liberality, of temperance and purity, of piety and love; and, in the ordinary detail and filling up of his every day duties, "herein does he exercise himself, to maintain always a conscience void of offence both towards God, and towards man." With respect to such a religion there are evidently no excluded and no privileged orders. It is attainable, and in an equal degreee, by every rank, and order, and class of society, learned and unlearned, high and low, rich and poor. And if the rich, freed from every demand of their lower nature upon time and thought, have in this an additional cause of thankfulness, and fuller opportunities of dedicating that time and thought to the undistracted contemplation of Divine things, these privileges not only bring with them a proportionate accountability, but are amply compensated to the poor, by their freedom from the many and powerful temptations which riches bring along with them;

and by the facility of cultivating and practising those self-denying graces to which habit has reconciled *them*, but which present obstacles insurmountable, but through mighty grace, by those who have been nurtured in the lap of ease, of affluence, and of self-indulgence. Such a religion as this is evidently not taught of man but of God; not the purchase of intense study and profound learning, but the purchase of the blood of Christ: the free gift of God: the fruit of faith: the answer to fervent, persevering prayer.

Religion, then, is a science not of human but of Divine invention: and all who are taught it are taught of God. But who are they who are thus taught of God? To this interesting and important inquiry our Lord himself replies, "If any man will do his will, he shall know of the doctrine whether it be of God." If any man, through the blessed influences of preventing grace, brings to the perusal of the sacred word, to the ordinances of religion, to the various other means which God has appointed to be the channels for the conveyance of assisting grace, and which he has graciously promised to bless,—if, in a word, he brings to the inquiry after Divine truth a prostration of self-will, a docile, submissive, and obedient spirit; if he comes with a readiness to obey the will of God so far as it is revealed to his soul, and to follow, through every difficulty, and at any personal sacrifice, the path of duty so far as the Divine light discloses it, he shall be taught of God. The light which already illuminates his understanding, and directs his path, shall shine more and more unto the perfect day. "If any man will do his will, he shall know of the doctrine whether it be of God."

It was asked of a learned, pious, and practical divine, eminent in our church, what, in his opinion, was the grand requisite for entering upon and successfully pursuing a Christian course. His answer was, Sincerity. It was again asked him, what was the second requisite, what again the third, and still his answer was the same, Sincerity. And was not this reply in the spirit of that declaration of our Lord which we are now considering? There is a surely something which lies deeper in man than the assent to and profession of the most complete and orthodox system of truth, or the most specious and imposing exhibition of moral practice. And that something is, a prostration of self-will, and a voluntary acquiescence in the will of God. There is a holy resolution to follow, not through a constrained obedience, but with the whole bent of the heart's affections, wherever God may lead, which smooths our path, and makes his ways straight before our face. There is a casting down of imaginations, with every high thing which would exalt itself against the knowledge of God; and a bringing into captivity every thought to the obedience of Christ, which clears the spiritual vision, and dissipates the mountain difficulties of mist and delusion which the carnal and hollow heart exhales. There is an affection of the heart for Christ, paramount to every affection, and invincible by any suffering for His name's sake, which solves a thousand scruples. A holy simplicity and godly sincerity such as this would soon scatter every cloud of prejudice, delusion, and error, which veils from our benighted souls the light of truth, or conceals from us the path of present duty. We should walk at liberty, if we sought God's commandments.

It is an awful truth, of which daily experience and observation, within us and around us, furnish incontestable evidence, that many of

every man's opinions are the result of a prejudiced will, and not of calm, and patient, and deliberate investigation: not of a sincere and impartial examination, a fair contact and grappling with truth. This consideration should ever cast us in prostrate humility upon the Divine forbearance and mercy; and teach us to seek our repose of soul, not in any thing that is in ourselves, but in an humble confidence in the unchangeable love of Him who alone can sound the unfathomable abysses, trace out the hidden springs, and analyze the secret motives of the soul: who alone can try out the reins and the heart, and know, and tell to man, what is in man.

I would appeal to any man, whether he does not know, by his own experience, that the understanding will obstinately cling to what the heart fondly desires; and long refuse to be convinced of the fallacy of that which it anxiously wishes to be truth. This natural propensity of the mind to self-deception; this instinctive desire to find repose or enjoyment in the visions of a dream, rather than awake to the painful realities of truth, is an awful and melancholy consideration. But amid the multiplicity of error, of prejudice, of delusion, which wholly absorbs the world around him, and into some of which, through the remaining frailties and infirmities of his heart and understanding, he may himself fall, the Christian possesses, in the devotion of his will to God, an infallible principle of recovery, and an internal light which guides him into all necessary truth. This exercise of a sanctified will, this cleaving of the heart to God, will serve as a sure anchor to his soul, and hold it in safety amidst the buffeting of a thousand waves and storms of temptation and assault. It will bear him up amid infirmities of nature, defects of understanding, indiscretions of judgment, and imprudences of conduct, which, otherwise, must inevitably overwhelm him. There may be many a suffering keenly felt, yet submissively endured. There may be many an infirmity of constitutional temperament, or of acquired habit, strenuously indeed resisted. There may be many an error, unwittingly indeed embraced, and then resolutely maintained; and much ignorance of truth, involuntarily indeed submitted to, while yet, in the exercises of a sanctified will, and steady devotion of the heart, the soul seeks after, finds, and comes in contact with God; and is infallibly guided into all that to it is necessary truth. It is only "when men like not to retain God in their knowledge, that God gives them over to a reprobate mind," and to its inseparable consequence, an ungodly life, "to do those things which are not convenient." The key of knowledge is the Bible, the inlet of knowledge is the single eye. The illuminating principle which God kindles in the believer's soul to enlighten it, is "simplicity and godly sincerity." The avenue by which the Divine Spirit leads the soul into all doctrinal truth, as well as in itself the perfection of all practical truth, is the union and harmony of the will of man with the will of God: "If any man will do his will, he shall know of the doctrine whether it be of God."

In a word, to be a Christian, you must sincerely wish to be a Christian. Nor is this, if rightly understood, a low attainment. It is the very turning point of conversion. God's first work of grace, is to make His people willing in the day of His power. Many a man who has seemingly made large advances, and is not far from the kingdom of heaven; who has trod upon the borders, and speculated into eternity; has yet vacillated and reluctated to cross its thresh-

hold. Many a man who would fain die the death of the righteous, and that his last end should be like his, yet recoils from the thought of living the life of the righteous; and with the madness of the unhappy prophet, prefers the present wages of unrighteousness. Many a man, who groans beneath the bondage of some besetting bosom sin, and struggles and even prays for deliverance, yet does not pray in faith, nothing wavering, but repents and sins; resists and yields; petitions and retracts: fervently prays for deliverance, and, like St. Augustine, half trembles lest the prayer which has escaped his lips should enter into the ears of the Lord of Sabaoth, and be heard and answered.

To the acquisition and maintenance of vital religion, sincerity is the great prerequisite. It is the turning point of conversion. It is the first grace which God bestows upon a renewed soul. It is the inlet to that knowledge of truth which is the sure and only avenue to the kingdom of heaven and everlasting life. Truth, like God, is one, and yet a numberless variety of conflicting opinions, some of them too upon the most vital and essential points, distracts the world, and rends even the body of Christ. I would then exhort all and each to remember, that error in doctrine is the inevitable result of error in practice. The remedy should therefore be applied, not to the symptom but to the source of the disease, not so much to the blindness of the understanding, as to the corruption of the heart, and the perversion of the will. The shortest and least perilous path to truth is not heartlessly to cavil, and pertinaciously to dispute, but to believe, to love, and to obey: to tread a narrower, a stricter, and more self-denying path of holiness: to aim at a more realizing faith, a more assured hope, a deeper prostration of self-will, a more perfect conformity to the Divine will, and a more intimate communion of the soul with God. For "if any man will do his will, he shall know of the doctrine whether it be of God."

J. M. H.

BARTIMEUS.

For the Christian Observer.

In my former paper I spoke of the importance of seeking, in the use of every appointed mean, to have the veil which shuts out spiritual objects removed from the soul. This indeed can never be effected by human power alone. Man, by his unassisted efforts, can no more remove the veil which sin has spread over his soul, and which separates between him and the spiritual world, than he can by a word dispel the shades of night, and make the darkness to be light around him. Much, nevertheless, is given him to do. And as the sick man, though he cannot accomplish his own cure, may yet materially promote it, by attending to the means prescribed for his recovery; so, by a diligent waiting upon the Great Physician of the soul, in the use of those medicines which He has mercifully provided for healing all its diseases, may each, however helpless in himself, acquire light and strength to go on his way rejoicing.

If then you prize as they deserve such unspeakable blessings, you will take heed not to neglect the means which God has graciously appointed for enabling you to attain them—not merely for teaching

you to know your wants, but for guiding you to the source whence they may be supplied. You will study humbly and attentively the *Divine Word.* It is a lamp unto the feet, and a light unto the path. It is able to make wise unto salvation; and if read with faith and meekness, will not fail, through the Divine blessing, to work effectually in saving the soul of the believer. You will be constant and earnest in the observance of every *religious ordinance*—of the Sabbath—of the communion of the body and blood of Christ—of assembling yourselves together for the purposes of public and family worship. These duties were enjoined, or rather these privileges were vouchsafed, to familiarize our minds with the all-important interests which the objects around us have so great a tendency to keep out of view. They were designed to animate our faith, to quicken our devotion; to excite within us a longing after heavenly joys; and, like the rich clusters from Canaan, by affording us, in our journey through the wilderness, a taste and pledge of the delights of our promised land, to stir us up to a greater diligence in the pursuit of those pleasures which are at God's right hand for evermore.

But especially, you will be frequent and fervent in your *secret supplications* at the throne of grace. To the performance of this duty the most precious promises are annexed—the happiest effects are every where ascribed. We need but to ask, and we shall receive, for God will give His Holy Spirit, the source of all peace, and happiness and joy, to every one that asketh. And the Apostle says, "If any man lack wisdom let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him."

But we are not furnished merely with these *assurances* of God's readiness to hear and answer prayer. We have on record many *instances* of its prevailing power, one of which Bartimeus sets before us. That our petitions, however, may be crowned with the same success which attended that of the blind suppliant, they must be formed upon the model of his. They must be the importunate *effusions* of a soul deeply sensible of its weakness and its wants, and resting, with humble, yet unshaken confidence, on the Saviour's ability and willingness to grant the necessary aid. These features are clearly discernible in the blind man's prayer. He knew that the loss he felt was one beyond the reach of human remedy, but he also knew that an Almighty Being was at hand, whose word no malady, however obstinate, was able to resist; whose heart was ever open to the voice of misery when it asked for His sympathy and relief. He knew that *He* was within hearing of his call, the fame of whose miracles afforded to the fair unbiassed mind the fullest evidence of the indwelling Deity—that One, mighty to save, even Jesus of Nazareth, passed by. Thus assured, humbly, yet boldly, he applied for mercy. Nor was he discouraged from pressing his request, because it was not immediately answered, for he knew in whom he believed. Nor could the charges of the multitude "that he should hold his peace," prevail with him to desist. He had the attainment of his object too much at heart to be silenced by the rebukes of those who felt not the wretchedness of his condition, and had no concern in his release from it. Despite of discouragement and opposition, he still persevered in pressing his request until, at the Saviour's word, a joyful light burst upon his longing eyes, and faith had gained an entire victory.

Is such, let me ask, the character of *your* prayer, when you bend your knees before the Father of lights, from whom cometh every good and perfect gift? Do you enter His presence deeply affected by a sense of your inherent depravity and weakness? Do you feel that by nature your understanding is darkened, your heart disordered, and your will perverted,—that sin has gained such an ascendancy within you as to incapacitate you, in almost every instance, from discerning your true interest, or, should reason rightly instruct and conscience warn, to deprive you, if not of the inclination, at least of the power, to follow their united admonitions? Without a consciousness of your slavery, you cannot earnestly wish for freedom, or long after the glorious liberty of the children of God. Nor can you truly pray to Him for pardon and strength while you have no just conception of your guilt and weakness.

But ignorance on these points is not the only hindrance to the exercise of genuine devotion. Many have the fullest knowledge of the *fact* of man's fallen and helpless condition, who continue, notwithstanding, to swell the crowd of those that draw nigh to God with the lips while their heart is far from Him. And this, because they do not bring home that knowledge to their own hearts: because they feel not the misery of that condition as their own. The fleeting vanities of the passing moment predominate in their minds, and divert their thoughts from the contemplation of permanent and substantial enjoyments. The eager pursuit of temporal pleasure leaves no room in their breast for an anxiety about eternal blessings. Hence they content themselves with offering up at stated intervals a merely formal worship to their Maker, whose favour they are little solicitous to obtain; while that world where their treasure is deposited receives their real and unceasing homage. But let no one deceive himself by supposing that He, whose peculiar prerogative it is to search the heart and know its inmost secrets, will be satisfied with a bare repetition of sounds, uttered with distracted thoughts and a wandering mind. To pray, is not to describe our misery and helplessness in words however eloquent and appropriate, but to feel it. In fact, prayer may be called, emphatically, the language of the heart. *There*, or *no where*, is the seat of its existence. If our requests proceed not thence, they never will be heard with a favourable ear by Him who has expressly required us to give Him our heart, and has proclaimed Himself a Spirit that must be worshipped in spirit and in truth.

But that which is chiefly necessary to the success of prayer, and without which, if it were possible to possess every other requisite, all would be vain, is faith in the merits and intercession of the Son of God. This is, as it were, the key which opens to us the treasury of heaven, and enables us, out of the Divine fulness, to draw a supply of grace to help in every time of need. It is only by faith we can obtain an interest in the atonement of Christ. Without faith, therefore, it is impossible that God should be pleased with or give heed to our petitions, since His justice and holiness are directly opposed to the happiness of the man who remains unjustified by the blood, and, consequently, unsanctified by the Spirit of his Son. But when faith has laid hold upon the rich promises of Divine mercy, and arrayed the sinner in the garments of Immanuel's righteousness; and when, from a state of wrath, he has been thus reconciled to his offended Father, and restored to a name and a place among His chil-

dren, then, "He who spared not his own Son, but freely gave Him up for us all," can, without impeaching his essential perfections, still further display the boundless riches of His grace, in giving all good things, with Him, to the believer, whom, in perfect accordance with His justice, He has already freely justified.

But faith is necessary, not merely to confer a title to obtain blessings from God, but likewise to impart a meetness for the enjoyment of them. It is, in fact, the fruitful source of all the bright assemblage of the Christian graces;—of the *confidence* which humbly yet fearlessly reposes in the watchful care of a tender Providence,—of the *love* and *gratitude* which attach a superadded charm and relish to every mercy,—of the *resignation* which continually and cheerfully acquiesces in the Divine wisdom and goodness, as well when it sees fit to deny, as when it grants, our requests. Accordingly we find that our Lord, while upon earth, generally made faith a prerequisite to the dispensing of His bounty; and that, in almost every instance where He gave relief, His language was, "Thy faith hath saved thee." And still, in heaven, His language is the same to every petitioner for mercy. Still does He address him in words to the same effect, "According to thy faith be it unto thee"—"Only believe; all things are possible to him that believeth."

Since then *faith is* so indispensable an accompaniment of prayer, it behoves you to consider whether it belongs to you. Though your Saviour is not now, as in the days of His flesh, visibly at hand to succour and to save you, are you persuaded, nevertheless, that He is still "nigh unto all that call upon him, even all such as call upon him faithfully,"—that His eyes are ever over the righteous, and His ears are open unto their prayers? Though it is not given to you by sight to behold Him, can you see Him, by faith, sitting at God's right hand; advocating there His people's cause; pleading His sacrifice as the all-sufficient satisfaction for their sins; and waiting to send down the promised gift of His Spirit upon all who earnestly and sincerely ask Him? Influenced by such views, assured by such aid, is it your chief object to "seek first the kingdom of God and his righteousness," believing that all other things really conducive to your present and eternal good, shall be added unto you?

And thus believing, can you "come boldly to the Throne of Grace, counting him faithful who hath promised?" Can you, even when difficulties beset, and the Lord seems to hide His face from your petitions, still fearlessly commit your cause into His hands, contentedly acquiescing in what seemeth Him good, and enduring patiently "as seeing him who is invisible?" It may be, with the short-sightedness and ignorance inherent in humanity, you desire what, if granted, would prove really injurious, and He who seeth not as man seeth, thinks fit, in mercy, to refuse your requests. Can you, on such occasions, be thankful for this mercy, and acknowledge the loving kindness of the Lord? Oftentimes, it may be, the blessings you implore are such as His unerring word assures you cannot be otherwise than pleasing to him, and conducive to your best interests, and yet for a while He chooses to turn a deaf ear to your petitions. Not unfrequently does He deal thus with His children, to try them, and prove what is in their heart; to let patience have its perfect work; to put their faith to the test; and by convincing them of their dependence upon Him, to increase their faith, and thereby unite them more closely to their Heavenly Father. When He deals thus by

you, does your faith bear up against the trial, and prove its precious and imperishable character, by still leading you to rely upon His faithfulness, even when it seems to fail you? Does the fear of adding to your other sins that worst sin of unbelief, by mistrusting His power or willingness to save you, animate you under the most trying circumstances, and almost against hope, to believe in hope? Is the salvation of your soul so dear in your estimation as to prevail over every allurement from without, and every temptation from within, which would persuade you to abandon the only object worth attaining, to sit down contented under the loss of all that is truly valuable in time and in eternity? If you cast not away your confidence, it will at length have a great recompence of reward; but if, on the other hand, your faith be wavering, you shall in vain expect to receive anything of the Lord.

Be admonished then by the signal instance, among many, which Bartimeus furnishes, of the success of earnest prayer. Persevere with frequency and importunity in your cries for mercy to the Son of David. Resolve, like Jacob wrestling with the angel, not to let Him go except He bless you: and though He may seem at first to disregard your voice, though for a time He may delay His coming, yet at last He will assuredly come, and will not tarry. He will wash away your sins in his own blood. He will comfort you with the sense of His presence; and by His Spirit, wherewith he once spoke a world into being, will move over the dark and troubled surface of your mind, commanding light to shine out of the darkness.

And if the light hath already shined in your heart; if you have already received an answer of peace, and been gladdened by the still small voice of redeeming love, whispering to your soul, in joyful accents, "Thy faith hath saved thee;" remember the obligation thus imposed upon you to walk as children of the light; to live henceforward in a manner suitable to your new and heavenly birth; and immediately resolve to imitate the example of Bartimeus, by following Jesus in the way. He who has opened for you the kingdom of heaven, and is Himself "the way, and the truth, and the life," can alone teach you the way thither. And as, on the one hand, He hath assured us that none can come unto the Father but by Him; so, on the other hand, he has declared, that even by Him no man can enter into life who keepeth not His commandments. The sick man may fancy his disease removed, and every danger gone, but he has little reason to be satisfied with his state, until the morbid craving for noxious food has been replaced by a better and more healthful appetite. Whatever your religious professions or feelings be, the only solid evidence you can exhibit of a change of heart, is a change of conduct. Bought with a price, you are no more your own, but His who paid your ransom; and He requires of you to make the poor but only return you can render Him for all His goodness, by living in future to Him and not unto yourselves. Thus only can you give Him the honour due unto His name. And this is the most effectual method you can take to prevail with others to honour Him also. No sooner were the eyes of Bartimeus opened, than he hastened to express his gratitude by glorifying God for His mercy; and all the people, when they saw it, gave praise unto God. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

T. E. H.

MEMOIR OF BENGELIUS.

(Concluded from p. 731 of December Number.)

In addition to his academical and pastoral functions, Bengel filled the offices of a Prelate of the Lutheran church, a Councillor of Consistory, and a Member of the Provincial Estates. He was never minded to lay up many good things of a temporal kind, or to get into high places of honour; but notwithstanding this resigned state of spirit, he was gradually promoted to the highest ecclesiastical functions and dignities of his country. He used to say, "We may learn from the example of Isaiah (vi. 8) how to conduct ourselves on receiving any important call. When the prophet heard the voice of Jehovah, saying, 'Whom shall I send, and who will go for us?' (who will be my messenger?) he was ready at once to consent, saying, 'Here am I;' but he did not omit to add, 'Send me!' that he might not go without the Divine will."

It was in this spirit that he wrote in 1740, when proposed for the prelacy of Denkendorf: "I have just been giving to our ecclesiastical dignitaries a detailed statement of my present situation in the seminary, and now feel quite comfortably prepared either to receive a new prelate over my head, or to be advanced to a new station, if God so order it; for He alone is the patron I look up to. If He manifests further long-suffering towards such an one as me, I shall praise him for it; but let him do with me what seemeth him good; I shall still bless him. The termination of my pilgrimage cannot be very far off; what will it signify whether the remainder of it lie through a valley, or over an eminence? Opportunities for making good use of my time, I have plenty already, if I am not wanting in diligence; whereas to whom more is given, of him will more be required."

The result was, that a friend was translated to the prelacy of Denkendorf; but the prelacy of Herbrechtingen was shortly afterwards given him, as a station of comparative *otium cum dignitate*.

Bengel now exchanged a life of long toil and activity for one of comparative rest and quietness; and constant intercourse with ardent students and learned men, for one of comparative rest and quietude in a remote country seclusion. His literary works were now nearly completed, and he considered himself to be approaching so near the end of his course, as not to be likely to venture afresh upon similar undertakings. In September 1741, he writes: "I have been undergoing, for several days past, an experience comparatively new to me; so much more than ever do I feel myself to be like an empty vessel, as my work of nearly thirty years is fast running to its close: but it is good for me to learn the littleness of all our human efforts." Nevertheless, he gradually accommodated himself to his new condition; and on the 20th of May, 1742, he writes: "My solitude affords me advantages for meditation on the Apocalypse, and upon other subjects more aloof from the noise and distraction of human opinions; indeed, the leisure I enjoy, after so many years of incessant business, would seem strange to me, if I did not learn to improve it. I must needs have some probationary exercises to go on with, while I remain in this life."

But his work was not yet done: he had only shifted upon a resting station, where he could recruit his strength for new activity, and

give it to those immediate employments of the ministry, which, as he sought after them with exemplary earnestness and piety, now increased upon him daily. The impressive sermons preached by him and by his excellent coadjutors, soon stirred up such a feeling in their congregations, that many with wonder and delight expressed that they had never heard such preaching before. Persons thus awakened to the value of real Christianity soon wished for instruction in personal religion beyond what they could gain from public discourses; and the more eager they were to listen to these, the more they felt their need of private spiritual application. They therefore waited upon their faithful pastor, requesting him to satisfy their desire for the truth; and he readily complied with their request. He commenced regular meetings for edification, similar to those he had held at Denkendorf, and he now expounded, first the four Gospels throughout, and afterwards the Revelation of St. John.

Another province of employment soon opened upon him. When he was only tutor in the Theological Institution, persons of various countries and conditions applied to him, either upon subjects of literary interest, or upon matters of conscience; and he was always ready to oblige every one, as far as his time, learning, and abilities would permit. But after he was raised to the prelacy, he was more sought than ever; and though he had increased leisure for correspondence, he soon found it quite occupied in answering inquiries that daily poured in upon him. But as his leisure and capacity for it were regarded by him as entrusted talents, he most conscientiously and wisely studied to improve the trust.

Another demand on his present attention was the education of his two sons, whom with a few boarding pupils he instructed partly himself, and partly by an able tutor. All these occupations, however, were comparatively no more than a sort of recreation for a few years; for he was soon to enter upon far more comprehensive engagements.

As he had treasured up no ordinary share of learning and piety, it would have been a public loss had he not been drawn forward to assist officially in the most important business of his country. The Provincial Estates were sensible of this, and chose him, in 1747, a member of their General Assembly, and in 1748 a member of their Special Board. Upon this subject he thus expresses himself in a letter of the 29th of June, 1747: "My call to the States Assembly was unsought; but when it came, I did not refuse it. May all who love me, lend me the support of their fraternal and affectionate prayers! I have just passed the sixtieth year of my pilgrimage; and, having of late completed one work after another which God's providence had committed to me, I had thought to put my furniture into a narrower compass, (and to set my house in order.) But now I am brought unexpectedly into a wider circle of more arduous engagements than ever, having to learn what it is to watch over and assist in the welfare of a whole country, and of the church comprised in it; and this not merely in a general way, but in a great variety of particular business. Still He, who is ever faithful and true, will carry me through this large range of difficult duties also."

In the same manner did he express himself, when in 1749 he was elected Councillor of Consistory, and Prelate of Alpirsbach; which

obliged him to leave Herbrechtingen, and reside at Stuttgart. "I enter upon my new and unsought office, trusting in the Divine mercy. That my call to it has occasioned mutual encouragement and congratulation among worthy and pious people, gives me comfort and joy in one respect, but shames and awes me in another, as knowing what I am in myself, and what a world it is we have to do with; a world in which it is not easy to answer even the moderate expectations which men may form of us. However, I shall thus become less and less in my own eyes, and more desirous of attaining the everlasting rest."

With similar humility he writes in acknowledgment of the honour of the degree of Doctor of Divinity conferred upon him by the University of Tübingen. In the discharge of his important public duties, he gained the approbation of brethren, his country, and his sovereign; but notwithstanding his many occupations, he still exercised a kind of pastoral ministry; for he held private meetings for edification in his Stuttgart abode, and found in that city, persons, among both the sick and well, who thirsted for the truth of the gospel. He says, in a letter to a friend,— "I am drawn out, for the first time, from my long retired habits, into a much engaged and stirring kind of life. Just lately I have had to reside in Stuttgart for several weeks, and next week I must be there again, besides what I have afterwards to do, if I live and am well. All such avocations, while they open to us more and more of the vanity of the world, ought proportionately to confirm us in closely following the Lord Jesus Christ, who once passed through this same world in a manner so worthy of himself, and so well pleasing to his heavenly Father. During my visits at Stuttgart, I have met with not a few who diligently seek Him that seeth in secret, and who abide patiently upon *Him*, notwithstanding all secular interruptions and discouragements; and I was particularly delighted, not only with what I had heard of His Serene Highness the Prince of Mecklenburgh, but indeed, with what I have found him to be; for at Stetten I enjoyed the long desired pleasure of conversing with him. This prince honours THE LORD, and THE LORD will honour *him;* and will lead him to true *exaltation* by the way of true *humility*."

If we were penning a complete memoir of this learned and excellent man, it would be requisite that we should devote a large space to a consideration of his writings, by which chiefly he was known, while living, beyond the limits of Germany, and which have honourably perpetuated his name to posterity. He wrote much; for besides his elaborately edited editions of various ancient authors, he issued about thirty original publications; and these are of considerable bulk, notwithstanding his habit of condensing. They contain a great variety of extensive and elaborate research, in classical, patristical, and biblical philology, exegesis, criticism, chronology, and divinity doctrinal and practical. The survey of these extends, in Burk's memoir of him, to nearly two hundred and fifty pages; and even a brief analysis of them would be as much beyond our limits as beyond our design, which is chiefly to set before our readers an outline of his character. His criticisms upon prophetic interpretation we have noticed in a former paper. The most elaborate and valuable of his publications is his "Gnomon Novi Testamenti." His judgment is not always to be depended upon, and there is much in his pages that is weak and

fanciful; but they are marked by great learning, diligence, piety, and a desire to promote the glory of God, and the spiritual edification of the reader. In private life the character of Dr. Bengel shone brightly as a husband, a parent, and a friend. God gave him twelve children, half of whom entered the eternal state in their infancy. Of the surviving half, the four eldest were daughters, whom he lived to see happily married. Of his two sons, the elder, Victor, was a student in medicine, and survived his father only seven years. The younger, Ernest, was a divinity student, and afterwards Dean of Tübingen. The loss of his children occasioned severe sufferings to so affectionate a father, but his letters shew his remarkably christian state of mind under these afflictions.

Bengel inherited a weakly constitution, and his health was always delicate. But, by the divine blessing, upon careful attention to it, he reached the age of sixty-five. He sometimes had dangerous illnesses, and felt much the frailty of his earthly tabernacle, especially in his later years; but he gave full scope to his religious convictions, not wishing to hide from himself the thought of dying, but endeavouring to become familiar with it. And as he did not consider theology to be a mere knowledge of the art of dying, so he held it to be the Christian's most important business to emerge from a state of sin to a confirmed state of grace; and herein to wait, not for death, but for the appearing of our Lord Jesus Christ.

In November 1735, just seven years before his death, an epidemic disease prevailed, by which he suffered much, and he knew not but the hour of his departure was at hand. His habitual state of mind was strikingly exhibited by his remarks on this his anticipated death-bed. On November 10, his remarks were continually upon the subject of death. He was cheerfully preparing himself by prayer for joining the church triumphant, and for being numbered with the saints of God in glory everlasting. He was frequently breathing the words of the psalmist, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." "I have nothing," he said, "to detain me here; God only vouchsafe to open my eyes, reveal everything to me, and make me perfectly humble and submissive to his will." "I commit myself," he said, "to my faithful Creator, my intimate Redeemer, my tried and approved Comforter. I know not where to find anything comparable to my Saviour. Only let me be made no account of, especially when I am gone. I wish my spiritual experience to be no more obtruded upon the world after my death, than it has been during my life. As 'man's judgment' can neither benefit nor hurt me, so things will appear in quite a different light at the great day. Judge nothing before the time.' Is it not better that it should be said to me in that day, 'Art *thou* also here? than that it should be said, 'Where is such and such a renowned saint?' Much human infirmity still adheres in this life even to gracious characters. Let nothing be made of any expressions that I happen to utter upon my death-bed. Jesus, with his apostles and martyrs, is light sufficient for all that survive me. I am no light. The example of a dying Christian in the present day, is for the benefit of his family in private; not for the gaze of the world. Human beings are often made too much of by one another, and things are cried up about them which turn out to be nothing at last. I can fully confide in pious persons, as such, however the world may de-

spise them. But still they are creatures, and they are human; so that it seems impossible to confide to any one of them implicitly one's whole self. I delight to think of young and active disciples now engaged in the heat of the battle, many of whom were not born when I was in my vigour. I look upon myself as a tree decaying with age. My work on the Holy Scriptures, (Criticism of the New Testament,) it gives me pleasure to think of before the Lord, harsh as are the human judgments which it brings upon me from the good as well as the bad. The dawn of its future usefulness already rejoices my heart: posterity will have more light still, and will profit by it. Yet though my own mind were now full of the most important discoveries, it would not keep me a moment from wishing to go home."

He then mentioned his library, and said that in the event of his death, he did not desire it to be reserved for the use of his children, but to be immediately arranged and disposed of: as there would soon be a great change in the state of literature, and that books of a quite different kind would make their appearance.

He again solemnly and affectingly expressed his lively confidence in the grace of Christ, and said that he desired to depart and to be with Him. He prayed that God would not permit him to continue in the world out of season, but that, if a short time still remained to him for further usefulness, he might yet be spared, even should it be to outlive his family, and to see all his children pass over before him. But if the present were the best opportunity for his departure, he prayed that God would not permit it to go by.

On the 17th his friends thought his last moment arrived, and a relative asked for his parting blessing. But he replied, "It is not come to that yet, my dear cousin. I see clearly that I am at some distance from the haven, and shall be driven for a while out to sea again. I only pray God that my remaining days may not be useless, how little soever I may be able to do. But I will take courage; for little drops form abundant showers; single stones make up a fortification; and a stone itself is composed of small sand-grains. A gardener sows his little seed, or plants his little slip, &c. without knowing what it may come to, or whether it will come to any thing. So it is with all other human works. Only let every one faithfully, cheerfully, and without anxiety for the event, do whatsoever his hand findeth to do."

We have seen by Bengel's remarks on this occasion, that, like our late venerated friend, Mr. Simeon, he did not wish much account to be made of the particular circumstances of his closing hours. We will shew further by a few gleanings from his remarks on other occasions, in what aspect he looked forward to the closing scene of life.

Jan. 1, 1741.—"I find myself awakened to circumspection much more by considering that I may have a little longer to live, than by thinking I may be just going to have done with this life. For what have I to do in the latter case except to fall at once into the arms of the divine mercy, in which I am constantly trusting that it will bring me through at last? But in the former case, I have still the duties of a steward to attend to; and, as 'it is required of a steward that he be found faithful,' I thus feel more impressively, while it lasts, the weight of my commission."

During one of his illnesses, he desired consolation from some spi-

ritual brother, and no one being at hand except a student of the Institution, he sent for one of them, and requested him to impart a word of consolation. The youth replied, "Sir, I am but a pupil, a mere learner; I don't know what to say to a teacher like you." "What!" said Bengel, "a divinity student, and not able to communicate a word of Scriptural comfort!" The student, abashed andf confused, then contrived to utter the following text, "The blood o Jesus Christ, the Son of God, cleanseth us from all sin." "That is the very word I want," said Bengel, "it is quite enough;" and, taking him affectionately by the hand, he dismissed him.

"*April* 14, 1742.—How weary am I of the mere letter, as contradistinct to the spirit, of what is good. Yes, how insipid and poor do I find every device and agency which originates in fallen man! Well; there is a particular pleasure in thinking we have advanced so far out of this mortal life, as to be subject to very few more of its changes and chances."

"*June* 25, 1742.—How near do I seem to the time of putting off this frail tabernacle! In how many things was I busily engaged but a little while ago, and they are now gone by and done with for ever! The Lord bring us at length unto himself!"

"*March* 25, 1744.—What a happiness should I think it to be allowed by my Redeemer soon to go home! There is nothing new in this world for me to live to see. I am quite tired of the works of men. I seek only to be found upright in heart before God. I have had enough of the world's honour and of the world's reproach."

"*Aug.* 4, 1746.—I feel in a manner satiated of this life. O, if my faithful God grant me only with this feeling a spirit of entire self-renunciation, all will be well. Probably I shall soon be ripe."

"1749.—I am so weary of the mere learned world, that it is hardly with willingness that I do what is necessary in connection with it; and which, after all, is but vanity. The nearer my advancing years bring me to the gate of eternity, the more gladly do I turn away from the exterior to the central matter, and look off from the means to the end and its enjoyment. At the same time, the more I retire from human celebrity, the more sweet do I experience the presence of God alone. Yes, he is to me more than all the learned world. But I discover that even yet I want more prudence and skill for eluding the praise of men. For while it flies from some who are so eager to pursue it, a light gale of it still overtakes myself, though it brings with it many an aspersion."

"*March* 4, 1752.—During the first fortnight of February I was very ill with catarrhal fever, cholic, calculus, hemorrhage, and other bad symptoms. But God has raised me up again, and, meanwhile, has given me a gentle intimation of going home; together with some anticipation of that right moment which, perhaps, will be rather sudden when it does arrive. Should he permit me to live a little longer, may he direct me to employ the interval to his glory, and in glorifying his Son Jesus Christ, our Lord, whose we are, whether living or dying!"

Bengel's final illness commenced with his sixty-sixth year, (June 1752,) when he began to complain of loss of appetite, langour, pain, waste of strength and animal spirits, occasioned by calculous disease, with frequent and violent perspirations. In October his debility increased; but he all along endeavoured to rally for business in the

Consistory and Synod, though upon returning home he always appeared exhausted, and he spent most of the intermediate days *in* bed; till at length, sixteen days before his happy departure, a *continual* decrease of vital energy, with total loss of appetite, and other serious symptoms, confined him to his bed entirely. On the 28th, abdominal inflammation commenced, which soon reached the chest; and pulmonary oppression increased, attended by much suspense of circulation. But the more his bodily powers failed him, the more collected appeared his mind and spirit. His dying moments were a faithful recapitulation of his life. He said but few words, but they were full of power and unction. Calm, serene, and silent, his *soul* reposed on God, that it might gather renewed strength both *for itself*, and for strengthening the souls of others who might *need it*. Carefully avoiding all distraction, his thoughts and feelings were perpetually rising, and collecting in God. His countenance showed him engaged in continual prayer. Though he felt bound, he said, to utter from his heart whatever might occur to him as likely to be of service to his friends around him, yet he must use brevity, that there might be less room for any thing objectionable to mingle with that quietness of spirit, which is, in the sight of God, of great price. And yet it seemed as if he had laid up a good treasure in his heart purposely to communicate it to his *friends* at his decease; for he addressed them with so many *observations and such power of spirit*, that they cherished the remembrance *of it as long as they lived*.

He had intended to partake of the Lord's Supper once more with his family in the collegiate church, but his illness increased too rapidly to allow him that gratification. He mentioned this the day before his death, and said he wished he could enjoy that ordinance once more with his family, should it please God to grant him the strength for it. Twelve of his nearest relatives who were present, his children, grandchildren, and sons-in-law, with the venerable father and mother of his excellent wife, signified their readiness to solemnize this *holy* communion with the dying father of the family. The *proposal* appeared much to delight and enliven him; and the following day (his last) was, by his own wish, appointed for the purpose. When the family were assembled on the occasion, Bengel, who at other times could hardly utter a few words connectedly, now, to the surprise of all present, poured forth a full confession of his faith, accompanied with expressions of humiliation and prayer, which occupied quite half an hour; and with extraordinary coherence and power of language. All who were present were touched by it to the heart; and deeply regretted their inability to note down, for their own and others' benefit, those last words of this heavenly-minded man; such precious things were they which he then uttered, as one who had become ripe in acquaintance with God. He seemed to forget nothing that was worth remembering. The prince, with his illustrious house, and then all the various departments of the government, were severally and affectionately commended by him to God, with thanksgiving for the blessings enjoyed by their means. Next, he prayed for the church; then, for his beloved country, and the provincial estates of the realm; then, descending to more private matters, he mentioned *first* the *faithful* partner of his life, then his children, grandchildren, sons-in-law, and all other relatives; then, those who were *in union of spirit with him*; then all mankind. These were

thankfully, paternally, and affectionately commended by him to the grace and blessing of God. Nor did he forget the minister who officially attended him; and into whose heart he trusted God had put some word of life which should benefit him in his last moments. When he had thus delivered the pious thoughts and wishes of his soul, he was responded to by all with a hearty Amen. Then some verses were sung from a hymn which begins, "O Jesu Christ, my purest light." The confessions of the other communicants were next heard, and consolations were administered from the word of God. Then the consecrated elements were delivered first to the dying father, to his almost heart-broken wife, to their sons, daughters, and other relatives, in succession. After this, two appropriate verses were sung from the hymn, "Who knows how near my end may be!" —and so the solemn service was concluded. The whole scene was composing, and yet most affecting; it appeared also seasonably providential. A few hours afterwards the fever returned to its height, with much oppression of breath, and his spirit was forced back into its former stillness. In this state the dying saint remained supported by the word of God to the last moment; enjoying the prayers uttered beside him by his sons-in-law and by his children. On one occasion, however, he made the following remark: "We have not earned a stock of grace, but it is given out for our use as we want it: (Non mancipio gratia, sed usui data.) As for those who think they earn it, God is able to make them often feel very empty; and he means them no harm by it."

At the point of his departure, the following words were pronounced over him. "Lord Jesus, to Thee I live; to Thee I suffer; to Thee I die; THINE I AM, in death and in life; save and bless me, O Saviour, for ever and ever; Amen." Upon hearing the words, "*Thine I am,*" he laid his right hand upon his heart; evidently signifying his full assent; and so he fell asleep in Jesus, on Thursday, the 2nd of November, 1752, between the hours of one and two in the morning; having lived in this world sixty-five years, four months, and eighteen days.

SOUTHEY'S EULOGY ON FOX THE MARTYROLOGIST.

To the Editor of the Christian Observer.

AMONG the astonishing things which from time to time glide to a country pastor through the loopholes of his retreat, I am fain to mention the acrimonious warfare which, as I understand, is being waged by the abettors of Tractarianism against the remains of good old Fox the Martyrologist, whose invaluable work our wise and godly forefathers thought not unmeet to be placed in all our churches, as a perpetual testimony against the Roman antichrist. I am in blissful ignorance of anything that has been, or can be, adduced to prove him a careless, credulous, or calumniating historian; but the insinuation that he was a man of a bigoted, persecuting spirit, who would have been glad enough to revenge upon Papists the cruelties which they had inflicted upon Protestants, is so grossly unjust, that even my humble modicum of reading and recollection could amply refute it. But I will content myself with adducing one characteristic

fact; and to avoid suspicion of misrepresentation, I will present it to the reader in the words of Mr. Southey, in his "*Book of the* Church," adding no remark but this; that the memory of Fox will live, and be increasingly honoured in the Anglican communion, and by all true Protestants, when that of his assailants is forgotten, or is preserved only in connexion with his, as that of defeated calumniators. Mr. Southey, who is no admirer of Fox's theological *tenets*, speaks as follows of his spirit:

"The English Church, and the Queen, its re-founder, are clear of persecution, as regards the Catholics. No church, no sect, no individual even, had yet professed the principle of toleration; insomuch that when the English bishops proposed that certain incorrigible Arians and Pelagians should be confined *in some* castle in North Wales, where they were to be secluded from all *intercourse with* others, and to live by their own labour, till they should be found to repent their errors, this was an approach to it which the age was not prepared to bear. Some Anabaptists from Holland were apprehended: their wild opinions, and still more their history, had placed this unhappy sect, as it were, under the ban of society wherever they appeared; they were condemned as heretics; one submitted to an acknowledgment of error, eight were sent out of the country, but two, who were deemed pre-eminently impious, were delivered to the flames. The good old martyrologist, whom Elizabeth, with becoming reverence, used always to call Father Fox, interceded for these poor wretches, and addressed to the Queen a Latin letter in their behalf. He did not ask that such fanatical sects should be tolerated; nothing, he said, could be more absurd than their foul and portentous errors; they were by no means to be endured, but to be repressed by fit correction. But that the living bodies of these miserable creatures should be destroyed by fire and flame, raging with the strength of pitch and sulphur, . . . this, he said, is more conformable to the cruelty of the Romanists, than to the Gospel. 'My nature is such, (and this I say of myself foolishly, perhaps, but truly,) that I can hardly pass by the shambles where cattle are slaughtered, without an inward sense of pain and repugnance. And with my whole heart I admire and venerate the mercy of God for this, that, concerning those brute and humble creatures, who were formerly offered in sacrifice, he provided that they should not be burnt, until their blood had been poured out at the foot of the altar. Whence, in exacting just punishment, we may learn that every thing must not be permitted to severity; but that the asperity of rigour should be tempered with clemency. Wherefore, if I may venture so far, I entreat your excellent Majesty, for Christ's sake, that the life of these miserable creatures may be spared if that be possible, (and what is there which is not possible, in such cases, to your Majesty?) . . . at least that this horror may be prevented, and changed into some other kind of punishment. There is imprisonment, there are chains, there is perpetual exile, there are branding and stripes, and even the gibbet; this alone I earnestly deprecate, that you would not suffer the fires of Smithfield, which, under your most happy auspices, have slept so long, to be again rekindled.' He concluded by praying, if he could obtain no more, that a month or two might at least be granted him, during which it might be tried whether God would give them grace to recover from their perilous errors, lest, with the loss of their bodies, their souls also should be in danger of everlasting destruction. Alas, the latter petition was all that he obtained! A month's reprieve was granted; and the poor creatures, remaining firm in their notions, then suffered the cruel death to which they had been condemned. The excuse which has been offered is, 'that Elizabeth was necessitated to this severity, who having formerly executed some traitors, if now sparing these blasphemers, the world would condemn her, as being more earnest in asserting her own safety, than God's honour.' A miserable excuse; but it shews how entirely the execution of the Seminarists was regarded as the punishment of treason. Against this crime Father Fox appears to have been the only person who raised his voice."

I have promised to make no comment upon this extract, though it offers ample scope for a dissertation. Of Fox I may say, *mutatis mutandis*, what he himself says of Wickliffe: "As there is no counsel against the Lord, so there is no keeping down of verity; it will spring and come out of dust and ashes . . . . . as appeared right well in this man. For though they digged up his body, burnt his bones, and

drowned his ashes, yet the word of God and truth of his doctrines, with the fruit and success thereof, they could not burn. These to this day remain." Fuller presents nearly the same idea in his own quaint fashion, where speaking of Wickliffe's bones being burnt, and the ashes being thrown into a neighbouring rivulet, the Swift, he says: "This brook conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean; and thus the ashes of Wickliffe are the emblem of his doctrine, which now is dispersed all the world over."

TRUTH NOT PARTY.

THE PENNY POSTAGE SHILLING-COLLECTION SCHEME.

To the Editor of the Christian Observer.

YOUR correspondent OLD PATH, in your Number for November, p. 670, has not specified the worst of the penny postage shilling-collection scheme. He says that the two stamps, with another penny for paper, printing, and incidentals, are a tax of 25 per cent.; that is, one fourth of the whole amount of contribution, provided every letter bring a shilling. But it would be contrary to experience to expect that one in two, or even four, will be returned with a contribution; at least after the system has become widely acted upon; so that there would be a loss of one half, nay perhaps of the whole; and the benevolent projectors would have had all their labour for little, perhaps nothing—besides the waste of the money. If the returns were only one in five, more than the whole sum collected would be lost, the labour prove fruitless, and the issuers of the letters be subjected to a heavy loss. I have heard of the clergy list, and various lists of subscribers to societies, being copied, to the extent of many thousands. Suppose 8000 issued, and the postage, stamps, printing, paper, and incidentals, to be threepence on each letter; total £100. If each bring back one shilling, the charity receives but £300, and £100 are wasted; if one in two fails, the charity receives £100, and the waste is £100; if three in four fail, the charity receives nothing, the whole going to pay the £100; if more than these fail, there is a heavy loss, besides the waste of all the money collected. If but 1000 out of the 8000 come back with a shilling, the parties would be £50 out of pocket; and perhaps even this average is more than can be confidently looked for, when the system is carried to an improvident extent. As to larger contributions to make up for the failure of shillings, I fear there is not much reason to be sanguine.

A CHRISTIAN CAMBIST.

EXPLANATION OF A PASSAGE QUOTED FROM MR. GLADSTONE IN THE CHRISTIAN OBSERVER.

To the Editor the Christian Observer.

I AM not a little amused (forgive me for saying so) to see how, with all your shrewdness of perspicacity, you are caught in the meshes of Mr. Gladstone's muddy net. At page 686 of your last Number, you quote from his pages the following words: "It is in the Church that we have our religious life, derived to us not as individuals, but

by virtue of incorporation into her body. In her alone the world is loved, and in her, for the sake of her head, the Redeemer."

Upon this passage you say, "We are not sure that we clearly comprehend what is meant by the remark, that in the Church alone the world is loved, &c.;" and you conjecture that he may mean that "all gifts, endowments, and blessings, are valued supremely by the disciple of Christ, as donations from God, and to be employed for his glory."

I can scarcely promise myself that you have not already discovered his meaning. "Is loved." By whom? By its Maker. He means to say that God loves us, not as we are individual believers, but as we are members of the Church; which, again, he loves, as having been redeemed by its Head: us, for the Church's sake; the Church, for the sake of Christ.

Contrast this doctrine, in the words in which Mr. Gladstone has clothed it, with the language of our blessed Lord himself. God "so loved the world," [i. e. all mankind, whether in the Church or out of it,] that He gave his only-begotten Son, that whosoever [the individual or singular number] believeth in Him might not perish," &c.

And there is this further absurdity to be noted. By "the world" Mr. Gladstone means exclusively the Christian world; (if I may use such a phrase) which is the Church. *His proposition* then is, that in the Church alone the Church is loved! Such is the consequence of his expressing the idea of Christians in their individual capacity, by a term (the world) which gives them a collective capacity.

Believe me ever yours most affectionately and thankfully, T. H.

*** If we mistook Mr. Gladstone's meaning, we at least attributed to him something less strange and unscriptural than is involved in the above explanation. We were not professing to comment on this particular observation; and we said that we were not sure we clearly comprehended it; adding, "But this only incidentally; the remark which we intended to notice being" another part of the sentence. There is nothing in the context to indicate that when Mr. Gladstone said "In her alone the world is loved," he meant loved "by her Maker;" for he had not been speaking of God, or of the relations of God to the Church; but only of "Our relations to Godward" (so he writes the word, but our printer, we observe, inserted the hyphen, as in our Bibles, there being no such word as "Godward," for *to-God-ward* means *to-ward-God*; as *to-us-ward* is the same as *to-ward-us*; and *how-mighty-soever* is tantamount to *how-soever-mighty*.)

"The world is loved." By whom? There is nothing, we repeat, in the context, to shew that Mr. Gladstone means by God. He had been saying that men are interested in secular history, but that the history of "the Church" is far more interesting and important; nevertheless that "we ought to be on our guard against that morbid teaching which inculcates an universal recoil from earthly objects" (that is, the world) for that "this life on earth" is of infinite moment in its spiritual relations; "it is in the history of *the church* that we have the final consummation of all human destinies;" thus regarded, "temporal gifts and talents from being mischievous become valuable;" "the whole circle of human experience is chiefly to be viewed with reference to its religious results;" "every form of loveliness which belongs to *this world alone*, must pass away with it;" but still the Christian does not "recoil from earthly objects,"

and utterly repudiate "this world," as valueless, since the world and earthly objects receive dignity from their association with "the church;"—"in her alone the world is loved; and in her, for the sake of her Head, the Redeemer."

It seemed to us that the writer might mean to convey some such idea as that of Cowper, that, by those who are brought near to God in Christ, even the scenes of nature are loved,

> With a propriety that none can feel
> But who with filial confidence inspired,
> Can lift to heaven an unpresumptuous eye,
> And smiling say, 'My Father made them all.'
> Are they not his by a peculiar right,
> And by an emphasis of interest his
> Whose eye they fill with tears of holy joy,
> Whose heart with praise, and whose exalted mind
> With worthy thoughts of that unwearied love
> That planned, and built, and still upholds *a world*
> So clothed with beauty for rebellious men?"

Thus generally; but more specifically that "the world," meaning mankind, is loved by the members of the Church for the sake of the common Saviour. If something of this sort struck us as Mr. Gladstone's idea we assuredly did him no dishonour; but we stated that we did not see his meaning very clearly; thus leaving to our readers to adopt the explanation noticed by T. H., or any other that they may consider better. The real sense is a matter of conjecture; for the text does not supply it.

We do not imagine that Mr. Gladstone is aware of the frequent vagueness of his style; and we are sorry to have been again obliged to allude to it; because such criticisms appear both trifling and ungracious when weightier matters are in question. If we can clearly and readily understand a writer, we do not trouble ourselves much about his style. Of the two passages which we verbally analysed last month, the one was a sentence opened upon almost casually; and the other was the very first sentence of the volume which we were reviewing; and our present remarks are in our own defence in reply to a charge of misinterpretation; so that we have not gone out of our way to find blemishes. We have too much respect for Mr. Gladstone's talents and character to trifle in his company with word-hunting; but if he value his arguments he should aim at perspicuity of language.

While writing, we have re-opened his volume in order to peruse again a few pages as a further criterion before we allow the above remarks to stand on our pages. We have happened to alight upon paragraph 20 of Chapter VI. of which we will quote only the second sentence. If the writer should glance upon our remarks, we are sure he will not dispute our statement when we say that the *apertura libri* was quite fair, and that this paragraph was the very first which presented itself to our notice.

> "The Dissenter, we will suppose, classes the Church Establishment as one of many sects, and imagines that the homage of those secular powers which acknowledge her apostolic claims, and give her a place in the law and in the constitution of the country, do in effect constitute the only foundation of her distinct privileges and existence."

This sentence, as to its general import, is as lucid as any one in the volume; but if carefully analysed it will not be found free from difficulty. "Classes as" is not strictly equivalent to "views as" or "regards as," which the sense requires. To say, "Jones classed his two nephews as fiddlers in order that they might see the Lord Mayor's feast," does not necessarily imply

that he believed them to be fiddlers. "My Dissenting friend classes all the Oxfordmen as Tractarians; but he knows better." Here the word "class" does not carry the sense of "considers," or "regards." Mr. Gladstone's argument requires not only that the Dissenter should "class," but that he should believe himself warranted in so classing. The meaning may be gathered from the argument; but not from the wording.

But again, what is meant by classing "the Church Establishment as one of many sects?" "Establishment" is not a synonyme for "church" any more than a factory is a merchant. There must be a church or a sect, before locality can be given to it; before it can be established or disestablished. Jeremy Bentham called our national Church a *sect*; "the sect of the thirty-nine Articles;" but he did not call a "Church Establishment" a *sect*.

Further: "Acknowledge *her* apostolic claims, and give *her* a *place* in the law and in the constitution of the country." What does "her" refer to? We may personify "the church," and say "her;" but the church had not been mentioned; the word "church" indeed had occurred, but merely as an adjective, equivalent to "ecclesiastical;" the only preceding noun substantive was "Establishment;" and we cannot say, "I uphold an ecclesiastical Establishment because I believe *she* is warranted by Scripture."

Once more: "Her apostolic claims." The apostolic claims of whom or what? Of the "Church Establishment." But Mr. Gladstone does not mean *this*; he means the apostolic claims of Christ's holy catholic church whether nationally established or not. Its apostolicity is not derived from its being established.

Next, what is implied by bestowing upon a national Establishment "a place in the law and in the constitution of the country?" This bestowment was presupposed in the very word "Establishment;" it was not an Establishment till it was placed in the law and constitution of the country; and when so placed the bestowment was effected. A national *Establishment* might be bestowed on a church or sect; but not on itself, as Mr. Gladstone's words imply.

Again: "Do in effect constitute." What "do?" The word "homage" in the singular number is the only nominative case which can *rightfully* belong to "do." This may be a slip of the pen; but it perplexes the sentence.

Lastly, if it be said that "Church Establishment" does not really mean "Church Establishment," but the branch of Christ's Church which is established, then what is meant by affirming that the Dissenter, who accounts it "as one of the many sects," attributes not only its "privileges" but its very "existence" to the "secular powers." The Dissenter does not say that it is the national recognition of a church or sect which constitutes its "existence." It must have existed before it could be "one of many sects," or receive the homage of the secular powers. True, as a national "Establishment" it received its "existence," (under the divine favour and direction) from the secular powers; but if we thus adopt the idea of a national "Establishment" instead of a sect or church, in order to allow of the origination of "existence" by the civil power, then we stultify the whole sentence up to the last word. The existence of a church or sect, and its being made a national Establishment, are two distinct ideas; and part of Mr. Gladstone's sentence is grounded on the one and part on the other, so that no true image is presented to the mind.

But enough of this petty criticism; yet not too much, if it relieve us from the charge of having attributed ambiguity to Mr. Gladstone's style without just cause; and still better if it induce that able and highly-esteemed individual to study clearness of diction; in order that even those who cannot agree with him may at least be able to trace his meaning.

REVIEW OF NEW PUBLICATIONS.

REVIEW OF BISHOP CHASE'S REMINISCENCES.

(Concluded from p. 749 of December Number.)

We left Mr. (since Bishop) Chase setting sail in 1805 for New Orleans, being the first Protestant minister that had ever preached in Louisiana. Under an act passed by the territorial legislature for the formation of a religious society of Protestants, he assisted in organizing a corporate body by the style and title of "the Rector, Wardens, and Vestry of Christ Church, New Orleans, in communion with the Protestant Episcopal Church in the United States of America." The vestry assigned to their minister a stipend of two thousand dollars yearly, together with a parsonage house. Till a bishop should be consecrated for the diocese, the minister, at Mr. Chase's request, was made subject to the Bishop of New York.

After officiating in New Orleans for about six months, the writer returned to Poughkeepsie, New York, for his family. His wife, by much care and the Divine blessing, was able to undertake the journey; but such were her impressions of the shortness of the time she had to live, that she consented to leave both her sons at school in Vermont, under the care of their uncle.

On the first day of September, 1806, the warmest day, Bishop Chase says, ever noticed, the writer, with his beloved wife, set out on this expedition. The first autumnal month had passed before they could reach New York, whence they were to embark for New Orleans. The brig Friendship had been selected for the voyage, but she was ready for sea, and none of their goods could go on board; they were, consequently, left to come out by the next vessel, the brig Polly Eliza. This vessel was wrecked, and all its cargo lost; so that had the writer missed the opportunity of carrying his invalid wife in his arms on board the brig Friendship, to all human view she would have perished. The voyage was rough, and the writer was prostrated with sea-sickness, and remained nearly two days insensible to every thing: while his invalid wife was up, and doing well on ham, mustard, and crackers; the moist sea air, and the deterring of the sympathies of nature from the lungs, by the motion of the vessel, having relieved her pulmonary complaints; so that she was now on a sudden in fine spirits, cheering all around her. On their arrival at New Orleans. the writer commenced his beloved labours. In the mean time the non-arrival of the Polly Eliza caused strong fears that she had foundered at sea.

"In the month of March the writer was walking on the Levee, when a little boy threw himself in his arms. He was clad in the garments which the writer's little son used to wear, and which, from something peculiar in their shape and colour, were immediately recognized, and, what is more, the boy himself had been his pupil when in Poughkeepsie. 'Richard Fowler, is this you?—How came you here, and how came you in the garments of my son?' Here the writer recollected that the clothes were boxed up with the other articles from Poughkeepsie, before visiting Vermont, and there determining to leave the children, and the conclusion was irresistible that little Richard F. was one of the passengers of the long expected vessel. This proved to be the fact. The lad was so affected that he could hardly begin to

tell the disasters which had befallen him, ere his parents, Mr. and Mrs. Fowler and six children, Mr. F.'s sister and two daughters, and a Mr. Perry, made their appearance.

"'Your goods,' said Mr. F., 'were put on board the brig Polly Eliza with mine, and I felt myself equally the the guardian of both. The vessel was a good sea-boat, and we passed the Bahama banks in safety and with much speed. The wind increasing as we drew near Matanzas, the captain expressed fears that the brig, having but a shallow keel, and being made to sail in shoal water, would with difficulty "claw off," unless the gale abated. These sad forbodings were soon realized. As all vessels are obliged, on leaving the Bahama banks, to make directly for the Cuba shore, in order to avoid the force of the Gulf stream, which sets to the northward at the rate of five or six knots an hour, in so doing we found we were too near that island to afford us room to keep clear of the shoals of Point Jacco. The danger was discovered, and found inevitable. In the dead of night the captain came into the cabin, and in no whispering accents told us that he had put the vessel directly before the wind, with her head on shore, and expected she would strike in a few minutes. Hardly were the words out of his mouth before she struck indeed; and such was the concussion with the hard beach, that most of the children were thrown from their births. She rose on the wave, struck again, and the third time was fast. Happily for us, the heaviest and most dangerous of the seas did not reach us, being broken by a sand bank, the point of which we had providentially escaped in running in the vessel. Sea enough, however, was left, soon to break the brig in pieces, yet not so quickly as to prevent the escape of all the crew and passengers, who were lowered into the boat, which, being at the leeward, passed, not however without great danger, several times to the shore, till all were safe.

"'Nothing can exceed the joy experienced on this dark night, when, calling for my babes, sister, and nieces, I found them all to answer to their names. But what now was to be done for shelter or even for clothing? The children had nothing about them but their night-clothes, and the ladies were in little better plight. O, sir,' continued Mr. F. 'had it not been for the clothing which you had put up in tight and light boxes, and for the food, the keg of buckwheat meal, and another of corned beef, and a barrel of hams, which you had laid in for your winter stores in New Orleans, we all should have perished. These boxes and casks came in, being driven on shore by the wind, one after the other, day after day, and thus afforded us subsistence.

"'The place where we were was an island beach of sand, out far from shore, and that shore so beaten upon and so bold as to forbid the landing of the boat. With the spars rescued from the wreck, we hoisted a signal of distress, and, with others, put up a frame, making a rude shelter with the sails of the vessel. In this we made apartments for the ladies, and beds for the children, so that in a few days we were comfortably fixed. But it was a gloomy prospect at best, from which the hand of God only could, as it did, relieve us.

"'But before I relate to you how we were most mercifully visited by a vessel, which took us off and carried us to Havana, one circumstance demands particular notice, as it cheered the aching bosom of an Englishman. When we left New York, all were foreboding the downfall of my native country. The whole world is combined against her, and the Corsican is every where successful; and they say, England must fall, England must fall! but England is not down yet,', said he; 'and I'll tell you what makes me think she will survive and rise above all her troubles. Do you wish to hear what became of your pair of globes which you had boxed up with so much care? This box had, by some flaw of wind, been driven out at sea, and it was some time before it came so near as to be taken, as many other things were, by persons standing on the beach. At length it approached, and by little and little it came within our reach. On breaking the box we found the water had filled the open space, and had remained there so long that the whole seemed a mass of pulp. No traces of continents, countries, or islands appeared; all was obliterated by the softening action of the water. One lone exception—little Old England!'—and here Mr. F. rose as if rapt in ecstacy by the joyous thought: 'Little Old England rose as a bright star from chaos! My country, O my country! God will preserve thee!' There was so much patriotism mingled with piety, and the appearance of providential help afforded in deep distress, in this whole story, that the writer could not forbear giving it a place in this memoir.

"The rest of the history of Mr. F. and family was but a detail of ordinary difficulties in being taken off the Point Jacco, and carried to Havana by the

Cuba wreckers, and in staying a long time in that city for a passage to New Orleans."

Bishop Chase remained in New Orleans till the year 1811, when he quitted it and returned to Vermont, chiefly for the sake of educating his two sons, from whom he had now been long separated. At New Orleans, in addition to his ministerial duties, he had been very successful as a schoolmaster; and it was not, he says, the least pleasing of his reflections, that his pecuniary competence to educate his sons, and to endeavour to build up the church of the Redeemer, was derived from the faithful discharge of his duties as an instructor. It does not appear from the narrative why it was desirable, with so respectable a stipend, to add tuition to the ministerial office; or why he could not have educated his sons with his other pupils, at least in their younger years: or why he could not have made some other arrangement which would have obviated the necessity of his leaving New Orleans; but we must conclude that the writer was satisfied as to the path of duty. He had the delight of meeting and embracing two "lovely sons" after a separation of six years: but the pleasure, he says, was not without alloy, on account of his witnessing "the melancholy consequences of their having been necessarily deprived of episcopal ordinances." He adds:

"When the Puritans, by leaving the Church, broke the vessel, the oil was spilt upon the ground, and although some of it may be gathered in the sherds and burn brightly for a time, yet the flame soon expires, and all around is left in darkness. In Randolph there was no semblance of an Episcopal communion, which, by reading of the Holy Scriptures, rightly divided from the beginning of the year to the end thereof, might imbue the minds of the youth with heavenly knowledge; and in Bethel they had, as yet, no settled Shepherd to feed the little flock. The result was obvious; the young lambs of Christ's fold were neglected, and suffered to wander in strange pastures, and become the prey of infidels who always stand ready to devour.

"Most of the sects, by long neglect of primitive usages especially infant baptism and baptismal sureties, had by this time lost all control of youth. Even their catechisms were laid aside; and to teach their children fundamental prinples of the Christian faith was deemed an infringement on their unalienable rights by nature, and quite unnecessary under the full blaze of what they had been persuaded was the true doctrine, that, if men were born to be converted, they would be converted, whether they were taught the will of God or not. These principles had rendered baptism, and many other ordinances of the Apostolic Church, of little use in the estimation of the people. By far the greater part of them had not been baptized, and no baptismal record of course was kept; so that when a faithful pastor came and felt desirous of taking charge of the flock, he found no lambs to feed as Christ commanded him; and when he asked for them and called for them, they answered not; even their names were not written, so that the good shepherd could go in search of them. Thus they were suffered to wander in great numbers from the fold. No wonder that the enemy should rejoice in a system so well adapted to his purpose. No wonder he found what the Church had lost—that he infused error into the minds which a pretended Church had refused to imbue with truth—that he planted weeds where no salutary grain had been cultivated.

"This general ignorance among the younger classes of society, was seized on by various classes of infidels in Vermont, and great was their success about the period in which the writer arrived from the south in 1811."

Having removed his sons from these dangers, and settled them with an approved tutor, he accepted the incumbency of Christ Church, Hartford. Here he became well acquainted with Bishop Jarvis of New Haven, of whom and Bishop Seabury he gives the following reminiscences.

"Few persons told a more appropriate and instructive anecdote than

Bishop Jarvis; and although his stories were long in telling, yet they were always good at last, so that you had but to be patient in order to be highly gratified in the end.

"There was one thing of more than ordinary attraction in an acquaintance with good Bishop Jarvis. This was, the fact of his having been ordained by Bishop Seabury, the first American prelate, and his immediate predecessor in the Episcopate of Connecticut. Great was the privilege to have been an eye witness of the good deeds of him who had connected the Apostolic Church of God in the old and new world together. This blessing Bishop Jarvis enjoyed for many years, and it was from the lips of the latter many things were learned concerning the sentiments and character of the former, of great value to the true sons of the Church. In grave history all does not appear which is truly interesting to men of taste, in perusing, at this late day, the life of such a man and situated as was Bishop Seabury. A man that would do as he did, alone and at the hazard of all his substance and even of life itself—go in search of 'that good thing' which, however overlooked by others, 'he believed Christ gave to his Apostles, and they to their successors the Bishops,' with which was the promise of Divine presence to the end of the world'—must have a mind of no common cast; a faith he must have had in God's word which few possess; and knowing and appreciating all this, the Church in Connecticut regards the name of Seabury, as the Syrian Christians, whom Dr. Buchanan found in India, regarded the name of St. Thomas, the Apostle by whom their Church was founded, and to whom their Bishops counted their succession. Every thing relating to such characters was precious as the diamond rings from the fingers of deceased parents. Not only the intrinsic value, but the shape and the traditionary manner of wearing it, was treasured in the memory.

"Something like this feeling of veneration for the memory of the first Bishop of Connecticut pervaded the breast of the writer, when he begged of Bishop Jarvis to relate to him the sayings and doings of Bishop Seabury. How did he bear himself as he stepped on the shore of his dear native land, clad in the vestments of the first American Bishop? How did his own brethren and those of other denominations receive him? What did he say, and what did they say and do to him?

"'As to the matter,' said the good Bishop Jarvis, 'besides what is already in print, (and precious little, for some reason or another, has been brought before the public, much less than the subject demands,) I happen to know some things (not exactly from the mouth of my venerable Diocesan, for he would be the last to speak in commendation of himself,) which seem to afford an answer to your question, quite satisfactory. One anecdote will illustrate the whole subject. The dramatis personæ are few, but of great importance. Their names are Matthew Biles, the head of the Congregational clergy in Massachussets and New England; Dr. Parker, Rector of Trinity Church, Boston; and our then newly come over Bishop Seabury.

"'Bishop S. had been consecrated (as it was supposed by those who knew not the particulars) for all New England. It was well known by some intelligent ministers of the Congregationalists, that the Bishop claimed, *jure divino*, the apostolic commission to ordain the ministers of Christ. The conclusion was, that if he were right they were wrong; and as men are generally unwilling to own themselves in an error, no small opposition was raised against good Bishop Seabury. Among the rest who felt the pains which this mode of questioning the validity of Congregational orders had inflicted, was the Rev. Matthew Biles of Boston, a man of extraordinary wit and learning. He said within himself, (as he afterwards owned,) if this Bishop Seabury prevails, the Congregational clergy are virtually denied to be regularly ordained ministers. What then shall be done? Bishop S. will not ordain us unless we all be qualified as he shall think fit, and unless we all agree to use the liturgy of the Church, or something like it. Now, however this might suit some, yet all will not be satisfied. Can I not get this Bishop at once to acknowledge the validity of Congregational orders? Though our power as ministers, according to our platform, did come from the people, yet if a Bishop sanction it, who shall say it may not do?

"'Not many months elapsed before the projector of this scheme had, as he thought, a fair opportunity of trying its efficacy. Bishop Seabury, it was at length announced, had arrived in town and been received with respect by Dr. Parker and all his numerous and respectable congregation, and that of Christ Church, founded by the once president of Yale College, then converted to Episcopacy, the Rev. Dr. Cutler. Under such circumstances had the Bishop of all New England come to Boston. 'And he shall not be in this great city without knowing that there

is such a person living in it as the Rev. Mathew Biles,' said the same gentleman: 'and I will so contrive as to make this prelate, clad with all authority as he is, acknowledge, in 'scriptural language,' the validity of all the New England ministry. I will make him give me the 'right hand of fellowship,' which will be all we want!"

"'The day was fine, and Bishop Seabury, the cherished guest of Dr. Parker, was dining at his hospitable board with several of the worthy members of the Episcopal Church, when there came a man with a note from the Rev. Mr. Biles, and desired to see Bishop Seabury. The note he would deliver into no one's hands but the Bishop's. Accordingly, pressing forward, he entered the dining room, and held up his paper, a large respectful letter, on which was written, 'To the Rt. Rev. Father in God, Samuel, Bishop of all New England.' 'The handwriting,' said Dr. Parker, 'is that of the Rev. Mr. Biles, a Congregational minister of this city. I have ever treated this gentleman well, and am surprised he should take this opportunity to play off his wit upon my venerated friend and guest.' 'What's the matter,' said the Bishop. 'The matter is,' said Dr. P., 'that Mr. Biles, hearing you have arrived in Boston, wishes to bring the Episcopal office which you fill into ridicule, by holding up to contempt the title which is given to the bishops of an established church, by applying it in a country where there is no such establishment and no such pretensions; in short, Mr. Biles means the whole as a quiz, and I am extremely sorry for it'

"'Quiz!' said the Bishop; 'is there a man in Boston who would quiz Samuel Seabury? Let us break the seal and see what are the contents of this letter.' So saying, the note was opened and found to contain nothing more nor less than a most respectful invitation of Bishop Seabury and Dr. Parker to tea that afternoon, at a stated hour, and concluded by observing, that there was a particular wish for a favourable answer, as Mr. Biles had something of great importance to communicate to the Bishop. 'Is there any quizzing in this?' said Bishop S. 'You'll see,' said Dr. P. 'Tell Mr. Biles,' said the Bishop to the messenger, 'tell Mr. Biles that Bishop Seabury will wait on him according to the tenour of his note.' 'I'll go too,' said the Doctor; 'tell him that Dr. Parker will also come.'

"This affair somewhat interrupted the train of conversation at the table, but in so doing, it put the Bishop in possession of some traits in Mr. Biles's history which he never could forget. But no one at the board could conjecture what that particular reason was which Mr. B. expressed in his note, for which he begged so earnestly that the Bishop would come and see him.

"The time soon came, when both the Bishop and Dr. P. commenced their walk to Mr. Biles's. The yard, through which they were to pass to his house, was enclosed by a tight board fence, and the gate was of the same nature, so that when the strangers drew nigh the house, they saw nothing of the host till the gate was thrown open, which happened just as they came to it. On entering the yard they discovered Mr. Biles, dressed after his best manner, with his hands on, at some distance from them in the attitudes of great formality, making his obeisance at every step. His bows were so formal as to require more time than to allow him to meet his guests half way from the house to the gate; so that they had well nigh reached his door step before he began to speak; and when his mouth was open, from it proceeded the most pompous words. Raising his head, and, looking the Bishop full in the face, he said, 'Rt. Rev. Father in God; Samuel, Bishop of all New England, I, Matthew Biles, as the representative of all the clergy of the Congregational Churches in Massachusetts Bay, and other places, bid thee a hearty welcome to Boston, and give thee, and hope to receive from thee, the right hand of fellowship!'

"As he said this he held out his hand in trembling expectancy of a hearty shake from the Bishop. But in this he was disappointed, for the Bishop coolly said, 'No, Mr. Biles, not so fast; I can't do this: but as you are a left-handed brother, I give you my left hand.'

"This anecdote, told by Bishop Jarvis to the writer, has been cherished in his mind for many years, and never referred to but with fresh admiration of the illustrious man whose presence of mind, by God's blessing, extricated himself and the then infant Episcopal Church in New England, from a designed trap. It showed the charity of the Bishop, while it maintained his principles—that simplicity and godly sincerity are better than all art and contrivance, and that he who always speaks the truth shall seldom be overcome by surprise."

The writer's connection with Christ Church, Hartford, he says, formed the most peaceful part in the history of his life.

"My residence in this city continued till 1817. During this period the number of the faithful greatly increased; the attendants at the Lord's table, from a very few, became a great number. I rejoiced to see the blessed effects of the gospel of peace, and the many examples of a fruitful and holy life. In the bosom of an enlightened society, softened by the hand of urbanity and gentleness, my enjoyments, crowned with abundance of temporal blessings, were as numerous and refined as fall to the lot of man. Of the time I spent in this lovely city, I can never speak in ordinary terms. It is to my remembrance as a dream of more than terrestrial delight. Of its sweets I tasted for a while, and thought myself happy; but God, who would train his servants more by the reality of suffering than by ideal and transitory bliss, saw fit to direct my thoughts to other and more perilous duties."

Here our present instalment of the narrative breaks off. Its course is interwoven with characteristic stories, such as those which we have related. It closes with the following, entitled, Depreciated Currency, or "One Hand Washing the Other."

"Among the many evils which grow out of a depreciated currency, is that which seems to foster man's besetting sin, *covetousness*, and which gives peculiar facilities for over-reaching and defrauding one another. Standing in the place of gold and silver, to depreciate it, is like the old crime of clipping the King's coin; for while every one can do this at will while taking it, and assert its full or greater value when parting with it, the injury to morals is amazingly great.

In every bargain there is a temptation to conceal the truth, and misrepresent the fact—in plain language *to lie*—and be guilty of the awful crime of perjury. Thus is afforded an atmosphere in which covetousness, hitherto pent up in the sickly cells of Jewish hearts, may come forth and erect its unblushing face, and walk in the open streets, and enter, unforbidden, into the shops and warehouses of regular dealers. Yea, even professional men, in this way of handling depreciated currency, are liable to overleap the bounds of truth and violate the integrity of a pure conscience. At the moment in which the writer is making these remarks, there is so much truth in them, and their exemplification has become so common in America, that the awful reality ceases to affect us. As it is when epidemics prevail in sickly cities; deadly diseases and dying cases are not heeded because they are common.

"In the year of our Lord 1814, when there was war between two nations, whose interest was, is, and ever will be, to live as friends, there dwelled in a lovely city two respectable persons, the one a physician, the other a bookseller. They had both accumulated a considerable substance, of which each was observed to be more than ordinarily tenacious; and when the times of depreciation of certain bank bills came, it was said of them that they took the bills in at one price and put them off at another. When some of their religious friends remonstrated, (for they both of them were professors of religion—indeed, one of them had been a preacher, after the manner of making and unmaking ministers peculiar to certain sects,) they justified the deed by considering bank bills as an article of merchandise.

"How this might suit the morality of those who deal solely in the article and make known their terms, and whose prices are graduated by one rule well understood, is one thing; but in matters of private deal, with young, old, and inexperienced persons, the case was quite different. Scarcely a day, or an hour, would pass without their falling a prey to the temptation of violating the rule of 'doing unto others as we would they should do unto us.' They seemed to lay this aside, and agree to support each other in the practice which so evidently, to all pure minded Christians, was sure to take away their innocence by hastening to be rich.

"It happened that the Doctor wished to make some improvements on his estate, which he had acquired by his practice; to accomplish which, a considerable sum of money was required. To obtain the specie and specie-paying bills, was, while the war lasted, next to impossible. Depreciated currency must, therefore, be the medium through which his end could be accomplished. Accordingly, opening the books containing the accounts with his customers, he marked to be collected against each customer a certain part of the debt due, for the present, leaving the balance to be paid when the currency would be more valuable. These several parts, in the aggregate, made the sum requisite; and having duly entered all the items on his memorandum, he sallied forth in person to collect his money and visit his patients.

"He had but one story to tell to them

all, viz. that as he was in want of a little money he had called only for a small part of what was due to him; and as he could not stop to make out the accounts in form, he hoped they would pay him that little he wanted freely, he giving a receipt for the same. 'We have none but depreciated money,' they would answer. 'I know it,' he would say, 'but you must consider the case, and give me a little more than the face of the receipt on that account, for that reason. Now take this receipt and hand me the money, and as much more than its face as your consciences will allow.' And true it was that they did all, being thus appealed to, pay him more 'for conscience sake:' which proves that our country was then in the infancy of this temptation — not in so degraded a state as we find it now. By some means or other the moral sense has become indeed polluted. But to go on.

"The Doctor, on calling on his friend the bookseller, found him busy at his money drawer. 'Good afternoon, neighbour,' said he; 'I find you just where I wished. Pray have the goodness to pay me fifty dollars, and take this receipt for that sum. Give it me in depreciated currency an' you will.' 'I have no bills here in the drawer to that amount. Wait one moment,' said the bookseller. In a few minutes he returned from an adjoining room, where was John his clerk, and presented to the good doctor a fifty dollar bill, and that was all, and took his receipt. 'What! nothing for depreciated currency?' said the Doctor. 'No!' said he, 'you know your charges for attendance on my family are pretty high, and one hand must wash t'other.' The Doctor's shrewd mind and keen eye were both at work on hearing these words, but, for certain reasons, said not a word in reply. The whole sum wanted for improvements was collected before the doctor came home and retired to rest. But before he went to sleep the money must be counted, to see if all were correct.

"As he went along separating his bills, smoothing their wrinkles and noting their amount, putting this class on this side and that on the other, what should strike his sagacious eye, when enjoying the full blaze of the candlelight before him, but the face of a specie-paying bank bill! A second look convinced him that it was even so, and to crown his joy it was among the fifty-dollar bills? 'And can it be the bookseller's?' said he. At this thought his mind began to soften at the remembrance of certain words uttered by him when last they parted. But on examination, he began to doubt whether he had taken it from the bookseller, for it lay among the bills which he had collected in the forenoon, before he had called on that gentleman. 'And am I bound to find the exact person who has given me this?' His conscience did not settle this point, so that when he laid his head on his pillow, he fell into a sweet sleep, and dreamed of the gain by the specie-paying bank bill.

"It was broad day before the doctor arose next morning, and the first things he reflected on were the events of yesterday—the pocket-book full of bank bills, and among them the specie-paying note of fifty dollars. 'I don't remember,' said he to himself, 'taking any specie-paying bill of any sort; but if any of my customers should have paid me, and not knowing who it was, of course it is mine.' Not one word farther was he heard to say on the subject, till the fire was kindled, the table drawn out, and the pocket-book again examined. All appeared just as they were the night previous by candlelight, except the specie-paying bank bill of fifty dollars, which, having been examined by the bright beams of the sun —that luminary which represents, especially in his searching powers, the Sun of Righteousness—was now plainly seen to be a counterfeit! How changed were the feelings of our lately self-congratulating Doctor! Yet the pangs which he endured did not subdue the powers of his inventive mind. His disappointment and chagrin at being overreached in money matters, served but to rouse him, and set in motion the whole machine.

"'It strikes me,' said he, 'what I'll do.' With these words, he took his hat and walked to the bookseller's. 'I've taken a specie-paying bill!' said he, as he entered the counting-house door of his friend the bookseller, who was up and at his post; 'I have taken a specie-paying bill of fifty dollars!' At this there was a pause, and nothing being said in reply, he proceeded: 'It was given me under the declared expectation of my receiving depreciated currency. It is not just that I retain it without making it known, that the person who gave it me may have an opportunity of reclaiming it. This specie-paying bank bill I have taken of some one, I know not whom. He that can prove it by any private mark, to be given me by him, shall have it in return for a depreciated bill of the same face.' As the Doctor said these words he let the ends of the bill be seen, as if by accident, with a corner

torn off it, and then put the same in his pocket-book.

"As yet all was silence in the counting-room. At length the bookseller turned to his clerk; 'John! out of which bundle of bills did you take that bank bill of fifty dollars which I called for yesterday?' John did not recollect, but looked confused. 'You are always so careless. Doctor, I believe I gave you that bank bill of fifty dollars.' 'But you must not only believe it, you must know it—nay, you must swear to it before I shall feel myself authorised to return it you.' So saying he made a motion to leave the counting-house. 'Stop! stop!' said the bookseller. John, did you take that bill from the upper or lower drawer in my chest?' 'From the upper drawer, Sir,' replied 'John. 'Then the fact is plain,' replied the bookseller, 'and if the bill has one corner torn off, I could swear it was mine.' Hearing this, the Doctor turned back and shewed part of the bill; at seeing which the bookseller said boldly, 'That's the fifty dollar bill I gave you yesterday through mistake, thinking it to be a depreciated bill.' The whole bill was then laid on the table, but not delivered nor subjected to farther examination.

"The Doctor then recapitulated the facts, all but the discovery he had made of its being a counterfeit, which he kept as yet close in his own bosom. 'And now,' said he, addressing himself to the bookseller, 'can you solemnly declare, and according to your best belief and the evidence before you, that this is your bill or the bill which you put into my hands yesterday?' 'Yes,' said the bookseller. 'Then give me, in return, a depreciated bill,' said the Doctor. A bill of that description was produced, and the exchange made.

"The Doctor then, after putting up his money, was about to retire, when, recollecting yesterday's observation,—'one hand washing t'other,'—he could not forgo the delicious feast of retaliation, and coolly said, 'IT IS COUNTERFEIT.'"

Bishop Chase, it will be seen, resembles Bishop Jarvis, in that "his stories are long in telling;" though if we are "patient," as he used to be to his right reverend friend, there is point and good moral in their application. But there is often a stronger objection to minute narratives than that they are long-winded; we mean that in order to be graphic and dramatic the facts must be somewhat dressed out by the imagination; for it cannot be supposed that all the identical words related were uttered; particularly the soliloquies, to which there could have been no witness. In describing an ideal event, we may make our characters say and think what we consider appropriate; but in relating facts, we should distinguish between what we shrewdly conjecture was mused and felt, and what we know really happened. Bishop Chase, who is heartily a truth-loving man, doubtless gives his readers credit for not confounding the instructive incident with the picturesque telling.

But the light in which we regard Bishop Chase's Reminiscences, is not as giving us some odd stories, or even as making us better acquainted with the personal narrative of our venerable friend; but as supplying various interesting facts connected with the early condition of the Protestant Episcopal Church in the United States, and thus collecting materials for history which would otherwise be lost to posterity.

We heartily congratulate our American brethren upon the enlarged, and still enlarging, borders of their, and our, beloved church. Let them, while they enter into our privileges, also be warned by our example. They are beset with dangers of two opposite kinds. Surrounded by those who reject episcopacy, and the rites, observances, and liturgy which they and we so highly value, and without the machinery of a national establishment, to make their principles known, or to distinguish the church in the public eye from the sects which surround it, there is perhaps some temptation to unlawful compromise, in order to conciliate

popular favour, and win golden opinions for candour and liberality. But, on the other hand, being under the necessity of constantly defending the doctrines and rites of the episcopal church, and with perseverance and zealous proselytism, which are not so much called for, where its principles are nationally acknowledged, and where there is not so much a need of making converts, as of teaching and edifying those who, however ignorant or irreligious, call themselves its members, there is danger lest they should urge too exclusively its external observances, to the neglect of its scriptural doctrines. We are not afraid that "the wild boar out of the forest," will be permitted to root up their heaven-planted vine; but we conjure them to beware of "the foxes, the little foxes which spoil the tender grapes." Some of these subtle destroyers, concatenated tail to tail, at Oxford, and numbered from one to ninety, have of late been making havoc in some ill-guarded vineyards within the pale of the English church; let our Western brethren take heed that they admit them not among their budding clusters.

REVIEW OF PUBLICATIONS ON THE OXFORD TRACTS.

(Concluded from p. 768 of December Number.)

We resume our notices of publications on the Oxford Tracts from our December Number.

Dean Hoare, with good humoured Irish irony, argues that one is almost inclined to believe the authenticity of the "Pastoral letter from his Holiness the Pope to some members of the University of Oxford," seeing how faithfully they have obeyed it in silently altering some rash and startling remarks, as will be discovered by any reader who will collate the earlier with the later editions of the Tracts. We will present a notable illustration. The Pope, it will be remembered, was made to write as follows:

"'On the whole, we greatly commend your course of proceeding; but we must take the liberty of pointing out to our children some points in which our parental and anxious observations have discovered defects.'..... 'At present we shall only specify two points of our instruction,' (to missionaries in benighted lands.) In the first place, we have always urged them not to expose their doctrines too openly to the public view; to be satisfied in the first instance that much ignorance should remain, and only to press truth gradually as the minds of men seemed prepared for its reception. These precautions we would urge upon your attention, because we perceive, from many portions of your tracts, that those around you have some misgivings that you are attached to what they call Popery. Do not awaken any such suspicions by avoidable imprudence. Rather be satisfied with a slow progress than run the risk of injuring the work in which you are engaged. Let it be yours to sow the seed, and those who shall be raised up after you will water the plant. Knowing, for instance, the feeling which exists amongst your heretical countrymen, we cannot but think it imprudent that you should have used language so open as that which you have adopted, when you speak of duly ordained ministers 'as intrusted with the keys of heaven and hell, and with the awful and mysterious gift of making the bread and wine Christ's body and blood.' (Tract x. p. 4.) Again, you will awaken suspicion prematurely by your intimating, 'that to administer the Lord's supper to the dying and insensible is not superstitious;' as well as by your complaint, that 'a superstitious apprehension of resting in the sacraments has, alas, infected a large mass of men in your communion.' (Advertisement

to 2nd vol. of the Tracts.) This is a bad state of things; but you must be prudent in your censures. Avoid plainness of declaration; it will produce suspicion and distrust of your teaching."

Such was the advice in the ironical letter from the Pope to the Tractators in 1834. They obeyed it to the letter; for, not to mention Mr. Williams's Vatican Tracts, re-echoing the Pope's recommendation of politic "reserve in communicating religious knowledge," the two passages mildly objected to by his Holiness as being rather too rashly good, were, at the first convenient opportunity, silently modified, so as to render them less revolting. For example, "*Making*" Christ's body is softened to "*presenting*" Christ's body; thus insinuating the inference that the words used by an Anglican clergyman in "presenting" the elements," and which are a prayer and an exhortation to remembrance, are an actual corporal presentation of Christ's body and blood; and this being the case, leaving the necessary inference that the priest had "made" what he "presented," though avoiding the bold declaration that he had done so.

One consequence of these unacknowledged alterations is, that those who, like ourselves, had early volumes, and have quoted from them, are exposed to the charge of making false extracts, by omitting some modification, some word in a corner, not in our copy, and of which we never heard.

Mr. Golightly's "Brief Remarks" consist of a few notes, but they are pointed and pithy, and shew, what he asserts, that though the author of No. 90 and his friends would not "deliberately advance what they believe to be untrue," yet that "inattention," "too eager a pursuit of a favourite theory, and other infirmities to which the human mind is liable, may lead even good men into very strange errors." For example:

"*The Jurisdiction of the Bishop of Rome.*—Upon the position in the XXXVIIth Article, that 'The Bishop of Rome hath no jurisdiction in this realm of England,' Dr. Pusey remarks, that 'it relates to temporals, *not* to spirituals; and quotes in illustration, as Mr. Newman had done in No. 90, (*p.* 77) the Oath of Supremacy, which oath *according to him is as follows*:

"'No foreign prince, person, prelate, state, or potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority within this realm.'

"Here it will be observed that he has omitted the words 'Ecclesiastical or Spiritual,' which are not irrelevant to his argument, but totally overthrow it: the oath, as Dr. Pusey himself subscribed it, being as follows:

"'No foreign prince, person, prelate, state, or potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, Ecclesiastical or Spiritual, within this realm.'

"*The Propitiatory Virtue of Good Works.*—Mr. Newman, in No. 90, p. 74, quotes several passages from the Homilies to prove, that one of the doctrines taught in them is, 'the propitiatory virtue of good works.'

"'But he has not quoted the following explanation of these passages, which occurs in the very next paragraph (to one which he cites) of the same Homily;

"'But ye shall understand, dearly beloved, that neither those places of the Scripture before alleged, neither the doctrine of the blessed Martyr Cyprian, neither any other godly and learned man, when they, in extolling the dignity, profit, fruit, and effect of virtuous and liberal alms, do say that *it* washeth away sins, and bringeth *us* to the favour of God, do mean, that our work and charitable deed is the original cause of our acception before God, or that for the dignity or worthiness thereof our sins may be washed away, and we purged and cleansed of all the spots of our iniquity; for that were indeed to deface Christ, and to defraud him of his glory. But they mean this, and this is the understanding of those and such like sayings, that God of his mercy and special favour towards them, whom he hath appointed to everlasting salvation, hath so offered his grace especially, and they have so received it fruitfully, that,

although by reason of their sinful living outwardly, they seemed before to have been the children of wrath and perdition: yet now, the Spirit of God mightily working in them unto obedience to God's will and commandments, they declare by their outward deeds and life, in the shewing of mercy and charity, (which cannot come but of the Spirit of God, and his especial grace,) that they are the undoubted children of God appointed to everlasting life.... For as the good fruit is not the cause that the tree is good, but the tree must first be good before it can bring forth good fruit; so the good deeds of man are not the cause that maketh man good, but he is first made good by the Spirit and grace of God, that effectually worketh in him, and afterward he bringeth forth good fruits....Alms-deeds do wash away our sins, because God doth vouchsafe then to repute us clean and pure, when we do them for his sake, and not because they deserve or merit our purging, or for that they have any such strength and virtue in themselves.'

"Surely, far from attaching any 'propitiatory virtue' to good works, the *Homilist here repudiates* the idea, and says that to do so is to deface Christ, and to defraud him of his glory.

"*The mixing Water with Wine at the Eucharist.*—I published last year some Strictures upon Dr. Pusey's letter to the Bishop of Oxford, in which I charged Mr. Newman at St. Mary's, and his curate at Littlemoor, with violating the rubric by mixing water with the wine at the Eucharist. In Mr. Newman's own Letter to the Bishop 'on occasion of No. 90,' he makes the following reply:

"'When I began the early celebration, communicants represented to me, that the wine was so strong as to distress them at that early hour. Accordingly I mixed it with water in the bottle. However it became corrupt. On this I mixed it at the time. I speak honestly when I say, that this has been my only motive. I have not mixed it when the service has been in the middle of the day.'

"Now admitting that the very small quantity of wine which we receive at the Eucharist, administered early in the morning, might be more distressing to a weak stomach than the same quantity of wine and water, it may be asked, Ought not Mr. Newman to have consulted his Diocesan before he ventured to depart from the rubric, especially when by so doing he knew that he was reverting to a practice discarded at the Reformation?

"Again, 'the wine,' he says, 'became corrupt upon his mixing it with water in the bottle.' Indeed! Water mixed with wine on Saturday night became corrupt on Sunday morning! But if so, what prevented his mixing it beforehand in the vestry? Surely it is quite unaccountable that Mr. Newman should have allowed himself to make such an excuse.

"But why has he made no allusion to his Curate at Littlemoor? He says himself that he does not depart from the usual practice 'when the service is in the middle of the day.' But his Curate did at Littlemoor; and if Mr. Newman knew it, I must maintain that his silence here is as unaccountable as the foregoing excuse."

Pamphlets in defence of No. 90.—"Mr. Newman, in his Letter to the Bishop, puts the public in possession of the following message, which he had received from his Lordship; viz.,

"'That his Lordship considered that the Tract No. 90, in the series called the Tracts for the Times, was 'objectionable, and might tend to disturb the peace and tranquillity of the Church,' and that it was his Lordship's 'advice that the Tracts for the Times should be discontinued.'"

"And yet Dr. Pusey, Mr. Ward, and Mr. Oakeley, all three members of a party who have been complimented by his Lordship upon their anxiety to 'uphold and defend Episcopal authority,' have each of them published a defence of the Tract.

"Mr. Newman has gone beyond his friends, and after professing to submit to the Bishop's authority, published a second edition of the Tract! with additional arguments in support of the principles maintained in it!!

"It has been said that the statements of the Tract had been misrepresented, and that it was necessary that it should continue to be circulated, in order that the public might judge of it for themselves.

"But if an appeal were to be made to the judgment of the public, the Tract should have been reprinted word for word, whereas the second edition exhibits some very important alterations."

The "Short Letter" refers to a passage in which Mr. Newman, under cover of a censure upon the church of Rome, really defends, nay panegyrizes, it; for he says; "I consider its existing creed and popular worship to be as near idolatry as any portion of that

church CAN be, from which it is said the idols shall be utterly abolished." As near is a denial that it is *quite*; so that Rome is not idolatrous; to prove which he adduces a strange *ratio ad absurdum*, namely, that if she were idolatrous she would not be any portion of Christ's church. Mr. Newman is addicted to this kind of ratio ad absurdum argument. Thus he says, at p. 37 of No. 90, "Nor is it a 'fond' invocation to pray that unseen beings may bless us; *for* (for!!) Bishop Ken does this in his Evening Hymn." That is, it would be absurd to suppose that Bishop Ken could do a "fond" thing; or that the church of Rome could lack any mark of being a true portion of Christ's mystical body; *ergo*, invocation of saints is not "a fond thing," as the Anglican article declares it to be; nor is the church of Rome idolatrous. The most illiterate of Mr. Newman's village flock would be ashamed to reason after this fashion; saying, "It cannot be true that Brown gets drunk every night, as ten witnesses affirm, for then he would be an ungodly man." There is no *ratio ad absurdum* in supposing that Brown might be ungodly, Ken fond, or Rome unscriptural. It is due however to the good non-juring bishop to state, that whether his desire, that his "angelical guardian" might watch over his slumbers, were right or wrong, it was not meant to be "an invocation of saints," either "fond" or otherwise. It was a wish; or if a prayer, a prayer to God, not to his supposed guardian angel. We may add that Mr. Newman's remark exemplifies that artful (for so we must call it) changing of the terms of propositions, in order the better to confute them, which we have repeatedly complained of in the defenders of Tractarian opinion. If we were to affirm that it would be absurd to invocate our food to strengthen us, would it be a relevant or fair reply to say, "Nor is it an absurd invocation to pray that food may strengthen us?" Who said that it was? We might lawfully invocate God to cause it to strengthen us; the blame was in invocating the food. We re-assert that this variation of the terms of the proposition is artful; for our Church teaches us, in the collect for the festival of "St. Michael and all angels," to pray to God that angels may by his appointment succour and defend us; yet it declares that the invocation of saints (and equally of angels) is "a fond thing." The doctrine justly objected to as fond is to pray "*to*" unseen beings to bless us; but Mr. Newman, pretending to reply, says that it is not fond to pray "*that*" unseen beings may bless us. Thus by the slippery change of "to" into "that" he seems to have offered a reply; whereas the reply does not touch the proposition. But no matter; the followers of the Tract writers shut their eyes to these defects in the arguments of their leaders, and aver triumphantly, that Mr. Newman has proved, in reply to those who repudiate the invocation of saints, that it is not fond to pray that unseen beings may bless us, nay, that the Anglican church teaches us to pray that they may. Yes; but to whom? To God only; not to angels.

With regard to the notion that Rome is not idolatrous, the writer of the "Short Letter," after quoting various passages from distinguished Anglican divines, says:

"Here, then, we have the Anglican church in her Homilies, with seven distinguished prelates, and three Presbyters of the same church, the celebrated names of Jewell, Newton, Bull, Hurd, Horsley, Van Mildert, Mant, Daubeny, Leslie, and Jones of Nay-

land, all, or nearly all, notoriously of high church principles, with one voice affirming the actual idolatry of that church from which Mr. Newman has decided that the idols are utterly abolished; and to these many more might be added."

The next pamphlet, "The controversy between Tract 90 and the Oxford Tutors," contains some well-handled points, but it is too desultory for brief analysis. One of its main objects is to shew that the censure of the Hebdomadal Board ought to have been applied long before it was, for that No. 90 was not worse in principle than many preceding numbers; and he considers that the respective treatment of Mr. Newman and Dr. Hampden shews "whose tendencies are most in favour with the divines of Oxford." It ought however to be remembered, that Mr. Newman *is not* a University officer; but Dr. Pusey is, and so are Mr. Keble and Mr. Sewell; being all, like Dr. Hampden, public professors. The approaching election for the chair of Poetry will offer a fair test. The University of Oxford is in this matter solemnly on its trial before the people of England—may it acquit itself blamelessly in the sight of God, and his church!

We have placed next on our list two sermons preached at the late diocesan visitation of the Bishop of Durham. Mr. Coxe's notions are diametrically opposed to those of the Bishop of Chester. Both indeed agree that the last century was for the most part heartlessly irreligious, and, to use Mr. Coxe's words, marked by "a cold apathetic inculcation of a species of religious philosophy"—*if* indeed it deserves that name. Both admit also, that a great change succeeded; but then the Bishop of Chester accounts it—in the main and not defending whatever was misjudged or censurable—a blessed revival of Scriptural and Anglican doctrine, and of true and lively piety; whereas Mr. Coxe is pleased to call it, "a swollen torrent of exaggerated doctrine, charged by previous suppression with so expansive a force as to defy the Church's guidance, and to threaten the casting down of all her landmarks." They differ also as to the present aspect and prospects of the Church. Mr. Coxe thinks that "this outbreak [of evangelical doctrine] has well-nigh expended itself;" whereas the Bishop, notwithstanding the late "outbreak" of a very different kind, considers that the "swollen torrent" is swelling still, in a great advance of sound scriptural doctrine and its blessed fruits. Further, Mr. Coxe sees in Tractarianism "more correct notions respecting the Catholic church," "a greater development of primitive principle," and affirms that there has been "as yet" [what means as yet?] "no contraction of evangelical doctrine;" whereas his Lordship has proved that the notions which Mr. Coxe panegyrizes are neither "correct" nor "primitive," that is, if the Bible is more primitive than Fathers or Councils; and that the opinions under consideration do cause "a contraction of evangelical doctrine."

The visitation discourse of Mr. Davies, whose abilities and Scriptural sentiments are known to many readers from his various publications, especially his "Estimate of the Human Mind," is singularly neat, accurate, well-timed, and well-reasoned. The preacher has not been ashamed to choose a trite text, and to preach on what may be considered a common-place and perhaps exhausted subject—the text being "Search the Scriptures," and the

subject "the rule of faith;" but "Is there not a cause?" Alas, that in this our day, such a topic, the very A. B. C. of Protestantism and of Gospel truth, should be specially appropriate in a *Concio ad Clerum*. Yet that it is, the author too truly shews in his preface.

"In obeying the call of his diocesan, the author was desirous of availing himself of the opportunity thus afforded him to exhibit a succinct view of the great principles of the Church of England, as based upon the paramount and distinctly-recognised authority of Holy Scripture. Feeling, however, that questions, which have strongly and widely agitated the public mind, can rarely be treated with advantage from the pulpit, he endeavoured to enforce what he deliberately regards as one of the most momentous truths involved in those discussions, without assuming a controversial tone.

"From the commencement of the Tractarian controversy, the author has been thoroughly convinced that the hinge of the whole question lay in the comparative authority of Scripture and tradition, as constituting the great standard of faith. This, he has felt assured, is the 'Articulus stantis aut cadentis ecclesiæ.' Let the Bible, speaking in its own language and declaring its own meaning, be recognised as the great revealer of truth, and the ultimate arbiter of controversy, and the principles of the Reformation are secure. But let tradition—however veiled, and however uttering its dogmas—whether as disguised under the modest character of an interpreter—as enshrined in the mystic sanctuary of the living church, or as embodied in the massive folios of patristical theology, be admitted as a primary or conjoined authority, and I will venture to affirm that there is no absurdity or extravagance of the worst ages of Popery which may not be plausibly advanced.

"In ascribing a Romish tendency to this system, we are charged by its supporters, indeed, with a misrepresentation of its real influence and effects; for this scheme, they affirm, supplies the only medium by which Romanism can be effectually opposed. If such be the fact—strange and paradoxical as the assertion must appear to persons of ordinary understanding—it must be productive of such a result, it may be presumed, on the principle of the homœopathic theory, a theory which applies to the patient such remedies as would produce the disease, or, at least, the symptoms of the disease, in a healthy person. Whatever may be thought of such a theory in its application to the physical constitution of man, I must be allowed to question its soundness in relation to his moral and spiritual maladies. It is surely a somewhat empirical method of healing the moral disorder of Romanism, to attempt to impregnate the whole population of the empire with views and feelings and habits, which it requires very accurate powers of discrimination to distinguish from Romanism itself."

Mr. Davies has not been content merely to urge the duty of searching the Scriptures, but has gone on to mention some of the great and distinguishing doctrines and practical requirements of the gospel, for which we are pre-eminently to search them, and which if we search honestly and with prayer for divine direction we shall not fail to find in them. His concise analysis of these heads of Scriptural instruction is so simple, that it might have been profitably laid before a village congregation; and yet it is wrought out with an ability which could not but justly command the attention of his reverend auditors, at whose request it is published.

We have added to our list two American publications on the matters under consideration. The one is a correspondence between Bishop Doane of New Jersey, who lately visited England, and preached one of the discourses at the consecration of the new church at Leeds, and Mr. Boardman, a Presbyterian minister whom the Bishop had challenged as follows:

"By 'the Oxford Tract leaven,' I must suppose you to mean, from the connexion in which you use it, the adoption of 'some of the worst errors of Popery:' more especially as you state the 'Roman Priests' are publicly felicitating their people on the progress their doctrines are making in the

bosom of 'a. Protestant Church;' by which you mean, doubtless, the Protestant Episcopal Church in the United States of America. Adopting this interpretation of your language, I call on you distinctly and by name for your proofs of the adoption of 'some of the worst errors of Popery' into 'the bosom' of that Church; and of the progress in it of any 'doctrines' which, in your judgment, would justly authorize the 'Roman Priests,' as such, in reality, as well as 'publicly, felicitating their people.'"

Mr. Boardman replies with much adduction of detail; but the most comprehensive and important passage is the following:

"In the first place it is important we should define what is to be understood by the phrase, 'some of the worst errors of Popery.' There may be a difference of opinion on this point. Some may hold that the Papal Supremacy, the schismatic position of the church of Rome within the dioceses of the church of England, the denial of the cup to the laity, &c. &c., are the worst features of Romanism. But the author of the lecture had his eye upon what *he* deemed to be errors of a much deeper dye. He believes with the judicious Hooker, that 'the grand question that hangeth in controversy between us and Rome, is about the matter of Justifying Righteousness.' With this may be associated the nature and means of regeneration, and the nature and true desert of sin. The doctrines of Rome on these and their affiliated points, together with her rejection of the Bible as the only infallible Rule of Faith, are, in the judgment of the writer, her 'worst errors'—the prolific source of nearly all her abominations.'"

There remains on our catalogue, last, not least, a Sermon at the Consecration of Bishop Elliot, for the Diocese of Georgia, by the Right Reverend Dr. Meade, Assistant Bishop of Virginia. Bishop Meade, who is known to many of our readers, having been lately in England, has put forth in his sermon, and the notes attached to it, a well digested and satisfactory refutation of the chief errors circulated in the Tracts for the Times. The United States Episcopal Church is entitled to much gratitude for this work, and that of Bishop Mac Ilvaine. The diocese over which Dr. Meade presides, is happily uninfected with Tractarian principles, as we learn from an extract with which we have been favoured from the Journal of the Convention of that Diocese, and which, not having yet been printed (that we are aware of) we will lay before our readers. It is a part of the report of the Committee on the state of the Church in Virginia.

"Lastly, that 'in the midst of judgment God remembers mercy,' your committee think sufficiently evinced by the fact, that though, as a punishment for the religious declension, and a warning to 'repent, and do her first works,' He has seen fit to permit the spirit of error and of popery, under the guise of suitable 'Tracts for the Times,' to array itself against the church, yet he has been graciously pleased to save the Church of Virginia from the infection of this plague. For though a few may have been in doubt as to the dangerous tendency of Oxfordism, it has now, by the good providence of our God, been so fully developed, that the ignorant and unguarded are no longer in much danger of being caught in the enemy's snare.

"In this we cannot but see the hand of Heaven, and the distinguishing goodness of God to our Zion; and this calls aloud upon us for gratitude, while it warns us to exercise increased vigilance against "the wiles of the adversary,' and as some around us may look for our halting, and stand ready to reproach us with secret leanings towards Popery, and with having departed from the genuine principles of the Protestant faith, your Committee think it proper in self defence, and due to the cause of Protestant truth and real godliness, to say distinctly, that the Church in Virginia disclaims all sympathy with the Oxford Tract system, and denounces it as containing some of the worst doctrinal errors of Popery. We are obviously called upon too, with increased zeal and fidelity to rally around our standards, to study more thoroughly the principles of the glorious Reformation, to exercise redoubled vigilance against the prevailing errors of the age, and to make ourselves more fully acquainted

with the hydra heresies, superstitions, and abominations of that corrupt church from which we have been happily delivered, and with whose worse than 'beggarly elements,' some who call themselves Protestants, have recently become so much enamoured."

Bishop Meade discusses, in nineteen chapters appended to his Charge, various topics connected with Tractarian matters. We will note a few points.

Speaking of the reason why the ancient Doctors and Fathers are often cited in the Homilies, he gives the following conclusive declaration from the Homily on Idolatry.

"Although our Saviour Christ taketh not, or needeth not, any testimony of man, and that which is once confirmed by the testimony of his eternal truth, hath no more need of the confirmation of man's doctrine or writings, than the bright sun at noontide hath need of a little candle to put away darkness and increase his light, yet appeal is made as confirmatory evidence of the true exposition to what was believed and taught of the old holy Fathers and most ancient learned Doctors, and received in the old primitive church, which was most uncorrupt and pure."

From Tract 85 he cites various passages, adding a running confutation. The passages carry their own confutation to every scripturally enlightened mind. As we do not happen to have particularly noticed this pestiferous Tract, we will give a sample of its doctrines:

"Tract 85 treats of the difficulty in the Scripture proof of the doctrines of the Church. In p. 33, it is said as to the Bible, 'Both the history of its composition and its internal structure are against its being a complete history of the Divine will, unless the early Church says it is. Now the early Church does not tell us this. It does not seem to have considered that a complete code of morals or of Church government, or of rites or of discipline, is in Scripture, and therefore the original improbability remains in force. Again, this antecedent improbability tells even in the case of the doctrines of faith, as far as this, that it reconciles us to the necessity of gaining them indirectly from Scripture, for *it is a near thing* (if I may so speak) that they are in Scripture at all; humanly judging, they would not be there but for God's interposition; and, therefore, since they are there *by a sort of accident*, it is not strange that they should be but latent there, and only indirectly produceable thence."

"Again, p. 68. I have been arguing that Scripture is a deep book, and that peculiar doctrines concerning the Church, contained in the prayer-book, are in its depths. Now let it be remarked in corroboration; first—that the early Church always did consider Scripture to be what I have been arguing from the structure of it—viz:—a book with very recondite meanings; this they considered not merely with reference to its teaching the particular class of doctrines in question, but as it regards its entire teaching.' Secondly, 'it is also certain that the early Church did herself conceal these same church doctrines. I am not determining whether or not all her writers did, or all her teachers, or at all times, but merely that viewing all that period as a whole, there is on the whole a great secrecy observed in it concerning such doctrines as the Trinity and Eucharist.' Again, 'if the early Church had reasons for concealment, perchance Scripture has the same; especially if we suppose—what at the very least is no improbable idea—that the system of the early Church is a continuation of the system of those inspired men who wrote the New Testament.'

"At p. 106, it is said 'The creed is a document the same in kind as the Scripture, though the wording be not fixed and invariable, or its language. It admits of being appealed to, and is appealed to by the early Fathers *as Scripture* is. If Scripture was written by the Apostles, because the Fathers say so (as it is) why was not the creed taught by the Apostles, because the Fathers say so? The creed is no opinion of the mind, but a form of words pronounced many times a day, at every baptism, at every communion, by every member of the Church; is it not common property as much as Scripture.'

On the obscurity of Scripture and the difficulty attendant upon the canon of Scripture which rests upon history, we have these words in Tract 85, p. 108, 'We have reason to believe that God our Maker and Governor, has spoken to us by revelation, yet why has he not spoken more clearly? He has given us doctrines which are but obscurely gathered from Scripture, and a Scripture which is but obscurely gathered from history. It is not a

single fact, but a double fact; it is a coincidence. We have two informants, and both leave room for doubt. God's ways are surely not as our ways.'"

Can any thing be more irreverent, preposterous, and, motive excepted, profane, than the declaration that "it is *a near thing*," like the cast of a die or the toss of a halfpenny, that "the doctrines of faith are in Scripture at all:" they are there only "by a sort of accident"!!! Man's writings are actually made of equal authority with the Bible. "The creed is a document the same in kind as the Scripture," and "admits of being appealed to" "as Scripture is." And this is said not of one creed, but of several, for it is added, that the wording is "not fixed and invariable;" we suppose with a view to take in the Nicene and Athanasian creed, with the shorter one popularly called "the Apostles';" and all these are documents "the same in kind as Scripture," and to be "appealed to as Scripture is." Why does not the individual who wrote thus follow honest Mr. Sibthorp? It is a base thing to write thus, and yet to retain office, and accept emolument, in the Church of England.

But we will turn to the next Tract, No. 86, and give a few samples from Bishop Meade's citations. We are glad to "touch pitch" only at second hand and by proxy.

"The ground taken in Tract 86 is, that certain changes made when the Roman liturgies were reformed into the English prayer-book, and which the Tract writers lament, were judgments from God for sins, (not specified) and like all God's judgments in this world, intended for some wise purpose. As they are, however, such judgments as may be removed by the Church, whenever she chooses to alter the prayer-book, the reader will judge for himself whether the Oxford writers and their approvers would not, if allowed, remove them by replacing the 'ancient inheritance which they say has been lost to us,' but may still be found in the sacred books of Rome, though mingled with some error.

"The first change to which the Tract writer alludes (of which I shall speak) as evidence of God's judgment upon us for our unworthiness, is that of the sentences of Scripture, address and confession in the opening of the service, in place of the Lord's prayer and creed with which the older liturgies commence. 'The Lord's prayer is well known to have been especially the prayer of the faithful—the peculiar inheritance of sons. So much so, that in primitive liturgies it is supposed not to have been used openly, as their assemblies were resorted to by the catechumens and others unbaptized, who not having received the adoption, could not of course approach God as a Father.'

"The texts of Scripture in our prayer-book are followed by the exhortation which it is needless to observe is of the same character, viz.:—that of a call to repentance. Indeed, how much exhortations, and such appeals, indicate a low and decayed state, as the natural remedies for it, will appear from the great tendency to sermons, since the Reformation. At the same time it should be observed, in the words of one (the late Mr. Froude) whose sentiments are ever to be remembered with affectionate esteem, that such passionate appeals to the feelings, as these often are, would not be so objectionable in themselves, if they were given outside the church, and not allowed to occupy the place of religious worship.'

"Again, 'We cannot look into Breviaries and Missals, without observing their high choral tone in distinction from our own.' A number of instances are mentioned. Instead of these he says, 'but we have a penitentiary responsory for having broken each of the commandments, and a peculiar prayer of humiliation as unworthy to gather up the crumbs under the table.'

"After speaking of changes permitted by Providence from thanksgiving to penitential hymns and prayers, he says, 'the roll put into our hands has lamentation written on it. Praise, says the son of Sirach, is not seemly in the mouth of a sinner, for it was not sent him of the Lord.'

"Again; 'from the prayer for the church militant we have excluded the more solemn commendation of the dead. This is a moving thought, for may we not venture to consider it in this light, that we are by this exclusion, as it were, in some degree disunited from the pure

communion of those departed saints who are now with Christ, as if scarce worthy to profess ourselves one with them. For the dead who are the objects of prayer are such as are considered in a state of comparative if not complete blessedness: to pray for such in any condition is the privilege of saints rather than the office of servants. And in the prayer of oblation the beautiful mention of angelic ministries, as bearing our supplications into the presence of the Divine Majesty, is lost.' 'Moreover other churches have had their litanies in times of public calamity, when God's wrath lieth hard upon them; but to us, our own is given us as our weekly, nay, our almost daily food. And not only so, but it has come to be that of our Sundays also, for it is remarkable that it was at first appointed only for the Wednesday and Friday.'

"Speaking of the change of position from the altar to the desk as the place of reading prayers, he says, 'That we seem thereby gently thrust aside as it were, and put off from a nearer approach to the altar; bid to stand off for a while, and take the lower place, the position of suppliants, at the entrance of the Chancel, and to 'weep between the porch and the altar.' It may be noticed that this proceeding typifies, as it were by external act, another circumstance of our spiritual condition. The mystical interpretations of Holy Scripture are spoken of by the Fathers, as the peculiar privileges of sons, as the inner temple of sacred writ—the holier place. In the breviaries such spiritual and deep meanings are much brought before us, by the verses which are made to answer each other in the responses, and in the lessons from the Fathers. But by our own church they seem scarcely at all openly taught or recognized.'

"There is another circumstance now to be observed, *of more importance than any which have been considered*, the entire omission of oil at baptism and at confirmation. The practice on both these occasions appears to have been primitive, universal, and possibly apostolical.' 'In Christianity there is no such thing as a merely external and significative rite, without being in some degree sacramental also.' Speaking of the use of the cross in baptism they say: 'This retaining of the sanctifying and perhaps half sacramental use of the cross, is itself very significative.'

"The last change to which the writer of this Tract alludes, is 'the anomalous introduction of the commandments into the communion service.' 'The only authority which Mr. Palmer mentions for the introduction of the Decalogue itself at all, is the use of a portion of it in the Anglican church during Lent, so that here again that which was peculiar to a penitential season has become our appointed admonition for our festivals and Eucharistic service, and throughout the year. 'This change however, as well as others, is to be regarded as judicial, and suited to the church in her state of penitence.'

"There is one thing we could have wished in the Tract from which the above extracts are taken, and that is, that it would have told us what are these sins for which such judgments have been sent on the English church."

Bishop Meade must surely know that the crying sin alluded to is the Protestant Reformation; the *coming out from Rome*. We do not wonder that Mr. Sibthorp was disgusted with such hypocrisy. We may remark, by the way, in vindication of ourselves, how completely the latter Tracts have justified our early remarks and anticipations. We asked, how can Mr. Newman and his friends, after their assertion of possessing that which is "most like angel's nature," so that they are able to live without sin, and their teaching by implication, that they have never committed a second sin after baptism, except perhaps "venial" sins, use the General Confession, or any penitential prayers? It is now seen that they do it grudgingly, and that the great sin to be confessed is the miserable state of our church in having lapsed from what we must take leave to call—*Popery*.

VIEW OF PUBLIC AFFAIRS.

We heartily concur in the national rejoicing at the birth of a prince, who if spared will succeed to the throne of his illustrious ancestors; and we humbly bless God for his mercy to our gracious queen, her royal consort, and her attached and loyal subjects. Yes; in spite of the base radicalism, the heartless philosophism, the socialism, the chartism, and the grovelling utilitarianism, which have combined to ridicule that antiquated fealty which Scripture sanctions, and the warm impulses of national attachment cherish; in spite of the scoffing interrogation whether in default of an hereditary prince there is much cause for fear that no person could be found, no cousin's cousin of some royal house, willing to sway a sceptre and wear a crown;—in spite of the affected cant about the useful classes, as if nothing were useful but ploughing fallows, shoeing horses, working looms, projecting rail-roads, concocting democratical and blasphemous newspapers, and the like;—in spite of the Benthams and Owens, the *Dispatches* and *Westminster Reviews*, which in these enlightened days have burst upon mankind with lurid effulgence, to shew the benighted world that patriotism as well as piety is a vulgar error, a virtue fit only for a horde of savage Indians;—in spite of all pretended religion which is newer than the Bible, and all cosmopolitanism which scorns to regard England, its constitution, or its queen, any more, mere selfish interest excepted, than an island in the planet Jupiter;—in spite of all such discoveries, we repeat that we heartily concur in the public rejoicing at the birth of a prince, destined, as we trust, in the course of God's providence, to rule over this great nation, when the present generation of its inhabitants shall have been gathered to their fathers.

It is urged that the popular interest manifested upon such occasions is either affected or senseless; for what is it to the weaver or the farmer, to the labourer in the field, or the philosopher in his closet, that Victoria the wife of Albert has a son to gladden her as a mother, and, if spared, to adorn her court, and afterwards succeed to her honours, as a sovereign? Now it may be that there is not much of calculation in such national impulses; the multitudes who shout at a public rejoicing do so for the most part from social instinct; they experience pleasure in the happiness of a beloved ruler; they hope things are going on well when they see joyful faces around them; their sympathies are spontaneously awakened, and they feel without taxing their emotions.

And why should it not be so? May it not be that He who knew what was in man, has allied human beings together by generous instincts, which even the base selfishness engendered by the fall of Adam has not been able to obliterate, except as aided by freezing philosophism? We should not therefore think it needful to affect to be too wise to take pleasure in any public event which innocently gratifies patriotic feeling, even if we could not point out with precision its Benthamite utilitarianism. But the birth of a prince, the heir apparent to a throne, is not a matter of national indifference. We could shew, even to the most grovelling economist, that if instead of having kings and queens of flesh and blood, we could invent cast-iron substitutes, and work drawing-rooms by steam, we should not be a wiser, or happier, or perhaps even a richer nation.

Our historians have noticed, and many of us have heard our parents describe, the joy felt by the nation in 1760, at the accession of George the Third; and every loyal subject felt afterwards a sort of personal interest in the affairs of his large and blooming family. The succeeding generation devoted its affections to the Princess Charlotte; and when she was "cut down like a flower," there seemed a blank in every household. The long and lamented seclusion of George the Third, and the appointment of a regency, tended to break the associations of intercourse between the throne and the people; and when in somewhat advanced life George the Fourth, and afterwards William the Fourth, succeeded to the crown, there was not that exulting outburst of popular enthusiasm which would have been witnessed in the case of the accession of a younger monarch, who had grown up among the people within the memory of the great majority of the adult living generation, and had been regarded by them as their future ruler. In the case of Queen Victoria, this loyal excitement was renewed; and to it we are indebted, under Divine Providence, for great blessings; for amidst the many differences of political opinion which have distracted her Majesty's reign, all parties

have vied with each other in expressing the most loyal, nay personal, affection to the sovereign; so that the fiercest democracy has been awed; and whoever might be the minister, or whatever the measure, the question has never been breathed, in any decent quarter, whether a monarchy is an advantageous institution, or hereditary succession the best condition of tenure. Now it is obvious that the less collateral the accession, and the more orderly and expected in the usual course of nature, the less room is there for agitating speculations and the wild theories of demagogues.

We hailed therefore the birth of a princess last year. It was pleasant for the old to look upon the child of England, and for the young to grow up with her, with salutary associations, and loyal feelings, in case no male heir to the throne should set aside her claim. But this forbids not to say,—nor does the retrospect of the annals of that admirable British sovereign, Queen Elizabeth, or the honour in which we hold our present Queen, preclude the mention—that, other circumstances being equal, the sceptre, like the sword, better becomes the hand of a man than of a woman. The affairs of Spain, Portugal, and France, during the last ten years, strikingly illustrate this averment. Had the king of the French reigned over either of the nations of the Peninsula, or either of the Peninsular queens over France, we make little doubt that Spain and Portugal would have escaped many of their revolutionary struggles, and that France, wanting Louis Philippe's sound judgment and firm hand, would have been fearfully perilled. In our own well settled country, and with the admirably arranged system of government and legislation which we have so long enjoyed (thanks be to the Author of every good gift!) neither the sex, nor even the personal character, of the sovereign, is so prominent in the business of state, as under less skilfully adjusted systems. Not indeed that the opinions or habits of a British sovereign are of slight importance; far from it; but, speaking by comparison, though the British constitution affords unbounded scope for the energies of a good and able sovereign, and his virtues tell with blessed effect upon the country, the defects or errors of a weak or a bad one are powerfully counteracted by antagonist influences. In the selection of ministers, the arrangements of a court, and the liability to be acted upon by party and intrigue, or to be swayed by personal favouritism, a female ruler, however skilful and well-meaning, is exposed to peculiar dangers.

Under these circumstances, it is no impeachment of any man's philosophy, no debasing of narrow-minded prejudice, that he should rejoice as a patriot, to see an infant prince who, we may hope, will be educated in English habits, exhibit a high pattern of English character, and grow up with such well-acquired personal affection and respect, as may render his succession, in the course of nature, a source of satisfaction and benefit to his country. Above all, as Christians, earnestly should we pray that our young prince may be educated in the faith and fear of Christ, as his faithful servant and soldier; and become an honoured instrument in the hand of God, of greatly promoting the spiritual as well as temporal interests of our beloved country.

Upon American affairs we remarked last month, "As to the case of Grogan, there can be no question that if the strict line of international law has been transgressed, the British government will offer due apology and reparation. We have no fear that the case of M'Leod will terminate fatally; but we trust that, under the powerful influence of the present British administration, it will lead to a revision of the whole state of affairs between the two countries, and to a mutually honourable and satisfactory adjustment." Our anticipations respecting Grogan and M'Leod were happily realized; and we rejoice that not only has immediate danger of collision by the mercy of God been avoided, but that there seems reason to hope the long entangled relations of the two nations will be revised, and peacefully settled.

We refer our readers to some remarks in our Preface upon the national census, the results of which have been recently published.

The lamented conflagration of the Tower of London has not been attended with any very serious loss, except of a portion of interesting national relics which cannot be replaced. It may seem fanciful to draw any special inference from the remarkable fact that our two Houses of Parliament, our great commercial emporium, the Royal Exchange, and a considerable part of our chief national fortress and armoury, the Tower of London, all lie at this moment devastated by conflagration; but the Christian will not think it unmeet to ask, without pressing analogies too closely, whether there is not just cause why God should have a controversy

with us as a nation, in regard to the sins of our legislation, our commerce, and our arms, all which are our boast; and if he have, why may he not make fire to be a messenger to betoken his displeasure, as he has declared war, famine, and the sword to be? Remembering the case of the tower of Siloam, we do not assert that the coincidence was meant to be significant; but it may be fitly noticed to suggest a moral.

So Mr. O'Connell is actually Lord Mayor of Dublin! He goes in civic state to the door of the Romanist chapel; and pursues his repeal scheme and collects his pauper rent as heretofore. In the mean time everything is to be mild and conciliating upon the part of loyalists and Protestants. Sir R. Peel's administration must not be damaged by "outbreaks of fanaticism." Lord Alvanley accordingly has published a pamphlet, which is reprinted in the Times newspaper, recommending, as the best means of securing tranquillity to Ireland, that the Romanist priests should be salaried by the State; and that Queen Victoria should oblige her "Catholic" subjects by sending a representative to Rome. A very able and Scriptural reply to his Lordship's pamphlet has been published (by Hatchard) which we are sorry we have not space left to do more than recommend to perusal without quoting from. There are other symptoms of ungodly concession, and what is called "cushioning questions" to promote peace. The quietists urge their friends not to press Church extension, Lord's Day observance, and several other serious matters. True peacemakers must guard against this ungodly laxity. "Follow, peace with all men" —but it is added "And holiness, without which no man shall see the Lord." Conscience, Scripture, Protestantism, duty, must not be sacrificed to uphold a false conservatism. Above all, "No peace with Rome."

ANSWERS TO CORRESPONDENTS.

F.; A Constant Reader; T. G.; Libra; M. J. M.; B.; W. C.; R.; J. F.; Thomas; G.; and Πιστις; are under consideration.

Mr. Childs, the printer at Bungay, has written, in reply to the remarks in our last Number upon his incorrect stereotyped Rollin, that the blunder "was almost immediately detected and remedied by the printing of cancel sheets;" adding, "The copies of the book were made perfect, and if your correspondent really have one copy uncorrected, it is by singular good fortune he has obtained the means of gratifying the personal malignity towards myself which he has not now for the first time manifested." Here Mr. Childs, who for many years has been carrying on an abusive selfish agitation, under pretence of the glory of God and the public good, to throw open the printing of the English Bible in favour of his own stereotype press; and venting his radicalism, dissenterism, and spite against the Church of England; the moment the tables are turned by a passing exhibition of a book "stereotyped and printed by John Childs and Son," the errors in one sheet of which outvie the aggregate of blunders which either "malignity" or selfish cupidity has ever bruited against the Bibles issued from the authorized presses; has the effrontery to affirm that the disclosure is dictated by "personal malignity." He cannot deny the fact; nor has he stated how many of the blundering sheets were printed, or were sent out into the world; but in vague generalities he says that "the error was almost immediately detected;" and he even pretends to doubt whether the detector "really have one copy uncorrected"—(if he had not, how could he have made the collation?) and he affects to attribute it to "singular good fortune" that the complainant obtained the means of gratifying his "personal malignity;" whereas, as was stated last month, the copy was purchased casually, in the ordinary way of business, by an order to a London bookseller, and there is not the slightest proof that the faulty copies were not largely circulated. Mr. Childs has not ventured to affirm that the copies boarded before the cancel, were unboarded in order to change the bad sheets. But the number issued has nothing to do with the matter. Here is a book, such as we have described, sold in the shops, after all the parade made about the immaculate stereotype Bibles which Mr. Childs was to issue. As to the remark about "gratifying personal malignity," we need only state that the book was ordered for a lady for the use of her children; and the blunders mentioned last month were casually noticed, and, as we stated, without "the slightest knowledge" either of the name of the printer, or that the book was stereotyped.

In reply to two correspondents, we observe, that we cannot obtrude upon our readers long replies to something that somebody has written in some magazine or newspaper, of which we never even heard, against some opinion or remark of theirs.

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